A

JOURNAL

OF THE U. S. 3. 11

LIFE

OF

THOMAS STORY:

Containing, an ACCOUNT of his

REMARKABLE CONVINCEMENT

Of, and EMBRACING the

PRINCIPLES of TRUTH,

As held by the PEOPLE called

QUAKERS;

And alſo, of his TRAVELS and LABOURS in the

SERVICE of the GOSPEL:

With many other OCCURRENCES and OBSERVATIONS.

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M. THOMAS STORY'S
JOURNAL
OF HIS
TRAVELS

WHereas THOMAS STORY, *late of* Juſtice-Town, *in the County of* Cumberland, *did write a* JOURNAL OF HIS OWN LIFE; *containing an Account of his being convinced of, and embracing the Principles of true Chriſtianity, as held by the People call'd* QUAKERS, *and a Hiſtory of his Life, Travels, Labours, and Sufferings in the Service of the Goſpel; with many remarkable Occurrences and Obſervations interſperſed: Which* JOURNAL *the ſaid* THOMAS STORY *directed, by his laſt Will, to be printed and publiſhed, under the Care and Direction of certain* Truſtees *therein named: And the ſaid* Truſtees, *being impowered by the ſaid Will, to defray the Expence of printing and publiſhing as many Volumes as they ſhould deem prudent, to be diſpoſed of at their Diſcretion; they have accordingly cauſed a certain Number to be printed for that End and Purpoſe. But as it was apprehended the Number of Volumes ſo printed, by Order of the ſaid* Truſtees, *would not be ſufficient to anſwer the full Demand which might be made for them; and that after theſe ſhould be diſpoſed of, many Perſons might remain unſupplied, (even ſeveral who were of the Author's Acquaintance and Intimacy, and many more, who may be no Strangers to the Eminence of his Character) and yet be deſirous to poſſeſs themſelves of this valuable Legacy, which the worthy Author devoted to the Service of the Publick when his perſonal Labour therein ſhould ceaſe: the ſaid* Truſtees *did therefore give Leave to* ISAAC THOMPSON, *of* Newcaſtle upon Tyne, *to print a certain Number of Volumes at his own Expence and Riſque; of which Number this Volume is one.*



K E A D H K

TO THE
READER.

IT appears by the Author's ſhort Introduction to the following *Journal*, that he had two Points in view, which were jointly his Inducement to undertake the Performance. The *firſt* was, to have always at hand a faithful Remembrancer of his paſt Life; whereby, at every Opportunity, he might be enabled, with more Certainty, to make a right and uſeful Retroſpection into his own religious Conduct; and to contemplate and adore the divine Goodneſs and Mercies of GOD, abundantly manifeſted in the Courſe of his own Experience and Obſervation in the World. The *ſecond* was, that the Service of this Work might not altogether center in himſelf, but be extended to the Publick, affording Leſſons of Inſtruction and a profitable Entertainment to all ſuch as are inclined to enquire into Things of a religious Nature.

THIS twofold View, being conſtantly regarded by the Reader in peruſing the *Journal*, will afford a full Explanation and Apology for the Author's Manner of relating ſeveral particular Paſſages, which otherwiſe might ſeem liable to ſome Objection: For Inſtance, the Times, Places, and Circumſtances upon many ordinary and common Occaſions; and the Names and Characters of private Perſons, ſeem ſometimes too minutely inſiſted upon, for any apparent Uſe or Information that can accrue to the Readers in general, eſpecially at remote Diſtances of Time and Place from thoſe which the Author frequently mentions: and yet ſuch Particulars might both be entertaining and very uſeful to himſelf in the Review of his own Life, as Inlets to the Memory of many other concomitant Things and Tranſactions, which the Mind is naturally diſpoſed to recollect by ſuch Helps and Aſſiſtances. Again, in the Narration of what happened in ſeveral Diſcourſes and verbal Controverſies, the Arguments are often drawn out to a greater Length, and the [redacted] more fully quoted, than it can be imagined the Author could deſign for his own private Uſe; or indeed than the beſt Memory could poſſibly recollect exactly to have happened, without Notes having been taken down during the Time of ſuch Diſcourſe or Debate: In ſuch Caſes it muſt be preſumed, the Author had the publick Service in view; and therefore, after long Diſputations and verbal Combats, tho' he might not remember exactly every ſmall Circumſtance and Part of the Controverſy, yet being at no Loſs as to the full Purport of what had paſſed, and the Streſs of the Arguments on both Sides, he was able to give a clear and full Account of the Matter; which he undoubtedly did: and alſo, without any Unfairneſs, might ſubjoin ſuch other corroborating Texts and Obſervations as he judged uſeful to the Support and Explanation of the Truth; the Knowledge of which it was his principal Concern to propagate in the World. In ſhort, the Work being

ing deſigned both for his own private Uſe and Advantage, while living, and a Legacy of the like Emolument to the Publick after his Death; however theſe two Purpoſes might require different Methods of Proſecution, and, being different Ends, might vary in the Means: yet, through the whole Courſe of the Work it may eaſily be obſerved, that he kept a faithful Eye to both Points; and where they could not jointly be purſued, he has made no Scruple to drop one to ſerve the other.

It may, perhaps, be objected, that as the Author's Purpoſe with regard to himſelf, muſt have been accompliſhed during his Life, and ended at his Death, why have not the Editors ſuppreſs'd all Parts of the Work whoſe End and Aim had obtained their full Service, and only permitted that to be publiſhed which was deſigned and calculated for publick Uſe? The Anſwer is, That the ſeveral Parts of the Work, though often plainly adapted to ſerve different Purpoſes and Ends, are yet in moſt Places connected in ſuch a Manner, and ſo interwoven together, that it would be no eaſy Taſk (as the Editors conceive) to ſeparate them, and new-model the Performance, without doing manifeſt Injury to the Author. They, however, dare not preſume themſelves authorized, nor qualified for ſuch an Undertaking; and have therefore thought it prudent to leave the Matter to the Judgment and Candour of the impartial Reader, preſenting him with the whole and entire *Journal*, as the Author left it in his own Hand-writing; wiſhing that a right and profitable Uſe of it may be honeſtly made by every one: which appears to have been the Motive and earneſt Concern of our worthy Friend the Penman. As to his own Part, there can be no Doubt but that his Labour fully anſwered his Expectation and Deſire; and that many ſerious Reviews, and ſolid Conſiderations of his paſt Life, were applied to his own unſpeakable Benefit and Satisfaction: For what Advantage ſo great, or what Knowledge ſo uſeful, as that which Experience teaches and gives? And what Conſolation can equal the Love of God, and the Memory of a well ſpent Time?

There is one Thing more, too remarkable to be paſſed over without Obſervation; which is, that though the Author was known to be a Man of excellent Underſtanding and extenſive Learning, and had particularly applied part of his Time to the Study of Natural Hiſtory, and the phyſical Explanation of Things, yet we do not find any Diſquiſitions, nor Obſervations of this kind, brought into his *Journal*, though Opportunities ſeem not to have been a-wanting, if he had thought it proper to have made any Uſe of them; and perhaps ſome Readers may be diſappointed in not finding ſomething of this ſort in the following Work. But the Author certainly judged of theſe Matters in another Manner, and eſteem'd them as Subjects of too light and inſignificant a Nature to bear any Part or Mixture with Things appertaining to Religion and the World to come. He was well convinced of the mutable and uncertain State of terrene Affairs; the limited and narrow Bounds of the preſent Life; the Shortneſs, Imperfection, and Vanity of all temporary Enjoyments; and the weak and perplex'd Condition of human Reaſon, and the natural Abilities of Man, though aided and improved with all the Arts and Sciences the World can give. With theſe he had compared (or rather oppoſed to them) the eternal and unchangeable Manſions prepared in the Heavens for the favoured of God; the wide and unbounded Proſpects of Immortality; the tranſcendent Fulneſs and Duration of celeſtial Joys, and the ineffable Light and ſure Knowledge, revealed and manifeſted in the Preſence and Enjoyment of the Almighty. In regard to theſe Views, and under a deep Conſideration of this ſort, the World (though God's Creation, and, in its Place, perfectly harmonious, and wiſely deſign'd and order'd)

der'd) he held of ſmall Account; and, with the Apoſtle, eſteemed it as Droſs and Dung in compariſon with divine Riches and Attainments. It ſeems therefore to have been his ſtudied Care to avoid touching upon every other Subject, but what in ſome Meaſure lean'd towards religious Matters, or related to the Work of GOD in the Soul of Man: And as he had freely dedicated his Life to this great Purpoſe, we do not only find that he has excluded the Amuſements of natural Science, and the Curioſities of human Learning from his Work, but alſo moſt of the Matters of Buſineſs and Incidents which fell to his Share in the Courſe of his ſecular Affairs and Tranſactions in the World, whether of a private or publick Nature; amongſt which, it is not a little remarkable, that he has not once mentioned his ever having been in the conjugal State, though 'tis certain that he was married in 1706 to *Anne* Daughter of *Edward Shippen*, with whom he lived in great Harmony and Affection ſeveral Years, *viz.* till 1711 or 12, when he was deprived of that Comfort, by her Death. His not taking any Notice of a Thing of ſo great private Concernment as this, makes it no Wonder that he has omitted many others of a more remote and indifferent Nature; by which Means there appear ſeveral Vacancies, or Chaſms, of Time, concerning which he has left us no Account; particularly one of four Years, between 1705 and 1709, during which Time he was moſtly engaged in the Provincial Affairs of *Penſylvania*, by virtue of a Deputation from his intimate Friend, the Proprietor, *William Penn*. Alſo between 1720 and 27 we have another Vacancy in the *Journal*, during which Time the Author was employed in regulating ſeveral troubleſome Affairs, which he could not avoid being involved in, as well as ſome vexatious Law Suits; all which he bore and paſs'd through with great Firmneſs and Temper, and at laſt cleared himſelf of, and became again free from the World and the Things thereof, and wholly devoted to publick Service in the great and intereſting Cauſe of Truth and Salvation; of which he was an able and faithful Miniſter in the Hand of GOD, thro' JESUS CHRIST our LORD.

BUT it is a needleſs Thing for us to attempt any Character or Encomium of our deceas'd Friend; many living Witneſſes remain, even all who were acquainted with him, of his high Value and Merit, as a glorious Inſtrument in the divine Hand. To their Memory we may appeal, which will undoubtedly ſupply abundantly more than it is in our Power, or even in the Compaſs of Language to unfold: And as for thoſe who never had the Happineſs or Opportunity of an Intimacy with, or perſonal Knowledge of THOMAS STORY, to them let this Legacy, his *Journal*, ſhew forth what Manner of Man he was; his own Work will better and more truly characterize him, and be his Praiſe, than any Deſcription and Recommendation of ours.

AS the Manuſcript was committed by the Author to our Diſcretion, to be peruſed by us, and publiſhed or ſuppreſſed as we, upon a due Conſideration, might adjudge it of Service, or the contrary, to Mankind; we have honeſtly, and, we hope, we may add impartially, diſcharged the Truſt repoſed in us *: for, upon a deliberate and attentive Peruſal of the Work (which we made, and divers Times repeated with great Satisfaction) before it was put to the Preſs, we obſerved the wonderful Ways and Mercies of Almighty GOD, clearly manifeſted after a moſt ſingular Manner, in the Convincement of the Author, and in the Courſe of his Experience; and alſo finding many excellent Expoſitions of the Holy

* The Work was peruſed by all the Truſtees reſpectively, who unanimouſly agreed upon the Publication, though only two of them, *viz. James Wilſon* and *John Wilſon* of *Kendal*, lived to ſee it printed.

Holy Scriptures, and the Principles of Truth, maintained with a more than common Strength and Clearneſs, eſtabliſhed upon their own proper and immutable Nature, and exhibited in a Light and Force over all the Perverſion, Confuſion, and Sophiſtry of ignorant and ill deſigning Men, we could not but think the Work highly worthy of Publication, and moſt likely to be of excellent Service to Mankind, if they will be perſuaded to read it with a *ſingle Eye*, in the *unprejudiced Love of Truth*; which, that every one may, is the ſincere Wiſh and hearty Deſire of,

Candid Reader,

Thy well-wiſhing Friends,

Kendal, Fifth Month 24, 1747.

JAMES WILSON,
JOHN WILSON.

E R R A T A.

Page 3, *Line* 3, in a few Copies, for *flagrant*, read *fragrant*. *Page* 208, *Line* 11, concur, *read* concurs. *Page* 216, *Line* 2, whether, *read* whither. *P.* 301, *Line* 10, dele *to*. *Page* 331, *laſt Line but one*, dele *back*. *Page* 338, *Line* 5, them, *read* they. *Page* 370, *laſt Line but one*, ſent, *read* ſet. *Page* 496, *laſt Line*, this, *read* this Place. *Page* 566, for 556. *Page* 667, *Line* 28, Hadoe, *read Haydock*. *Line* 35, Acred, *read* Ecroyd. *Page* 688, *Line* 12, Henry Arden, *read* Henry Ardern. *Page* 699, *Line* 25, Andrews, *read* Ardern.

THE

THE

LIFE

OF

THOMAS STORY.

THAT which I intend by the following Work, is, to record the tender Mercies and Judgments of the LORD; to relate my own Experience of his Dealings with me thro' the Courſe of my Life; and to write a faithful Journal of my Travels and Labours in the Service of the Goſpel: Which I deſign for my own Review; and likewiſe for the ſerious Peruſal of all thoſe who may incline to enquire into Things of this Nature.

I HAVE ſolid Evidence to believe, that the LORD, in his great Mercy and Kindneſs, had an Eye upon me for my good, even in my Infancy, inclining my Heart to ſeek after him in my tender Years: From whence, I may reaſonably conclude, aroſe that early Inclination I had to Solitude; where I ſometimes had religious Thoughts, and frequently read in the Holy Scriptures: which I ever loved, and ſtill do, above all Books, as moſt worthy and moſt profitable; eſpecially the New Teſtament, in which I chiefly delighted.

IN this State, my Mind ſuffered many Flowings and Ebbings; and, as I grew up towards a young Man, I found myſelf under great Diſadvantages in Matters of Religion, as I was then circumſtanced: For my Father, intending me for the Study of the Law, which being eſteemed a genteel Profeſſion, he firſt ſent me to the Fencing-ſchool, as a faſhionable and manly Accompliſhment. Here I became a conſiderable Proficient in a ſhort Time, and obtained the chief Vogue over all my neighbouring Cotemporaries in that Faculty; by which my Mind was greatly drawn out, and too much alienated from thoſe Beginnings of Solidity which I had once known: And, having acquired ſome Skill alſo in Muſick, the Exerciſe of that occaſioned an Acquaintance and Society not profitable to Religion; tho' I was hitherto preſerved from ſuch Things as are generally accounted Evils among Mankind.

AFTER this I was put to the Study of the Law, under a Counſellor in the Country; thereby to be initiated, with a Deſign to be entered, afterwards, into one of the Inns of Court, and to make further Progreſs, and finiſh there: But, being much in the Country, and the Family ſober and religious in their Way, of the moſt moderate ſort of the Preſbyterians, I had again the Advantage of Solitude and little Company, and that innocent; ſo that my Mind re-

turned to its former State, and further Search after the Truth. And tho' I had, at Times, ſome youthful Airs; yet, through ſecret Grace, I was preſerv'd from groſs Evils, and gain'd Reſpect from all the Family.

ANNO 1686. Now, the Diſpenſations of God being various, accommodated to the State of the Mind in Man's Progreſs through this World, which ſuffers great and frequent Mutations; (for the LORD, willing, in Mercy, to ſave the Soul, is pleaſed to ſuit various States with various Means; and all, at laſt, to that good End:) So he hath, in Times paſt, as we may obſerve in Holy Writ, awaken'd and inform'd the Mind, ſometimes by Dreams, ſometimes by Prophecy, ſometimes by Signs, and, at other times, by immediate Revelation; and ſo, in Degree, I have found it in myſelf: For, whilſt my Mind was ſecretly looking towards the LORD, and deſiring the Knowledge of his Ways, I had, one Night, a Dream in Manner following.

" I THOUGHT I ſtood in an outward Court, before the Gates of a Caſtle, or " Fort; and there ſtood one by me that was a great Sinner. And I be- " held five great Lights in the Heavens; four whereof were as Moons, greatly " eclipſed, and of the Colour of Blood; and the fifth as the Sun, under a thick " Cloud, and hardly to be diſcerned. The firſt was placed in the South-eaſt, " or where the Sun riſeth in the Winter Solſtice; the ſecond a Degree further " South; the third, South; the fourth Moon, a Degree towards the Weſt; and " the fifth, (being the Sun) in the South-weſt, or where the Sun ſets in Winter. " Whilſt I looked ſtedfaſtly upon the four former with Admiration, the fifth " paſs'd, inſenſibly, below the Horizon, and vaniſh'd out of my Sight; and " then alſo the Clouds departed, and the four ſanguin Moons wandered to vari- " ous and oppoſite Points in the Heavens. After which, being violently mo- " ved towards the Zenith, they met there, and were daſh'd to Pieces, one by " another, and fell to the Earth.

" AFTER this I ſaw the Stars of Heaven, and they appeared bright and " innumerable; and, remaining in the Firmament a ſhort Seaſon, they alſo " moved ſuddenly, and with Violence, one againſt another; and, being broken " in Pieces, fell likewiſe to the Earth, as the falling of Fruit from the Tree, " ſhaken by a mighty Hand. And as the Stars fell, they gradually loſt their " Light; and as they approached near the Earth they altogether ceaſed from " ſhining. And I alſo beheld the Light of the Candles to be extinguiſhed; " and the Fire would not burn any longer; and total and thick Darkneſs was " upon the Face of the whole Earth, and covered the Deep, and was over all " Fleſh.

" AND I was afraid with exceeding great Amazement, and ſo was he that was " with me; for the great Day of the Almighty appeared to be come, even the " Day of his righteous Judgment: And we fled with Horror unſpeakable and " precipitant Haſte, and in Confuſion run towards a Stable; where, hiding us " under an Ark, we remained in Agony, expecting the Earth ſhould be diſſol- " ved, and the Elements melt with fervent Heat, and to receive a Reward ac- " cording to our Works.

" BUT, in the Midſt of this Fear, I reſigned all to the Will of him who " ſhaketh the Heavens, and diſſolveth the Earth, and doth what pleaſeth him- " ſelf in Time and Eternity. And immediately after, tho' all Hopes were gone, " the Sun aroſe towards the North-eaſt, as in the Strength of Summer; and, all

" Fear

" Fear vaniſhing, I came from under the Ark, but ſaw my Companion no more. ANNO
" And I went out into a ſpacious and verdant Valley; where the Flowers were 1686.
" many, fragrant and perfect, and young Men walking in their full Strength,
" Beauty and Perfection, innocent as little Children; and Women alſo as the
" tender Babes; and diſcourſing together with Countenances beſpeaking a Senſe
" of Deliverance; telling of their Abſence from their own Dwellings, and jour-
" neying homewards when the Stars fell, and a thick and black Corruption
" which came from them, fell on their Faces, to their great Hurt, Hindrance
" and Annoyance in their Return. But we, being delivered from the horrible
" Darkneſs, by the Return and Coming of the glorious Light, rejoiced toge-
" ther in unſpeakable Love."

DURING my Abode with this Counſil, I was ſeveral Times with him at *London*; where, by the Fear of GOD, I was preſerved from Vice and evil Company, which much abounds in that great and populous City, tho' not without Temptations; and ſome not otherwiſe to be reſiſted than by the ſecret Influence of Grace, which ſupercedes them; tho' it may not always be immediately apprehended by ſuch as are preſerved by it.

AND tho' I was educated in the Way of the National Church of *England*, yet I had no Averſion to any Claſs profeſſing the Chriſtian Name; but, occaſionally, heard ſeveral ſorts; and yet did not fully approve any Sect in all Things, as I came to conſider them cloſely. At *Newcaſtle upon Tyne* I once happen'd to hear a famous Preſbyterian Preacher: It was in the Reign of King *Charles* the Second, when the National Laws were againſt them, and all other Diſſenters from the National Worſhip; and they, being cowardly, had their Meeting in the Night, and in an upper Room, and a Watch ſet below. I did not go into the Room, but ſtood on the Head of the Stairs, expecting to hear ſomething like Doctrine from ſo noted a Man among them: But all that he entertained his Auditory with, was Suggeſtions of Jealouſy and Diſlike againſt the Government; and *that* he delivered in ſuch a Way as appeared to me very diſagreeable.

AT another Time, I was occaſionally at a Friends Meeting, on a Week Day, at *Broughton*, in the County of *Cumberland*; where I applied my Mind with as much Diligence as I could to examine what I could diſcern in their Way: But, tho' I obſerved they were very grave, ſerious, and ſolid, in the Time of their Worſhip, I could gather but little, at that Time, either from their Manner or Doctrine; only I took them to be an honeſt, innocent, and well-meaning Sect.

TOWARDS the latter End of the Year 1687, we came out of the Country, 1687.
and had Chambers in the City of *Carliſle*: And King *James* II. being then on the Throne, and the Garriſon and Caſtle in the Hands of Popiſh Officers and Governors, the Proteſtants were apprehenſive of great Danger, and the People much divided in their Sentiments and Intereſts: For there was a looſe and treacherous ſort among the Proteſtants, who approached daily nearer and nearer towards the Papiſts, and fell in, generally, with all their Meaſures; which grieved the ſteady Part, and juſtly heightened their dreadful Apprehenſions.

ABOUT this Time I went diligently to the publick Worſhip, eſpecially to the Cathedral at *Carliſle*; where, in time of publick Prayer, we uſed all, (Male and Female) as ſoon as that Creed, call'd the *Apoſtles Creed*, began to be ſaid, to turn our Faces towards the Eaſt; and, when the Word JESUS was mentioned, we all, as one, bowed and kneeled towards the Altar-table, as they call it; where ſtood

ANNO 1687. ſtood a Couple of Common Prayer Books, in Folio, one at each Side of the Table, and over them, painted upon the Wall, H. S. ſignifying JESUS, *Hominum Salvator*; JESUS, *the Saviour of Mankind.*

I HAD read and heard many Things of the Popiſh Religion; of their manifold Ceremonies, ſtrange Tenets and Doctrines; their Cruelty, Murders, and Maſſacres of all who differ'd from them, wherever they had Power: which I thought denoted a Degeneracy below even fallen Nature; *that* making Men worſe than *this*. And as I was frequently concerned to enquire more and more after the Truth of Religion, the Manner of our Worſhip in the Cathedral often put me in mind of the Popiſh Religion and Ceremonies, and made me conclude, that the Way we were in retained abundance of the old Relicks; our Prayers, Poſtures, Songs, Organs, Cringings and Shows, appearing to be little elſe than an Abridgment of the Popiſh Maſs, and the Pomp and Show attending it. And then I began to be very uneaſy with it; and tho' I went there a little longer, yet I could not comply with ſeveral of the Ceremonies; which being taken notice of, in a familiar Conference with an Acquaintance of the ſame way, I aſked a little pleaſantly, What is that we worſhip towards the Eaſt? And why towards the Altar, more than any other Place, at the ſaying of the Creed? The Perſon replied, Sure you are not ſo ignorant as you would make yourſelf ſeem. The Scripture ſaith, *At the Name of Jeſus every Knee ſhall bow, of Things in Heaven, and Things in Earth, and Things under the Earth.* And again, *As the Lightning cometh out of the Eaſt, and ſhineth even unto the Weſt; ſo ſhall alſo the Coming of the Son of Man be.*

Phil. ii. 10.

Matt. xxiv. 27.

TO the firſt I returned, That our Pagan Anceſtors were Worſhippers of the Sun and all the Hoſt of Heaven; and this looked very like a Remain of that; and could not be certainly grounded on that Scripture, which I can't underſtand to ſignify any other, than the gradual Manifeſtation of the Power and Glory of CHRIST unto the World: But if he ſhould literally come from the Eaſt, in an outward Senſe; which, conſidering the State of the Earth, its Revolutions, and Relation to the Sun and other Planets, cannot be in the Nature of Things, (that being Weſt to one Place which is Eaſt to another) yet that Coming would not excuſe our Superſtition, if not Idolatry, in the mean time before he ſo come: tho' I grant, if he ſhould ſo come, and we ſee him, then, and not till then, may we lawfully and reaſonably worſhip towards the Place, or imaginary Place, of his Coming.

AND as to bowing at the Name of JESUS, I underſtand it to be in the Nature of a Prediction, that in the Fulneſs of Time all Powers in Heaven and Earth ſhall be ſubjected and brought under the Power of CHRIST, as the next Verſe imports, which is explanatory of the former, *viz.* that *every Tongue ſhall confeſs, that Jeſus Chriſt is Lord, to the Glory of God the Father:* Agreeing alſo with what the LORD JESUS himſelf ſaith, *All Power is given unto me in Heaven and in Earth.* And therefore, this bowing towards a Cypher of the Words JESUS *the Saviour*, painted upon a Wall, whilſt the Heart and Spirit of a Man is not ſubjected to the Power of his Grace, is but a mocking of CHRIST, a Relick of Popery, and hath ſome Shew of Idolatry in it, from which I thought all Proteſtants had been thoroughly reform'd.

Matt. xxvii. 18.

THIS a little ſurprized my Acquaintance at firſt, coming from one in whom ſo little of the Work of Religion appeared outwardly; but as I remained in the Di-

Diverſions of Fencing, Dancing, Muſick, and other Recreations of the like ſort, little Notice was further taken for a while. ANNO 1687.

AFTER this I happened to be at a Chriſtening (as we called it) of a Relation's Child; on which Occaſion I found my Mind agitated in an unuſual Manner, and a ſecret Averſion to that Ceremony; which I perceived was not according to the Holy Scripture, for we have neither Precept nor Example there for that Manner of Practice. And when the Prieſt came to ſay the Prayer, which is a Part of the Service on that Occaſion, a great Fear and Surprize came over my Mind; (as I gave a more cloſe Attention than uſual) ſo that I could not pay that Regard to it as formerly: For, by way of Introduction and Foundation to the Work, the Prieſt reads Part of the Tenth Chapter of *Mark*'s Hiſtory of the Goſpel, where it is related, That the People *brought young Children to Chriſt, that he ſhould touch them*; that *his Diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed; and ſaid unto them, Suffer the little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the Kingdom of God as a little Child, ſhall not enter therein. And he took them up in his Arms, put his Hands upon them, and bleſſed them.* After this they prayed, that GOD would give his Holy Spirit to that Infant; that ſhe, being born again, and made an Heir of everlaſting Salvation, thro' our LORD JESUS CHRIST, might continue the Servant of GOD, and attain his Promiſe, *&c.* And, after ſome more Ceremony, the Prieſt ſaid, We receive this Child into the Congregation of CHRIST's Flock, and do ſign her with the Sign of the Croſs, *&c.* Then the Prieſt, pretending to the Company that the Infant is, by that *Rantiſm*, regenerated and grafted into the Body of CHRIST's Church, exhorts them to Prayer; the Subſtance whereof was this: They thanked GOD that it had pleaſed him to regenerate that Infant with his Holy Spirit, to receive her for his own Child by Adoption, and to incorporate her into his Holy Church, *&c.* Mark x. 13, 14, 15, 16, 17.

UPON this I note, That the Scripture there hath no relation at all to Baptiſm; much leſs to Sprinkling, which is no Baptiſm: For the People brought their Children to the LORD CHRIST, not to be baptiſed, but that he might touch them; and he anſwered the Faith of the People accordingly, he bleſſed them, and declared their Innocence and Aptitude for the Kingdom of GOD, without ſuch Baptiſm; and did not baptiſe them: So that this Scripture is inapplicable, and all the Conſequences drawn from it, in this Senſe, null and chimerical. But they, firſt praying that GOD, in their own invented Way, would give his Holy Spirit to that Child; and that being taken for granted, as already done by that Ceremony and Prayer, they then receive the Child into the Congregation of CHRIST's Flock; (as they ſay) acknowledging, that, by that Baptiſm, that Child is regenerated, and grafted into the Body of CHRIST's Church; and accordingly they make their Addreſs of Thanks to GOD for doing it. After this Ceremony was over, I privately asked the Prieſt, whether he did believe that that Ceremony, for which there is not any Foundation in Scripture, either for making little Children the Subjects of Baptiſm, ſigning them with the Sign of the Croſs, promiſing and vowing in their Names, believing and confeſſing in their Stead, ſprinkling them only with Water, *&c.* did really then, or at any Time to come, regenerate thoſe Children? At which he only ſmiled, and ſaid, No; but it being an eſtabliſhed Order in the Church, the Practice could not be omitted. Why then, ſaid I, you do but mock GOD, in giving him Thanks for that which you don't ſeriouſly believe he hath effected. And the Sequel of Things proves there is no ſuch Thing done by thoſe Means: For true Baptiſm

ANNO 1688. is Juſtification and Sanctification, effected by the Holy Spirit of CHRIST in the Mind; and not by the Application of any outward Element, or external Performance of any Perſon whatſoever, under any Qualification.

NEVERTHELESS I continued in the national Way of Worſhip, tho', by the divine Grace, my Underſtanding was ſtill more and more cleared. About this Time the Power of King *James* the Second was at the Height, and all Sects were indulged with great Liberty; when *John Scansfield* (a noted Quaker) having, by Leave, a Meeting on a Firſt Day in the Town-Hall, ſeveral young Men, amongſt whom I was one, went thither to hear what thoſe Quakers had to ſay. There was a mix'd Multitude, and ſome of our Sort and Company rude enough; but others, and myſelf, were reſolved to give the beſt Attention we could, in order to form a right Judgment. Two *Cumberland* Preachers ſpoke before *John Scansfield*, whom ſeveral of us knew; but their Preaching had no other Effect upon me, than to confirm an Opinion which I had conceived when I was a Boy; that as a ſort of People I had heard of, called *Baptiſts*, imitated *John the Baptiſt*, in waſhing or plunging their Followers in Water, who, I believed, had not any Authority from GOD for that Practice; ſo the Quakers only imitated the Apoſtles, in going about Preaching, as they did, but without that Power which the Apoſtles were accompanied with and travelled in; and I thought it was great Pity they were not ſo endued, ſince I heard they took Pains as if they were. One of theſe Preachers (to me) had only a little dry, empty Talk, and the other was more lively; but ſtraining his Voice to be heard over the Multitude, he quickly grew hoarſe, loſt his Voice, and ſo ſat down. And then *Scansfield*, the Stranger, from whom we had greater Expectations, ſtood up, and made a more manly Appearance than either of the former. The firſt thing he did was to reprove the Rudeneſs of ſome of the Company; and, in his Preaching, falling upon Baptiſm, amongſt other things, and alledging there was no Foundation for the Practice of the Church of *England*, in all the Scripture, concerning that, he advanced this Query: Suppoſe, ſaid he, I were a Turk or a Jew, and ſhould aſk thee, What is the Rule of thy Practice in that Point? and thou ſhould ſay the Scripture; and if I ſhould deſire to ſee that Scripture, thou not being able to produce any, What could I conclude other than that thou hadſt no Foundation for thy Religion but thy own Imagination, and ſo go away offended and prejudiced againſt the Chriſtian Religion? This agreed with my own former Sentiments, and gave me occaſion to give further Attention. But in the reſt of his Speech, he firſt run down the National Church at a great Rate, and then likewiſe the Church of *Rome:* And there being many *Iriſh*, Popiſh, Military Officers preſent, and a Couple of Muſketeers placed at the Door, and the Officers behaving ſo tamely, as no Shew of Diſlike appeared in any of them; many ſuſpected *Scansfield* to be a Jeſuit, and that his Aim was to expoſe and run down the Church; and what he ſaid, againſt the Church of *Rome*, was only the better to cloak his Deſign: For the King, and his Friends and Accomplices, could ſupport their Religion by the Power of the Sword, and other cruel and forcible Means; that being their uſual Method and Practice: but there was nothing then to ſupport the Church of *England* but the Truth of her own Principles, and the Fortitude and Stability of her Members, in the Time of an impending Danger, and approaching Trial.

MANY of us left them when they went to Prayer; yet I was apprehenſive of a ſecret Influence of a divine Power and Preſence, in ſome Degree, among that People: But that Impreſſion did not remain long with me, till renewed upon another Occaſion; which will be related hereafter.

THIS

THIS was in the Year 1688, about which Time came the News of the Queen's being with Child; and the Papiſts, being greatly overjoyed thereat, made Bone-fires in the Market-place, and, in a publick, exalted, and triumphant Manner, drank Healths to the young Prince: And I being a Spectator, with many other young Men of the Town, the Officers called ſeveral of us to drink the Health with them; and then I took occaſion to aſk one of the Captains, how they knew the Child would be a Prince; might it not happen to be a Princeſs? No, replied he, Sir, that cannot be, for this Child comes by the Prayers of the Church; the Church has prayed for a Prince, and it can be no otherwiſe. And, when the News came of his Birth, they made another great Fire in the ſame Place; where they drank Wine, till, with that, and the Tranſport of the News, they were exceedingly diſtracted, throwing their Hats into the Fire at one Health, their Coats at the next, their Waiſtcoats at a third, and ſo on to their Shoes; and ſome of them threw in their Shirts, and then ran about naked, like Madmen: Which was no joyful Sight to the thinking and concern'd Part of the Proteſtants who beheld it; and it brought ſuch a Concern upon my Mind that I could not go near them. ANNO 1688.

IN this Conjuncture, the whole Proteſtant Part of the King's Dominions, except the Temporizers, were in great Conſternation, and apprehenſive of a Popiſh Government, and conſequent Oppreſſion, and Perſecution to Deſtruction. Nevertheleſs, whether out of Fear, or other Cauſe, as well the Biſhops as inferior Clergy, and the generality of the People throughout the King's Dominions, preſented Addreſſes to him on this Occaſion, replete with the utmoſt Expreſſions of Loyalty and Duty that Words were capable of. And the Pulpits generally reſounded throughout the Nation with their King-pleaſing, yet ambidexter Doctrine of Paſſive Obedience and Non-reſiſtance; (but with their own mental Reſervations, as in the Sequel prov'd) inſomuch that he, among them, who could not compoſe a Diſcourſe on that modiſh Subject, would beg, borrow, buy, and ſteal from the more able, rather than not be faſhionable; which occaſioned Jealouſy in many, leſt the Clergy ſhould revert and embrace the old Errors; from which they, with the People, ſeem'd to have been reformed. And yet ſeven of the Biſhops ſtood obſtinately to their Principles, when the King commanded them to read, or cauſe to be read, his Proclamation for Liberty of Conſcience in their reſpective Dioceſſes; which, tho' highly reaſonable and chriſtian, they refuſed: Which could not be on any Foundation of Religion, but as contrary to thoſe National Laws which perſecuted and ſuppreſs'd all but themſelves, and thoſe of their own Sect.

THE Face of Affairs thus ſmiling, and flattering the *Roman* Intereſt, they became Zenith-high in their Expectations and Aſſurance; imperious, inſolent, ſwaggering, and inſulting every where; and the Proteſtants more and more filled with rational Apprehenſions of impending and approaching Danger and Deſtruction.

NOTWITHSTANDING, there were many, both among the Prieſts and People profeſſing the Proteſtant Religion, as briſk and forward as the Papiſts themſelves, to fall into the preſent Meaſures, Intereſts and Politicks; which gave others juſt occaſion to think they would, in the End, prove themſelves falſe Brethren.

A SOLID Conſideration of the State of Affairs, the Doubtfulneſs and Hazard of the Iſſue, put me upon a more inward and cloſe Obſervation of Perſons and Things than ever. And one Day, at the Aſſizes at *Carliſle*, dining at an Inn with

ANNO 1688. with a mix'd Company, where happened to be two of our Miniſters of the Church of *England*, a Popiſh Gentleman mov'd a Debate concerning Tranſubſtantiation; pretending to prove, by Scripture, that, by virtue of certain Words which their Prieſts ſay over a Piece of Bread, or Wafer, there is a ſubſtantial Converſion of it into the real Body of CHRIST; the very ſame that was born of the Virgin *Mary*, crucified at *Jeruſalem*, and now glorified in Heaven.

Mark xxvi. 26. THE Text of Scripture he advanced to ſupport this Poſition, was, *And as they were eating, Jeſus took Bread, and bleſs'd it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my Body.* And his Argument was only this, That CHRIST, being the Word of GOD, and the Truth, whatever he ſaid muſt be poſitively and literally true; and therefore there is a real Change of the Bread into the true and real Body of CHRIST: And this being an Ordinance of GOD to his Miniſters, the ſame Power is annexed to that Ordinance; ſince, at the ſame Time, he commanded them to do the ſame, ſaying, *This do in remembrance of me.*

DURING this uninterrupted Diſcourſe, my Zeal was kindled, ſo that I could ſcarce contain it: But being young, and diffident of my own Abilities, and paying Regard and Preference to our two Miniſters preſent, and expecting their Appearance againſt ſo great an Error, and ſo oppoſite to the Proteſtant Religion, I delayed till it became almoſt unſeaſonable to engage him. But they minding their Plates, and hanging down their Heads, with their Countenances vail'd by their Hats; and I ſeeing no Sign of any Anſwer from them to the Papiſt, I took him up upon the Subject, thus:

SIR, You of the Church of *Rome* take theſe Words literally; but we take the whole Form of his Speech at that Time, on that Subject, to be figurative; and that theſe Words, *This is my Body*, intended no more than, This Bread is a Symbol, or Figure, or Repreſentation of my Body, which ſhall ſhortly hereafter be broken for you: For we ought not to divide the Sentence or Speech of CHRIST, and take one Part literally and another figuratively. And you may remember that, at the ſame Time, he alſo took the Cup, ſaying, *This Cup is the New Teſtament, in my Blood, which is ſhed for you*: Do you think that that Cup, whether of Gold, Silver, Glaſs, or Wood, was the New Teſtament? Or can't you ſee, that in this latter Part of his Speech there is a double Figure? Firſt, *Metonymia, ſubjecti pro adjuncto*, the Thing containing for the Thing contained; and, ſecondly, the Wine in the Cup, exhibited under the Word *Cup*, as a Figure, or Repreſentation, of his Blood; which was not then actually, or literally, ſhed, or his Body broken. And ſeeing he ſaid, in the preſent Tenſe, *This is my Body which is broken* (not to be broken) *for you*; *and this Cup is the New Teſtament in my Blood, which is* (not which ſhall hereafter be) *ſhed for you*; you muſt either own that CHRIST advanced a falſe Propoſition, which you will not; or that he ſpake figuratively in both Sentences; which you cannot reaſonably avoid. Beſides, the Words utter'd by CHRIST himſelf did not work that Effect you imagine; for no Man can call a Thing by any Name, denoting its Exiſtence, before it is that Thing which it is called: [*Then taking up a Plate*] No Man, for inſtance, can truly and literally ſay, this is a Plate, if it were not a Plate before. Then, by a Parity of Reaſon and Truth, CHRIST could not ſay, this Bread is my Body, if it were not his Body before: Therefore theſe Words made no Alteration; for if it is was ſo before, theſe Words were only declarative of what was before, and not initiatory, or commenſive, of a new Being, which was not there

there before: And again, if ever theſe Words had effected a Tranſubſtantiation, they would when CHRIST himſelf uttered them. Conſider then pray, that as ſoon as CHRIST began to ſpeak theſe Words, *This is my Body*, the Body of CHRIST, born of the Virgin *Mary*, began to ceaſe to be his Body, and the Bread began to convert into it; and that, as ſoon as the Words were finiſhed, the Body, born of the Virgin, altogether ceaſed to be what it was before; and, by a new Way of a corporeal Tranſmigration, inſinuated itſelf into the Bread; which, by the ſame Degrees that the Body of CHRIST ceaſed to be his Body, commenced, proceeded, grew, and became his Body; or elſe he had two Bodies preſent with his Diſciples at the ſame Time; and if they eat his Body that Evening, what Body was that which was crucified the next Day? And what Blood then ſhed, if, the Night before, the Diſciples had drank the Blood of JESUS in a proper and literal Senſe, and without a Figure? And where now is that ſame Cup? If you have loſt that, you have, in your own Senſe, loſt the New Teſtament, and all your Share therein. Now, Sir, if you can perſuade me, and this Company, out of our Senſes and Underſtandings, ſo as that we may be able to believe againſt both, that a Piece of Bread is the Body of CHRIST, and a Cup of Wine is his Blood, then you may bid fair for our Converſion, or rather Perverſion, to your Religion: But, till you can do that, you cannot reaſonably expect we ſhould embrace ſo great Abſurdities. Upon this, ſeveral of the Company laughed; and the Papiſt ſaid, theſe were great Myſteries, and the Subject copious and intricate, and could not, at that Time, be fully proſecuted, but might be more largely diſcuſſed at ſome other convenient Opportunity. I replied, Then why did you move it? Could you think we would all ſit ſilent, to hear you propagate ſuch Notions, and make no Oppoſition? And ſo the Matter dropp'd. But tho' I had thus oppoſed him, he ſhewed more Reſpect to me afterwards than to any other of the Company. ANNO 1687.

DINNER being over, our Miniſters retired into another Room, and I went to them; where, with much ſeeming Reſpect, they addreſſed themſelves to me after this Manner, "We are very glad to hear you have ſo much to ſay in de-
"fence of our Religion, and that you managed the Debate ſo as that he got no
"Advantage, nor could maintain his Point." But I, being ſtill under the Grief and Shame, as well as Reſentment, of their Temporizing, Cowardice, and Negligence, quickly returned thus; "And I, Gentlemen, am very much
"griev'd and aſham'd to find that you had nothing at all to ſay in defence of
"it, which I very much wonder'd at; for I ſo long expected one of you would
"have engaged the Gentleman, that it was almoſt unſeaſonable to make any An-
"ſwer."

To this they replied, that I might a great deal better, and ſafer, do it than they; for it would have been more taken notice of, and worſe reſented in them; and might have been greatly to their future Prejudice.

THIS Reply, from Men of their Profeſſion, at ſuch a Criſis, when our Religion was apparently in the moſt imminent Danger, bore ſuch an Aſpect of Temporizing, and was ſo ſuſpicious of a ſecret Inclination to apoſtatize from their own avowed Principles, and to conform to Popery, then ready to force its Way into Faſhion, that it very much offended me, increaſing my former Diſguſt; and occaſioned ſuch a Crowd of Thoughts in my Mind about the Clergy, and the Religion they pretended to propagate, that I ſaid no more to them about it.

ANNO 1688.

The Prince of Orange landed at Torbay, Nov. 5.

THIS was towards the End of *Auguſt*, in the Year 1688; and, not long after, arrived the Prince of *Orange*; at whoſe Appearance, that Party, which had, but a little before, been ſo very high, deſpotick, and rampant, were, at once, univerſally diſpirited and dejected to ſuch a Degree, that they ſtole away from ſome Places in the Night, particularly *Carliſle*; where there was a ſtrong Caſtle, and other fortified Holds, and the City alſo ſurrounded with a high and ſtrong Wall, and well ſtor'd with Ammunition; which made many judge that their Guilt, and the Conſciouſneſs of their own evil Deſigns againſt the Proteſtants, was the main Ground of the Pannick which ſeiz'd them at the News of the Arrival of that Proteſtant Prince; with whom they had good Grounds to believe the Proteſtants had a ſecret Underſtanding; and with whom, moſt likely, they would quickly join; which accordingly happen'd at the erecting of his Standard, and diſplaying of his Banners.

I (being at *Carliſle* when this ſurprizing Departure of the Popiſh Party happened, and, with them, our great Fears) wrote to my Brother, Chaplain to the Counteſs Dowager of *Carliſle*, and then with her at *Howard-Caſtle*, in *Yorkſhire*, a full and particular Account of all the Circumſtances of it; which being intercepted, with other Letters, and ſent to the Lord *Delamere*, then in Arms, in favour of the Prince, it gave him great Satisfaction. But the Noiſe of Paſſive Obedience and Non-reſiſtance being ſtill freſh in my Ears; and, thinking the Clergy would oppoſe their late Doctrine by a contrary Practice, I inſerted this Sentence in the Cloſe of my Letter: "However, I could now wiſh, that "thoſe who have ſo lately been preaching Paſſive Obedience to others, may "not be found in actual Rebellion themſelves." Not being aware into whoſe Hands it might fall; nor had I Penetration enough to diſcern, or apprehend the ſubtle and ambidexter Diſtinctions, contrived by the learned Clergy, to reconcile their Practice to their Doctrine; diſtinguiſhing and explaining it ſo as to make it, at laſt, Paſſive Obedience and no Paſſive Obedience.

BUT the Sentence above, being then unfaſhionable, my Brother was directed to admoniſh me, to forbear meddling any more with that Subject.

THESE Things gave me ſtill more and more occaſion to reflect, and cloſely to conſider the Foundation of our own Religion, and of thoſe who ſeemed and pretended to propagate it: For tho' that Doctrine, rightly ſtated, is a Chriſtian Doctrine and Duty; yet the Failure in Practice renders that Teſtimony, as to them, void, how nicely and ſubtilly ſoever they may interpret themſelves out of the Practice of what the People underſtood, and the Prieſts intended they ſhould underſtand by it at that Time.

BUT, to conclude this Subject for the preſent, tho' I was well pleaſed with the Revolution of Affairs at that Time, the Circumſtances thereof being attended with ſufficient Evidence of a very particular Providence of the Almighty, yet I took Offence at the Clergy's appearing ſo much in it as they did, who had lately ſo vehemently preached up contrary Principles.

THIS great and ſudden Revolution in the Government, ſeem'd to unhinge Things for a Time; and few, if any, knew where they would at laſt fix. The Church was divided in Judgment, if not in Intereſt; ſome few keeping to the Practice of their former Doctrine, but the generality receding from it: So that, for my own Part, being young, and only a private Perſon, I could not ſee any Certainty in any Thing we call'd Religion, State, or Politicks; all being

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ing ſo interpreted as Time ſerved; or as if none of them had any certain or ſteady Bottom, or longer continued the ſame, than the Humour or Intereſt of Pretenders run that Way: So that as Chriſtianity, Heaven, and eternal Life, and the Way thither, were the general Pretences of ſo many inſincere and empty Profeſſors of CHRIST, wholly Strangers to his holy and divine Nature; under a deep Humiliation in a View of theſe Things, and of my own want of an experimental Knowledge of God, in true Contrition, and bent of both Mind and Body before him in ſecret, I often implored his divine Wiſdom and Direction for my Aid and Conduct, in a Concern of the laſt Importance; in which, above all Things, we ought to be moſt certain and clear, both as to the Object of Faith, in Things to be believed, done and ſuffered; about which there are ſo many great and unchriſtian-like Conteſts in the pretended Chriſtian World, and ſo little of the wiſe, innocent, and holy Nature of that divine and heavenly Thing we all talk and make Profeſſion of. ANNO 1688.

I THINK proper, in this Place, to recount ſome of the gracious Dealings of the LORD with me from my early Days. I was not naturally addicted to much Vice or Evil; and yet, through the Converſation of rude Boys at School, I had acquired ſome Things by Imitation, tending that Way; but as I came to put them in Practice, by Word or Action, I found ſomething in myſelf, at ſuch Times, ſuddenly ſurpriſing me with a Senſe of the Evil, and making me aſham'd when alone; tho' what I had ſaid or done was not evil in the common Account of ſuch as I converſed with, or among Men, in a common Acceptation. And tho' I did not know, or conſider what this Reprover was, yet it had ſo much Influence and Power with me, that I was much reformed thereby from thoſe Habits, which, in time, might have been Foundations for greater Evils; or as Stocks whereon to have engrafted a worſe Nature, to the bringing forth of a more plentiful Crop of groſſer Vices.

NEVERTHELESS, as I grew up to Maturity, I had many Flowings and Ebbings in my Mind; the common Temptations among Youth being often and ſtrongly preſented: And tho' I was preſerved from Guilt, as in the Sight of Men, yet not ſo before the LORD; who ſeeth in ſecret, and, at all Times, beholdeth all the Thoughts, Deſires, Words, and Actions of the Children of Men, in every Age, and throughout the World.

THE Luſt of the Fleſh, of the Eye, and the Pride of Life, had their Objects and Subjects preſented: The Airs of Youth were many and potent; Strength, Activity, and Comlineſs of Perſon were not a-wanting, and had their Share; nor were natural Endowments of Mind, or competent Acquirements afar off; and the Glory, Advancements and Preferments of the World, ſpread as Nets in my View, and the Friendſhip thereof beginning to addreſs me with flattering Courtſhip. I wore a Sword, which I well underſtood, and had foil'd ſeveral Maſters of that Science, in the North, and at *London*; and rode with Fire-arms alſo, of which I knew the Uſe; and yet I was not quarrelſome; for tho' I emulated, I was not envious: But this Rule, as a Man, I formed to myſelf, never to offend, or affront any wilfully, or with Deſign; and if, inadvertently, I ſhould happen to diſoblige any, rather to acknowledge, than maintain or vindicate a wrong Thing; and rather to take ill Behaviour from others by the beſt Handle, than be offended, where no Offence was wilfully deſigned. But then I was determined to reſent, and puniſh an Affront, or perſonal Injury, when it was done in Contempt, or with Deſign: And yet I never met with any, ſave once; and then I kept to my own Maxims with Succeſs; and yet ſo, as neither to wound, nor

ANNO 1688. nor be wounded; the good Providence of the Almighty being ever over me, and on my Side, as well knowing my Meaning in all my Conduct. But, in Proceſs of Time, as theſe prevalent and potent Motions of Corruption and Sin became ſtronger and ſtronger in me, ſo the LORD, in great Goodneſs and Mercy, made manifeſt to my Underſtanding the Nature and End of them; and, having a View of them in the true Light, and the Danger attending them, they became irkſome, diſagreeable, and exceeding heavy and oppreſſing to my Mind: And then the Neceſſity of that great Work of Regeneration was deeply impreſs'd upon me; but I had no Experience or Evidence of it wrought in me hitherto. This Apprehenſion greatly ſurpriſed me with Fear, conſidering the great Uncertainty of the Continuance of the natural Life; and it began to put a ſecret Stain upon the World, and all its Glory, and all that I had to glory in; tho' I kept theſe Thoughts within my own Breaſt, not knowing of any Soul to whom I could ſeriouſly and ſafely divulge them: And indeed none, for a conſiderable Time, diſcerned my inward Concern by any outward Appearance; which, I found afterwards, had been much to my Advantage and Safety.

IT is admirable by what various Steps the LORD is pleaſed to lead the Soul of Man out of this World, and the Spirit of it, home to himſelf; and yet I am apt to think, that, in his divine and unlimited Wiſdom, he does not take the ſame outward Method and Steps with every one, but varies the Work of his Providence, as their States and Circumſtances may beſt ſuit and bear: For, by an Accident that befel me, I was further alarmed to conſider my Ways, the Uncertainty of Life, my preſent State, and latter End.

IT was this: Intending to go to a Country Church with an Acquaintance, as we were riding gently along, my Horſe ſtumbling, fell, and broke his Neck, and lay ſo heavy upon my Leg, that I could ſcarce draw it from under him; yet I received no Hurt: But as we ſtood by him a little, I had this Conſideration, that my own Life might have been ended by that Occaſion, and I did not find myſelf in a Condition fit for Heaven, having yet no Evidence of that neceſſary Qualification of Regeneration; which brought great Heavineſs over my Mind; which did not totally depart till, through the infinite Mercy of GOD, I was favoured with further Knowledge, and a better State.

HITHERTO I had known the Grace of God in me only as a Manifeſter of Evil and of Sin, a Word of Reproof, and a Law condemning and judging thoſe Thoughts, Deſires, Words, Paſſions, Affections, Acts and Omiſſions, which are ſeated in the firſt Nature, and rooted in the carnal Mind; in which the Suggeſtions, Temptations, and Influences of the evil one work and prevail: By which divine Grace I was, in ſome good Degree, enlightened, reformed, and enabled thereby to ſhun and forbear all Words and Acts thus known to be evil, and moral Righteouſneſs reſtored in my Mind, and thereby brought forth in me. I became then ſequeſter'd, weaned, and alienated from all my former Acquaintance and Company; their Manners and Converſation, tho' not vicious, (for ſuch I never liked) became burdenſome, tedious, and diſagreeable; for they had not the Knowledge of GOD, nor ſuch a Converſation as I wanted. And yet I did not know the divine Grace in its own Nature, as it is in CHRIST; not as a Word of Faith, Sanctification, Juſtification, Conſolation and Redemption; being yet alive in my own Nature; the Son of GOD not yet revealed in me; nor I, by the Power of his holy Croſs, yet mortified and ſlain; being without the Knowledge of the eſſential Truth, and in a State contrary to him, and unreconciled. But the LORD did not leave me there, but, in his matchleſs Mercy,

cy, followed me ſtill by his holy Admonitions, and more and more inclined my Mind in an earneſt Enquiry after himſelf, and his own eſſential Truth and Word; concerning whom, I did not know of any in all the Earth could teach me, the World being univerſally, as I judged, by the general Ways and Courſes of Men, of all Forms and Ranks, altogether ignorant of the LORD, knowing only ſome hiſtorical and traditional Hints concerning him, and of his Doctrine and Ways; which having little or no Effect or Influence upon the Minds and Converſations of Men, it ſeemed but a dead Knowledge or Image, and they dead whilſt they yet lived, did not really and ſavingly believe in the true GOD, and CHRIST JESUS, of whom they made Profeſſion and talked: So that I did not then know that the LORD had any People then in the World, own'd, by his Preſence with them, as his Flock and Family; which reminds me of that Saying of the LORD, *Nevertheleſs, when the Son of Man cometh, ſhall he find Faith on the Earth?* ANNO 1687. Luke 18. 8.

MY Mind being truly earneſt with GOD, thirſting unto Death for the Knowledge of the Way of Life, he was pleaſed to hear the Voice of my Neceſſity; for I wanted preſent Salvation, and the LORD knew my Caſe could not admit of farther Delay: And therefore, being mov'd by his own free Mercy and Goodneſs, even in the ſame Love in which he ſent his Son, the Beloved, into the World, to ſeek and ſave the Loſt, on the Firſt Day of the Second Month, in the Evening, in the Year (according to the common Account) 1689, being alone in my Chamber, the LORD brake in upon me unexpectedly; quick as Lightning from the Heavens, and as a righteous, all-powerful, all-knowing, and Sin-condemning Judge; before whom my Soul, as in the deepeſt Agony, trembled, was confounded and amazed, and filled with ſuch awful Dread as no Words can reach or declare. 1689.

MY Mind ſeemed ſeparated from my Body, plunged into utter Darkneſs, and towards the North, or Place of the North Star: And being in perfect Deſpair of returning any more, eternal Condemnation appeared to ſurround and incloſe me on every Side, as in the Center of the horrible Pit; never, never to ſee Redemption thence, or the Face of him in Mercy, whom I had fought with all my Soul: But, in the Midſt of this Confuſion and Amazement, where no Thought could be formed, or any Idea retained, ſave grim eternal Death poſſeſſing my whole Man, a Voice was formed and uttered in me, as from the Center of boundleſs Darkneſs, "Thy Will, O GOD, be done; if this be thy "Act alone, and not my own, I yield my Soul to thee."

IN the conceiving of theſe Words, from the Word of Life, I quickly found Relief: There was all-healing Virtue in them; and the Effect ſo ſwift and powerful, that, even in a Moment, all my Fears vaniſhed, as if they had never been, and my Mind became calm and ſtill, and ſimple as a little Child; the Day of the LORD dawn'd, and the Son of Righteouſneſs aroſe in me, with divine Healing, and reſtoring Virtue in his Countenance; and he became the Center of my Mind.

IN this wonderful Operation of the LORD'S Power, denouncing Judgment in tender Mercy, and in the Hour of my deepeſt Concern and Trial, I loſt my old ſelf, and came to the Beginning of the Knowledge of Him, the Juſt and the Holy One, whom my Soul had longed for. I now ſaw the whole Body of Sin condemned in my own Fleſh; not by particular Acts, as whilſt traveling in the Way to a perfect Moral State only, but by one Stroke and Sentence of the Great and All-awing Judge of all the World, of the Living and of the Dead,

ANNO 1689. the whole carnal Mind, with all that dwelt therein, was wounded, and Death begun; as, Self-love, Pride, evil Thoughts, and every evil Desire, with the whole Corruption of the first State and natural Life.

HERE I had a Taste and View of the Agony of the Son of GOD, and of his Death and State upon the Cross, when the Weight of the Sins of all human Kind were upon him, and when he trode the Wine-press alone, and none to assist him. Now all my past Sins were pardoned and done away; my own Willings, Runnings, Searchings, and Strivings, were at an End; and all my carnal Reasonings and Conceivings about the Knowledge of GOD, and the Mysteries of Religion, were over; which had long exercised my Mind, (being then natural) both Day and Night, and taken away my Desire of Food and natural Repose: But now my Sorrows ended, and my anxious Cares were done away; and this true Fear being, to me, the Initiation into Wisdom, I now found the true Sabbath, a holy, heavenly, divine, and free Rest, and most sweet Repose.

THIS deep Exercise being over, I slept till the next Morning, and had greater and better Refreshment and Comfort than I had felt for some Weeks before.

THE next Day I found my Mind calm and free from Anxiety, in a State likest that of a young Child. In this Condition I remained till Night: And about the same Time in the Evening that the Visitation, before related, came upon me, my whole Nature and Being, both Mind and Body, was filled with the divine Presence, in a Manner I had never known before, nor had ever thought that such a Thing could be; and of which none can form any Idea, but what the holy Thing itself alone doth give.

THE divine essential Truth was now self-evident; there wanted nothing else to prove it. I needed not to reason about him; all that was superceded and immerged, by an Intuition of that divine and truly wonderful Evidence and Light, which proceeded from himself alone, leaving no Place for Doubt, or any Question at all. For as the Sun, in the open Firmament of Heaven, is not discovered or seen, but by the direct Efflux and Medium of his own Light, and the Mind of Man determines thereby, at Sight, and without any Train of Reasoning, what he is; even so, and more than so, by the overshadowing Influence and divine Virtue of the Highest, was my Soul assured, that it was the LORD.

I SAW him in his own Light, by that blessed and holy Medium, which of old he promised to make known to all Nations; by that Eye which he himself had formed and opened, and also enlighten'd by the Emanation of his own eternal Glory.

THUS I was filled with perfect Consolation, which none but the Word of Life can declare or give. It was then, and not till then, I knew that GOD is Love, and that perfect Love which casteth out all Fear. It was then I knew that GOD is eternal Light, and that in him is no Darkness at all.

I WAS highly favoured also with a View, and certain Demonstration, of the Manner of the Operation of the Almighty, in assuming human Nature, and clothing therewith his inaccessible divine Light and Glory, even with an innocent, holy, and divine Soul and Mind, homogeneal to the Children of Men: And this, as with a Vail, whereby the Most High hath suited himself, and condescended

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to the low Condition of Man, and in whom alſo Man, being refined as the tried Gold, and thereby fitted for the Holy One, can approach to him, as by a proper Medium, and therein abide and dwell with the LORD, and enjoy him for ever. ANNO 1689.

FROM henceforth I deſired to know nothing but the LORD, and to feed on that Bread of Life which he himſelf alone can give, and did not fail to miniſter daily, and oftner than the Morning: And yet, of his own Free-will and Goodneſs, he was pleaſed to open my Underſtanding, by Degrees, into all the needful Myſteries of his Kingdom, and the Truths of his Goſpel; in the Proceſs whereof he exerciſed my Mind in Dreams, in Viſions, in Revelations, in Prophecies, in divine Openings and Demonſtrations.

ALSO, by his eternal and divine Light, Grace, Spirit, Power and Wiſdom; by his Word, he taught, inſtructed, and inform'd my Mind; and by Temptations alſo, and Provings, which he ſuffer'd Satan to miniſter; that I might ſee my own Weakneſs and Danger, and prove, to the utmoſt, the Force and Efficacy of that divine Love and Truth, by which the LORD, in his boundleſs Goodneſs and Mercy, had thus viſited my Soul.

BY all Things I ſaw and heard in his wonderful Works of Creation; by my own Mind and Body, and the Connection and Duration of them as one for a Time; by their Separation, and the diſtinct Exiſtence of each by itſelf, in very different States and Modes, as if they had never been in Union, or compoſed one Man; by the differing States, Ranks, and Underſtandings of the Children of Men, their Superiority, Inferiority, Offences and Aids, the Motive of every natural Man to act regarding only himſelf.

BY the Animals, Reptiles, and Vegetables of the Earth and Sea, their Ranks and Subſerviences one to another, and all of them to the Children of Men.

BY the Sun, Moon, and Stars, the innumerable Hoſt of Heaven, and infinite Worlds, and that boundleſs Space which they move and roll in, without interfering, or any way annoying one another, as all depending one upon another, as meet Helps and Coadjutors; all connected without a Chaſm, and all govern'd by the ſteady Laws, which the Almighty Word and Fiat that gave them Being, and formed them, placed them under, and ſettled them in.

BUT, as the Diadem of all, and the only true and certain Way, when it pleaſed the Moſt High, by the Effuſion of his own Goodneſs, to reveal in me the Son of his Love, even his Wiſdom and Power, by whom he deſign'd and effected all Things, then I was taught to fear him; then I was taught to love him; then, O! then, and not aright till then, was my Soul inſtructed and informed indeed.

BUT theſe ſecret Operations were confin'd to my own Breaſt, ſo that no one knew any thing of them; only an Alteration was obſerv'd in me, but the Cauſe of it was not ſeen. I put off my uſual Airs, my jovial Actions and Addreſs, and laid aſide my Sword, which I had wore, not thro' Deſign of Injury, or Fear of any, but as a modiſh and manly Ornament. I burnt alſo my Inſtruments of Muſick, and diveſted myſelf of the ſuperfluous Parts of my Apparel, retaining only that which was neceſſary, or deem'd decent. I declined the publick Worſhip, not with a Deſign to join myſelf to any other Sect; for I was rather apt to conclude, from what I had then obſerved, that theſe Manifeſtations were peculiar to me, and

that

ANNO 1689. that there was not any People I might properly aſſociate with; and alſo, at that Time, I was induced to believe, that one Day I ſhould be obliged to oppoſe the World in Matters of Religion, but when or how that ſhould be brought to paſs, I did not foreſee.

REMAINING in a ſtill and retired State, and the Book of Life being open'd in my Mind, I read what the LORD himſelf, by the Finger of his Power, had written, and the Lion of the Tribe of *Judah* had open'd there; and the Scriptures of Truth, written by *Moſes* and the Prophets, the Evangeliſts and Apoſtles of CHRIST, were brought to my Remembrance daily, when I did not read them, and made clear and plain to my Underſtanding and Experience, ſo far as they related unto my own State, and alſo in a general Way; tho' I luſted not to know any Myſtery or thing contained therein, other than the LORD, in his own Free-will and Wiſdom, thought fit to manifeſt.

AND one Night, being in Bed, and all Sleep and ſlumbering involuntarily ſuſpended, and my Mind quiet and eaſy, and directed towards the North, about the ſecond Hour in the Morning; and, after a ſhort Space, "I beheld a "Storm to ariſe in the Northern Ocean, towards the North Pole; and look- "ing ſtedfaſtly upon it, and the Heighth, Fury, and Force of the mighty Waves, "I ſaw an Army innumerable walking thereon toward the South: And when "they came aſhore, they covered the whole Breadth of the Iſland of *Britain*, and "all the Northern Lands; and the Rear I could not ſee, or whence they iſſued. "They were Strangers in the Earth; ſuch as have not been known: Their Ap- "parel plain, appearing as if they had come from far, and travelled long: But "I ſaw no Proviſion, Baggage, Sword, Spear, or Weapon of War, but only "Staffs in their Hands, ſuiting their Journey. Their Countenances were grave, "ſober, and calm, importing Wiſdom and Peace; and they offered no Vio- "lence or Hurt unto any: And yet all Nations, being ſurpriſed and amazed "with great and ſudden Fear, fled before them; and they did not purſue, "otherwiſe than by walking forward in the ſame ſteady Pace and Order as upon "the ſtormy Seas, which had not obſtructed their March. The Inhabitants of "*Britain*, and of other Lands, of all Stations, Ages, Sexes, Sects and Ranks, "as diſtracted and confounded with Fears, and flying as for their Lives, when "none purſued, fell, many of them by the Way; and, leſt they ſhould be "overtaken, when no Man gave them chace, they cried out aloud, with con- "fuſed Shreaks and Noiſes, raiſing their trembling Hands, and intermitting "Voices towards Heaven, (which they had deeply offended and neglected be- "fore) to implore Deliverance from the dreadful Army, which offered them no "Harm. And when *Britain*'s Children arrived at her ſouthermoſt Bounds, ſhe "joined herſelf to the Land of the ancient *Gauls*. And all Nations thus flow- "ing together, as the Concourſe of the Waters into one Sea, they vaniſhed to- "gether, and I ſaw them no more."

2d Mo. 1789. SOME Weeks after this, having been in a very ſound Sleep, I was awaken'd in this Manner: "There appeared a City, near the Gates whereof ſtood the faireſt "Houſe therein, which was high and magnificent; into which a Man of low "Stature ſeem'd about to enter: He was habited as a Poſt, or Courier, of a "Prince, bringing great and ſwift Commands and News, with a Trumpet in his "Right Hand, tranſparent as fine poliſh'd Chryſtal, and without Wrinkle or "Wreath, and therewith he ſounded towards the North, with a ſtrong, con- "ſtant, equal, and inarticulate Voice; and the Breath of his Mouth iſſuing "through it, was as a Flame of Fire, in Form of a two-edged Sword.

THIS

" THIS Voice raiſed me from the dead, (for I thought I had been in the " Grave) and the cogent attractive Virtue thereof drew me towards him that " founded; and, filled with awful Reverence, I ſtood on his Right-hand; tho' " he uttered not a Word, and I was likewiſe ſilent. ANNO 1689.

" HAVING finiſhed his Sounding towards the North, he took the Trumpet " from his Mouth, and held it in his Right-hand, with his Arm ſtretched to- " wards the Eaſt, and his Face ſtill towards the North, with his Eyes intent " toward Heaven; his Right-ear turned upward, reclining toward the Eaſt; " his Mouth a little open, and his Breath glowing therefrom as a lambent " Flame; and as one hearkening, with deep Attention, for freſh Orders from " the King of Kings.

" BUT I looked unto himſelf alone; and, in the Twinkling of an Eye, he " ſet the Trumpet to his Mouth again, with Majeſty and Zeal; and, turning " it toward the Earth, the Breath of his Mouth there-through was as a Stream " of Fire and Brimſtone; which pierced the Earth, drove it hither and thither, " and melted the Stones before him.

" THE City was then alarmed, and pale Death appeared on every Face; " the Gay of this World were aſtoniſhed, and the mighty thereof in War trem- " bled in great Amazement and Fear; but knew not where to hide them- " ſelves."

MY Sleep then vaniſhing, and being fully awake, the bleſſed Effects of this Voice remained in my Mind, with heavenly Conſolation, unknown to the Dead, and the Sons and Daughters of Men, in the State in which, by Nature, they are.

AS the Nature and Virtue of the divine eſſential Truth increaſed in my Mind, it wrought in me daily a greater Conformity to itſelf, by its own Power; reducing my Mind to a ſolid Quietude and Silence, as a State more fit for attending to the Speech of the divine Word, and diſtinguiſhing of it from all other Powers, and its divine Influences from all Imaginations and other Motions: And, being daily fed with the Fruit of the Tree of Life, I deſired no other Knowledge than that which was given in conſequence of the Strength of Mind and Underſtanding thence ariſing.

AND, on the Afternoon of the twenty-firſt Day of the eleventh Month, *1689*, Silence was commanded in me, tho' not by me, in which it was given me to remain till the Evening; and then that Scripture, *John* xiii. 10. was brought to my Remembrance; which I began to write, and proceeded, as Things opened in my Mind, and in Manner following: 21ſt 11thMo.

JESUS ſaith to him, he that is waſhed needeth not, ſave to waſh his Feet, but is clean every whit. John xiii. 10.

THE *waſhing of the Feet* ſignifies the cleanſing of the Ways; and thoſe who are waſhed in the Laver of Regeneration, will walk in clean Paths, and bring forth Fruit according to the Nature of the Tree of Life: Such will walk in Faith, Love, Obedience, Peace, Holineſs, Righteouſneſs, Judgment, Mercy, and Truth. And whoſoever ſaith he is of the Father, and hath not Charity, he is a Liar, and the living Word ruleth not in him; for whoſoever hath known the

ANNO 1689. Word, and abideth therein, hath the Father, becauſe the Word of Truth beareth Witneſs of the Father; and whoſoever is born of God will keep his Commandments.

To the SAINTS in ZION,

A SONG of PRAISE.

HEAR, O ye Mountains, and give Ear, O ye Cedars of *Lebanon*, the LORD, the Light of *Jeruſalem*, the Life of Saints, hath put a Song of Praiſe in my Mouth, and cauſed me to rejoice in the Valley of *Jehoſophat*.

I WAS in the Deſert, and he led me forth by the Power of his Right-hand; I was fallen, and he ſtretched out his Arm, and ſet me upright; yea, I was dead, and, behold, he raiſed me from the Grave.

I WAS alſo an hungred, and he has fed me with the Bread of his everlaſting Covenant.

I WEAKLY fainted in the Way; but the King of the holy Mountain revived me by the Word of his Promiſe.

HE has laid my Foundations with Beauty, with precious Stones of divers Colours; and the Superſtructure is all Glory.

COME ſing with me, O ye Vallies, and Flowers of the Plain, let us clap our Hands with Joy; for the King of the Eaſt hath viſited us, and ſmiled on our Beauty; for he ſees his holy Name on every Flower, and glorious Image on every lovely Plain.

COME let us walk after him to the Seat of his Judgment, that we may ſee Juſtice executed on the Mountains.

WO unto thee, O *Babel*, and unto thy Children for ever; for the ſettled Decree is gone forth againſt thee, and the Executer of Juſtice comes towards thee with Wings.

TREMBLE, O ye Nations of the Earth, who have drank of the Wine of the Wrath of her Fornication; for ye ſhall be rooted out with her, and caſt into the Lake of Oblivion everlaſting: There ſhall be weeping and gnaſhing of Teeth, without all Hope of Redemption.

CRY aloud, with Tears, O ye Worſhippers in the outward Court; for he offered you Peace, but ye have laid hold on War; he offered you Reconciliation, but, behold, ye went on in perſecuting the Saints of the Moſt High.

HE called, in the Bowels of his Mercy, Come and enjoy the Fruits of my Love; and did ye not anſwer, There is no Satisfaction in thee?

YE ſtood about the Doors of the Sanctuary, and he ſent forth to invite you in; but ye refuſed, and with-held others alſo.

BUT

ANNO 1689.

BUT thus ſaith the Right-hand of the Majeſty on high, I will ariſe in my Fury and come to Judgment; I will ſuddenly tear in Pieces, and there ſhall be none to deliver. Who will avert my Wrath from the Children of Diſobedience? Or, who ſhall with-hold my Love from the contrite ones?

LIGHT up your Lamps, O Virgin Daughters of *Jeruſalem*; for the Bridegroom is come to feaſt his Gueſts with the Oil of Gladneſs, in the Chambers of Love.

COME ye ragged ones, come ſit down before the King; for he is meek and lowly, and loveth the humble. Tho' you be naked, he will clothe you with Righteouſneſs; tho' you be hungry, he will feed you with the Bread of eternal Life.

FEAR not, ye of low Degree; for with our GOD there is no Reſpect of Perſons: Fear not, O ye little ones; for he ſhewed you his Loving-kindneſs of old; and with him there is no Shadow of turning.

AWAKE, awake, O ye who ſleep in Treſpaſſes and in Sins; for the Trumpet ſounds aloud in the City of our King: Be raiſed, O ye dead, and ſtand upright before him; for he is true and faithful who ſent forth his Word.

CONQUER, O conquer, thou holy Love of GOD, thoſe who in Ignorance oppoſe thy Mercy.

SMITE thy People with great Thirſt, O LORD GOD of Mercy, that they may drink abundantly of the Waters of thy Salvation. Make them hungry, even unto Death, O Life of the Juſt, that they may eat abundantly, and be refreſhed by the Bread of Life everlaſting.

CALL them from the Huſks of outward Shadows, and feed them with thy hidden Manna, and Tree of Life.

TAKE from them the Wine of the Earth, which they have abuſed to Abomination, and give them the Fruit of the living Vine at the Father's Table.

BEREAVE thy People, O moſt faithful and true, of the Waters which they have polluted; and waſh them in the Laver of Regeneration, by thy holy Spirit; and cleanſe them by thy righteous Judgments, that they may retain thy glowing Love.

CONSIDER their Weakneſs, O Father of Mercies; for they are Fleſh and Blood, and cannot ſee through the Vail into thy holy Habitation, and Holy of Holies, in thy glorious Temple.

REND the Vail of carnal Wiſdom in the earthly Mind, O thou wonderful Counſellor, and diſplay thy Glory in its full Perfection.

DISSOLVE the great World of Pride, Covetouſneſs, Drunkenneſs, Lying, Curſing, Oppreſſions, filthy Communications, and Whoredoms; and eſtabliſh Righteouſneſs and Peace for evermore.

THE Meaſure of Iniquity is now Brim-full, that thy Wrath may have a full Draught of the Deſtruction of thine Enemies.

RE-

ANNO 1689. REJOICE with us, O ye that reſt in Hope; for ye ſhall ſhortly be raiſed into Glory.

FOR the LORD has laid hold on the Sword of his wonderful Power, and, behold, Wrath is gone forth before him to Judgment.

HE will ſhake the Earth with terrible Plagues, and the Fear thereof was never equall'd.

ALL Nations quaked at his awful Look, and Death waxed paler at his glorious Preſence.

THE Heavens and the Earth ſhall paſs away before his Breath, even the Breath of his Mouth, and ſhall be found no more for ever and ever.

ALL who hearken unto the falſe Prophet, and give Ear unto the old Serpent; who break the Commands of the GOD of *Jacob*, Day by Day, and caſt his Laws behind their Backs;

WHO ſet at naught his Statutes, and trample under Foot the Blood of his everlaſting Covenant;

WHO bring the Idols of their Vanity before the GOD of Purity, whoſe Eyes can behold no Spot, nor take Pleaſure in their Sins and Oppreſſions; ſhall fall before the Prince of Righteouſneſs, and be caſt out of his holy Preſence, into the Lake of Wrath, as *Tophet* of old, prepared for the Devil and his Angels.

THE Apoſtate Whore, divorced for her Adultery and Perfidy, who, mounted upon her Beaſt of Self-love, Pride, Covetouſneſs, and Envy, rode head-long unto the Abominations and Pleaſures of *Sodom* and *Egypt*, unto the Ocean of the Fullneſs of Hell, ſhall have her Portion with the Serpent and falſe Prophet, as a full Recompence of Reward for the Fruits of her Doings.

REJOICE over her, all ye Saints of the Lamb of GOD; for he who is mighty to ſave hath delivered you from her Allurements, and diſcovered unto you the Secrets of his Counſel.

I WAS ſilent before the LORD, as a Child not yet weaned; he put Words in my Mouth, and I ſang forth his Praiſe with an audible Voice.

I CALLED unto my GOD out of the great Deep; he put on Bowels of Mercy, and had Compaſſion on me, becauſe his Love was infinite, and his Power without Meaſure.

HE called for my Life, and I offered it at his Footſtool; but he gave it me as a Prey, with unſpeakable Addition.

HE called for my Will, and I reſign'd it at his Call; but he return'd me his own in token of his Love.

HE called for the World, and I laid it at his Feet, with the Crowns thereof; I with-held them not at the beckening of his Hand.

BUT

BUT mark the Benefit of Exchange! For he gave me, inſtead of Earth, a Kingdom of eternal Peace; and, in lieu of the Crowns of Vanity, a Crown of Glory. ANNO 1689.

MY GOD called me from my Father, and I went a-pace; he called me his Son, and clothed me with his Garments.

HE called me from the Wife of my Youth, and I ran in haſte; he eſpouſed me to his Son, and I became his near Relation.

WHAT moved thee to this, O Life of my Soul! O Glory of thy Saints! For I was become vile with the Blackneſs of *Egypt*.

WAS it not thine infinite Love and Mercy, thine unalterable Patience, and wonderful Condeſcenſion, that brought thee from thy Throne below thy Foot-ſtool, in the Likeneſs of Vanity, that thou mighteſt exalt me above the high Heavens, in thy Kingdom of everlaſting Reſt?

THOU haſt made me bold before thee; thou haſt made me confident in thy Sight: Behold now I ſpeak without Reſtraint, becauſe thy Free-will has made me free.

LO, now thy Election is a free Election, and thy Call without Diſpute.

THEY gazed upon me; they ſaid I was mad, diſtracted, and become a Fool; they lamented becauſe my Freedom came.

THEY whiſpered againſt me in the Vanity of their Imaginations; but I inclined mine Ear unto the Whiſperings of the Spirit of Truth. Mat. x. 27.

I SAID what am I, that I ſhould receive ſuch Honour? But he removed the Mountains out of my Way, and by his ſecret Workings preſs'd me forward.

HE gave me a Reward, and behold I had done no Work; Wages, and I had not wrought in his Vineyard.

WHEN the LORD quickened me, I called for Obedience; he was pleaſed with my Deſire, and granted my Requeſt in the Might of his Power.

MY LORD called, and I heard his Voice, but knew him not; for the Darkneſs of Ignorance had cauſed Unbelief. I anſwered, Who art thou, LORD? And he informed me, by the living Word of his Love and Mercy.

HE gave me living Faith to lay hold on his Voice; and ſaving Knowledge, to avoid the Voice of the Serpent.

HE gave me Joy which no Tongue can expreſs, and Peace which paſſeth Underſtanding.

MY Heart was melted with the Heighth of Comfort; my Soul was immerſed in the Depths of Love; my Eyes o'erflow'd with Tears of greateſt Pleaſure.

ANNO 1689. THE Men of the Earth looked, as on a Man forſaken of Hope, given up to Fear, and ſurrounded with Shame.

THEY ſaid, Behold a Man fooliſh in his Imaginations, ſeeking after Vanity, and given over to believe Lies: But I regarded not; for I had the Jewel in proſpect, the promiſed Land in view.

I FOLLOWED the Voice of the Shepherd, who gave me Food according to my Strength, and found all Things even as he had ſaid of old.

HE gave me Power to open my Mouth concerning Things to come, and a Name by which I ſhall be ſaved.

I WILL call for Perſeverance in the Ways of Life; for the hidden Manna, Day by Day received.

MY Comforter alſo taught me to pray, in Knowledge as in Faith: I begged HIMSELF, and he gave me ALL.

HE gave me Power to do Wonders alſo; to keep his Commandments, through his Holy Spirit, and to walk in the Paths of Righteouſneſs with joyful Songs.

I WILL call upon him in the Days of Temptation; and when I am in the Shadow of Death, the LORD ſhall be my Strength.

WILT thou waſh my Feet, O LORD, with the Waſhing of Regeneration, that I may tread the Paths of Life before thy Face.

RESPONSE.

BLESSED art thou, O Virgin Daughter of *Jeruſalem*; for thy Streets are laid with Peace; thy Walls are ſurrounded with Power; thy Gates are adorned with Beauty; thine Habitations with Purity; thy Temple is adorned with Glory within and Holineſs without; and thy Prieſts are eſtabliſhed for evermore.

THY King, O *Zion*, is the mighty LORD of Hoſts; the GOD of all glorious Majeſty; the Prince of Peace; the Strength of *Jacob*; the Hope of *Iſrael*; the Help of the diſtreſſed; the Comfort of the comfortleſs; the Strength of the weak; the Huſband to the Widow; the Father to the fatherleſs; the Feeder of the hungry; the Cloather of the naked; the Purifier of the unclean; the Waſher of the filthy; the Healer of the ſick; the Raiſer of the dead; the Judge of all the World; and the everlaſting Life.

HOW canſt thou therefore fall, O Virgin Daughter of *Zion?* Or how ſhould thy Walls be razed, which are founded upon the Rock of Truth, on the Pillars of eternal Power?

TRUTH bears the Keys of the Kingdom, and a Lie cannot enter therein: For a Lie bears the Image of Darkneſs; it is near a-kin to Ignorance, Blindneſs, Folly, Superſtition, Madneſs, and Idolatry.

A LIE is the Key of the Bottomleſs Pit, and ſets the Gates thereof wide open to the Children of Diſobedience and Unbelievers. ANNO 1689.

A LIE is the Path of Hypocrites, the Way to great *Babel*; the Streets of *Babel* are paved with a Lie, Pride, Covetouſneſs, and Envy, Deceit, with Craft and Oppreſſion.

HER Pleaſure is everlaſting Torment; her Prince is the God of the Earth, *Apollyon*, the old Serpent; her Foundations are Falſhood, and Perfidiouſneſs for ever.

SHE burns in hatred to Almighty GOD, and the Smoke of her Blaſphemy and Torment aſcends for ever and ever. *Hallelujah.*

WATCH, O ye Diſciples of the Lamb of GOD, leſt ye be found ſleeping when your LORD cometh, and be thereby unfitted to enter into his Reſt and Glory.

WATCH and pray, leſt you enter into the Temptation of Self-confidence, and lie on the Beds of Self-ſecurity, and the Fire come and devour you up.

KNOW you not, that thoſe who are ſleeping in Tranſgreſſions, are thereby unfitted to be fed with the Bread of Comfort? Becauſe it is as a Dream in the Night, which paſſeth away without Regard.

KNOW you not, that whilſt you are carnally minded, ye judge according to the Things of the Fleſh? But when ye are renewed in Spirit, ye judge all Things as they are in Righteouſneſs and Knowledge; yea, through his Love who raiſed you up, you ſhall judge Angels.

BOW down, O ye Mountains of the Earth, before the Majeſty of the Glory of our GOD, in the Name of JESUS: For it is a Name of Humility, of perfect and unſpotted Humility; and he will be your Exaltation, through the Riches of his Love, before the Throne.

O STAY no longer among the Swine of this World, feeding on earthly Pleaſures, ye prodigal Sons; but leave off the Huſks of carnal Formality, of Men's Invention, by the Wiſdom of this World, and return unto your Father's Houſe, that you may be fed with the Bread of Life, to your everlaſting Reconciliation.

CRY aloud with Joy, O ye Vallies and Plains; for CHRIST is your Exaltation, far above all Heavens, even into Fellowſhip and Union with the Father of all comfortable Mercies.

BEHOLD, this is the Name by which alone there is Salvation; the only Name under Heaven by which ye are ſaved.

THIS is he who is your unfeigned Obedience; your unſpotted Righteouſneſs; your acceptable Peace-offering; your Lamb of Innocence; your Sprinkling of Purity; your Baptiſm of Holineſs; and your full Perfection.

HE

ANNO 1689. HE is your Spouſe, in relation to whom ye cry, Abba, Father; your everlaſting Comfort, and eternal Glory.

GIVE Ear, O ye living Temples of the Holy Spirit, and ſing Praiſes to the GOD of Life, in his holy Mountain for evermore. *Allelujah.*

THIS Writing, being begun about the fourth Hour in the Evening, was finiſhed at Twelve that Night: And then going to Bed, I had comfortable Reſt till the Morning. And that Day, looking it over ſedately, I obſerved many Things therein writ in the firſt Perſon, which did not belong to my State at that Time; which gave me ſome Uneaſineſs, as if I had wrote Things not true: So that I was ready to deſtroy the Writing. But being ſtopped by a ſudden Return of Thought, and remembering and conſidering the Mind in which it was writ, the Fluency of the Matter preſented in my Mind, without any Premeditation, or Contrivance of my own; but only to write as it came, and on various Subjects; and remembering alſo the undoubted Aſſurance and Evidence of the divine Preſence, and of the Truth of theſe Things at the Juncture of writing them, I was confirmed it was the Mind of Truth, and not my own only; and that theſe Things were true in that Mind in which they were writ, and dictated; and might anſwer the States of many I knew not; and might be my own in time, if faithful and obedient: And, examining further, I found it ſententious, and in Periods; and then I reduced it into the Form, as above, and ſo preſerved it; but kept cloſe to the Root from whence it ſprung, as my only Safety and Guide; plainly perceiving, that the Holy Scriptures, from time to time, of old, originally proceeded from the Inbreathing and Dictates of the Holy Spirit, of the Holy Word, CHRIST, in different Inſtruments, various Ages, and Languages.

AND, about the ſame Time the next Evening, being alone in the ſame Room, the ſame Mind returned, and filled me with great Conſolation; which reſted upon me for ſome Time with perfect Content, which nothing but himſelf can give; and, from the Center of that Mind, a Concern aroſe in me to write again; and, from that Fulneſs I perceived reſting in me, was apprehenſive I might write much; and therefore took a Quire of Paper, and began to write, as Matter began to appear, and with full Aſſurance, in Manner following:

ARISE, ariſe, O ye who ſleep in the Miſts of Sin and Folly; put the Garments of Righteouſneſs on your naked Souls: For the everlaſting Day is breaking forth; the Brightneſs of his Glory ſhall diſperſe the Clouds of Unrighteouſneſs; and the Abominations of the Earth ſhall fall before his Judgments.

GO to ye, who are polluted with the fleſhly Luſts of the World; waſh ye in the Blood of the Covenant, that ye be not ſmitten when the Deſtroyer cometh.

REJOICE, rejoice, O ye Slaves of the Captivity of *Babel*; for the Time of your Delivery is near at hand. The King ſhall command, and none ſhall diſobey; for his Love is free without reſpect of Perſons.

FLOW down, as Wax before the Sun, O ye Mountains of Pride; for the Prince of Meekneſs has overcome you.

FLY ſwiftly before him, ye Luſts of the Fleſh; for he ſhall deſtroy you by the Glory of his Preſence.

LA-

LAMENT, and be exceeding ſorrowful, O thou Seat of the Beaſt; for he hath a Treaſure of Wrath prepared for thee. ANNO 1689.

THOU, O City of Whoredoms and Abominations of Hell, ſhalt be laid waſte; for who will make Interceſſion for thee?

THE Meaſure of thine Iniquities is now Brim-full; yea, overflowing with Abominations.

THOU haſt polluted my People with thy Witchcrafts; and thy Sorceries are in all Nations.

THOU haſt exalted thyſelf in the Imaginations of thine own Heart; and cauſed my People to adore thine Idols.

THOU haſt made them form Images before me of thy own inventing; to mount up in Towers of their own building.

THUS am I provoked to bring Confuſion upon the Language of their carnal Imaginations; that they know not each his Neighbour's Meaning.

MANY are become righteous in their own Eyes, and there are few who value Judgment.

INSTEAD of the Scepter of Peace, they have laid hold on War, and deſpiſed the Words of my Kingdom.

THEY have contended about outward Things, which ſhall be brought to an End; but my living Way they have deſpiſed.

I COMMANDED them to love, but behold they hated; to forgive each other, but they hatch'd Revenge.

I CALLED for Righteouſneſs; but the Cries of the Oppreſſed came up before me from Day to Day.

I DEMANDED their Hearts; but they ſacrificed them to the World, and perfidiouſly broke their Covenant.

I TOLD them that my Goſpel was Truth and Peace; but behold they have choſen War and a Lie.

THE Whoremongers ſaid unto the Drunkards, ye are wicked Men; and thoſe of filthy Communication reproach'd the Scornful.

THE Sodomites were laugh'd to ſcorn by the Adulterers; and the Adulterers hiſs'd at by the Vipers of Malice.

THUS every wicked Beaſt oppreſſed another; and every one devoured his Prey.

THE LORD alſo gave them up to a reprobate Mind, in the Counſel of his Judgment, that their Iniquities might be compleat.

ANNO 1689. BUT behold, I have pronounced Sentence, ſaith the Lamb of GOD, againſt thoſe who have ſeduced my People.

I WILL bring Hunger on the Land, ſuch as was not ſince the Foundations of the World were laid; and all the Earth ſhall fear before me.

THEY have delighted in the Sword, and the Sword ſhall devour them; even from one End of the Earth to the other.

IN their Wickedneſs they have called for Plagues and Deſtruction; and behold it is even at the Doors of their City.

I WILL rain Fire from Heaven upon all Fleſh, ſaith Almighty GOD; even the Coals of Fire from off mine Altar.

THE Heavens ſhall paſs away at the Appearance of his Majeſty; and the Earth ſhall not abide his Glory.

HE will overſhadow his Spouſe with the Wings of eternal Peace; and eſtabliſh her in his wonderous Love.

THE Chaff of Pollutions he will conſume with Fury; but the Rock of Truth ſhall ſtand for evermore.

HE will give his own to underſtand his Counſel; and feed them with his hidden Knowledge.

THE Fruit of his everlaſting Vine ſhall they drink new in his Kingdom; and ſit down with him in Joy for ever.

HE ſaw their Meekneſs, Humility, and Faith; and gave them the Land for an everlaſting Poſſeſſion.

HE was found faithful to his Promiſe of old, in a plenteous Redemption to all *Iſrael*.

HE remembered his Covenant with *Abraham* of old, and eſtabliſh'd his Peace with *Jacob*.

Mat. xvii. 8. —xxvii. 46. Iſa. lxiii. 3.

HE eſtabliſhed his Tabernacle alone in the holy Mountain; and none aſſiſted in his OFFERING of RECONCILIATION.

NOW, tho' I apprehended, by the Fulneſs of my Spirit, when I began to write, (as I have ſaid) that I might write much; yet having wrote the laſt Paragraph, ending with the Word [Reconciliation,] my Concern ceaſed, and I could not write any more at that Time, but remained in Peace and Tranquility of Mind; but ſome time then about, in the ſame Mind, wrote a Prayer, as followeth.

" O ALMIGHTY, incomprehenſible, and infinitely merciful LORD GOD,
" foraſmuch as none can enter into thy Reſt, unleſs he be regenerated
" and renewed, I humbly beg, in the Name and for the Sake of thy Son
" CHRIST, that thou wilt be pleaſed to waſh me in the Water of Life, and purify
" my

" my polluted Soul with the holy Fire of thine infinite Love; that I may live " in thee, and walk in the living Way of Truth, Love, Peace, Joy, Righteouſ- " neſs, Holineſs, Temperance, and Patience, ſo long as thou art pleaſed to con- " tinue me in this Garden of Labour. ANNO 1689.

" AND be my Strength, O my Righteouſneſs! that I go not aſtray from " thy Paths, thro' the Frailty of this earthly Tabernacle; but give me daily the " Bread of Life, which thou freely holdeſt forth to the Hungry all the Day " long. Jer. xxiii. 6.

" AND inaſmuch as none can eat of this Bread, but thoſe who hunger and " thirſt after Righteouſneſs, give me a fervent Deſire, O my Salvation! and a " ſaving Faith, a living Faith, to lay hold on thy moſt certain Promiſe; that " I may be made Partaker of the Glory that is laid up for thy Servants in thine " everlaſting Habitations."

THE Converſation of Mankind being generally upon Trifles, not worthy of the Thought of rational Creatures, tending much more to Vice than Virtue; and my Mind being a little renewed by the Influence of the divine Truth, I was much in Silence and alone: And what Thoughts I had being upon other Objects than thoſe I had been converſant with before I knew the Truth, I wrote alſo ſome other Things than thoſe aforegoing, as they were from Time to Time preſented in my Mind, without any Search or Labour, and unexpected; divers whereof I reſerved, and are in Manner following.

To the SUFFERING BABES *of the Immortal Seed, perſecuted by* Iſhmael *the Mocker.*

REJOICE aloud, ye ſcorned Ones, the LORD your GOD exalted is,

AND hears your woful Sighs and Groans, becauſe your Cauſe is ſurely his:

THE mighty Hoſt of GOD's Right-hand ſhall ſurely fight for JESUS CHRIST;

THE haughty *Babel*, built on Sand, ſhall ſhortly fall, which you oppreſs'd.

HER Popes, her Prieſts, her Orders all, ſhall fly before the mighty Wind, Job iv, 9. Iſa. xi. 4.

WHICH from the Mouth of GOD the LORD, ſhall iſſue forth, even unconfin'd.

NOW *Judah*'s Lyon roars aloud; the Key of *David* now is found,

THE Time is come when Saints muſt reign, and with LORD JESU's Law be crown'd.

The LORD *our* GOD *ſhall ever reign,*
And we to Egypt *ne'er go back again.*

To

ANNO 1689.

To the NATIONS *afar off, and to their* PRINCES.

HEAR, O ye Nations, and give Ear, O ye Ends of the Earth;

THE LORD, the Prince of Peace, has forſaken the Proud, and viſited the humble in tender Love.

WHAT Nation will now rebel againſt the LORD? Or what Kindred now reject his powerful Name?

THE Trumpet ſounds aloud in the Ears of the Juſt; but, as for the Fools, the Flame is prepared for them;

YEA, a Furnace that ſhall never be quenched, and a Dungeon where no Light appeareth.

THEY exalted themſelves in the Imaginations of their own Hearts, ſaying, Who is the LORD; and what are his Laws?

ARE not we Sons of *Babel* the Great? And is not our Father, *Apollyon*, the Deſtroyer?

WHO then ſhall oppoſe the Purpoſe of our Hearts? Or who ſhall bring us down to Judgment?

IS not *Leviathan*, the Fearleſs, of our neareſt Blood; and *Goliah*, the Strong, alſo on our Side?

SURELY we only reign in all the Earth; and, as for the Juſt, the LORD is become their Portion.

To the SUFFERERS *under the King of* BABEL *and his Miniſters, his Captains of Thouſands, of tens of Thouſands, and of Multitudes innumerable.*

THE LORD aroſe, and gave Battle to all Nations; the LORD threſh'd, and the Nations of the Earth were turned into Blood.

THE Strength of the Earth was cut off at one Blow; the Foundations thereof were ſhaken, and Princes brought to nought.

THE Blaſphemer came into Remembrance before the LORD, and was cut off by his all-conquering Sword; the Adulterer alſo was caſt down from his lofty Seat.

THEN ſang the Saints high Praiſes before the LORD, and every Kindred bleſs'd his holy Name.

WHAT Power is to be praiſed like that of the LORD our GOD? Or what Love on all the Earth like that of a bleeding Saviour?

SURELY

SURELY the Power of the World is but Vanity and a Lie, and the Love of the World Enmity againſt the LORD. ANNO 1689.

NOW reigns the GOD of Power (our GOD he is) alone: Our GOD is all in all, and in him we are one.

A PRAYER.

"O LORD, take Pity on a periſhing Soul, borne down under a Multitude "of vile Affections, trodden under Foot by the Inſolence of the wicked "One. I faint under the Yoke, O thou moſt faithful and true! and have no "Hope but in thee.

"MY Heart is weary with ſighing under Troubles, and my Pains increaſe "as a Woman in hard Travel. When ſhall my Day come, O Redemption of "the Juſt! And when ſhall I ſee the Seal of my Salvation?

"O WORK in me the Law of everlaſting Love, and fix my Boundaries there "for ever and ever. O thou, who ſaidſt unto the Worlds, Be ye finiſhed, and "it was ſo, ſay unto my Soul, Be thou perfect, and it ſhall be done.

"PURIFY me, O GOD, by the Judgments of thy Right-hand, and let thy "Mercies ever be before me: Raiſe me, that I may praiſe thee in the Firma-"ment of thy Power: Humble me, that I may exalt thy Name in the midſt of "the Nations."

THE Humility of JESUS is the Exaltation of the Juſt; and the exalted in the Earth are fartheſt from the LORD.

ANOTHER.

"O LORD, do thou, who art the Creator and Diſpoſer of all Things, "create me anew after thine own Image, and diſpoſe of me according to "thy Will; that I may ſet forth thy Praiſe in the midſt of the Nations, and do "good, in thy Power, to many People. Raiſe thy Standard, O LORD, over the "Heighth of the Mountains, and let all Nations flow thereunto; for thy Children "groan with daily Oppreſſions, and the Teeth of the Wicked are made bare "againſt them. The Earth alſo groans with the Burthen of the Polluted, and "the Seas roar aloud with the Cries of the Wounded; the Heavens eccho with "the Voice of Deſtruction, and the Air is darken'd with Smoke from the Pit.

"BREAK in, O LORD, as an everlaſting Redeemer to thine own Seed, "and as a Fire to deſtroy the Works of the wicked One.

"PREPARE thine Arm, make bare thy Spear, ſmite home to the quick, "thou mighty One. Divide, O my GOD, between the Good and the Bad, "and make an everlaſting Separation between the Juſt and the Unjuſt; ſo ſhall "the Nations praiſe thee, the moſt high GOD, and every Kindred bleſs thy holy "Name. *Amen.*"

ANNO 1690.

AFTER all this, a deep Conſideration return'd upon, and enter'd into my Mind, concerning the States of many Perſons in the National Way of Worſhip, as alſo among the Diſſenters from it, of divers Denominations; ſome of whoſe Preachers I had occaſionally heard, particularly Dr *Richard Gilpin* of *Scaleby-caſtle*, an able Phyſician, and ancient celebrated Preacher among the Preſbyterians; and I had obſerv'd many others who ſeem'd to have Sincerity and good Intentions in their reſpective Modes of Worſhip; whence a Queſtion aroſe, Whether it might not be thro' my own Fault, for want of the true Knowledge of GOD in myſelf heretofore, that I did not enjoy his Preſence among them, as I had done, thro' his Grace, ſince I had been viſited by the LORD, and drawn into Retirement by the Comforts of his ſecret Preſence? Upon which I determined to go again and ſee, whether the good Preſence of the LORD would be manifeſted in me there, as alone in my Retirements. And the Place I went to was that called St *Cuthbert*'s, in the City of *Carliſle*; there being uſually Prayers and a Sermon there in the Afternoons of the Firſt Days; but not with that Pomp, Noiſe, and Show, as at the Cathedral, and therefore I rather choſe it: And being ſeated there, as I had been often, and my Mind retired inward, to wait upon the LORD, as he himſelf had taught me, the LORD would not own that Worſhip by his ſenſible Preſence, (tho' in himſelf omnipreſent) nor me in that Place; but my Mind became filled with Darkneſs, and overwhelmed with Trouble, to ſo great a Degree, that I could hardly ſtay till the Time was over; but, leſt I ſhould do a Thing which might be looked upon as indecent, I continued to the End, and returning to my Chamber in Trouble, I went not among any of them any more. But tho' I thus declined all outward Worſhip, or that which was called ſo, determining to follow the LORD whereſoever it might pleaſe him to lead me; yet I found an univerſal Love, Good-will, and Compaſſion in my Mind, to all ſorts of People, whether Proteſtants of different Denominations, *Romans*, *Jews*, *Turks*, or Heathens. But I obſerved their ſeveral Religions, or what they accounted ſo, every Man for himſelf, to be moſtly the Effect of Education, Tradition, or Chance. For he who is born and educated among the Proteſtants of any Sect reſpectively, is ſuch: He who is born and educated among the *Romans*, is a *Roman*; and ſo of all the reſt, till by Accident, or Intereſt, they change from Form to Form; or ſometimes, tho' more rarely, thro' the inward Convictions of the Holy Spirit of GOD, they obtain a right Underſtanding, and worſhip him in Truth. Therefore I ſtood ſtill, and waited for the further Leadings of the LORD, and the Evidence of his Preſence, what to do, or where to abide; tho' the Proteſtants, in general, eſpecially the National Church, were ſtill nearer me than any other Sect.

THUS the World, in general, appearing to me dead with reſpect to the true Knowledge of GOD, (notwithſtanding the Truth of ſome Notions they held in relation to Matters of Fact and literal Interpretation) and as walking Statues, I did not then ſee that the LORD GOD had any collective Body of People at that Day, who, as ſuch, truly worſhipped him, according to his own Inſtitution; or that any one on Earth knew ſome Things, which the true and living GOD had been pleaſed, of his own free Grace, and which I could neither aſk or think of, to communicate unto me; tho' I found, in due Time, I had been in this Point miſtaken, as the Prophet of old, who thought he had been alone, and all *Iſrael* departed from the LORD.

1 Kings xix. 10,—18

AS the Life of the Son of GOD prevailed in me, I became more and more innocent, humble, loving, and charitable to the Poor; to whom I gave Money accord-

according to my Ability, and without Oſtentation, or Expectation of Reward: One Inſtance of which I think proper to relate, it being attended with ſome particular Circumſtances. ANNO 1690.

AT the Time King *William* the Third was ſubduing *Ireland*, ſome Perſons and Families, retiring from the Inconveniences and Hardſhips of the War, came into *England*, and, among others, an Independent Teacher, and with him a Youth, his Son; who being in Want, requeſted Charity; and, coming to my Father's Houſe in *Carliſle*, where I then was, I gave him Half a Crown; which being more than he expected, or had received (as he ſaid) from any other Perſon in Town, he took occaſion thence to enter into Diſcourſe concerning ſome Points of Religion, and civilly aſk'd of me, what Form of Worſhip I attended? I reply'd, I had formerly frequented the National Worſhip, according to my Education; but then, and for ſome Time before, had declined it, as alſo all other outward Forms, keeping retired, in my Chamber, on the uſual Days appointed for that Purpoſe. And, when he heard this, he aſked, if his Company, the next LORD's Day (as he called it) might be acceptable; for the National Worſhip was not agreeable to him? I gave Liberty, and he and his Son came accordingly to my Chamber, where I was ſitting alone in Silence, waiting upon the LORD.

AFTER a civil Reception, and ſhort Pauſe of Silence, he began to magnify the great Providence of GOD, in re-eſtabliſhing and advancing that People, (meaning the Independents and Preſbyterians) who had been ſo much hated, perſecuted and ſuppreſſed, now to be made the chief Inſtruments of Deliverance, Reſtoration, and Reformation to the right Way of the LORD, and to his own Glory.

AS he ſpoke, I obſerved he was not himſelf upon the true Foundation, nor acquainted with the Mind of the LORD on that Account; but ſpoke from his own Imagination, and Partiality to his own Sect, as he and they deſired it ſhould have been; his Mind natural and carnal, and his Views outward, toward the Power and Dominion of this World, as the *Jews* were at the Time of the Appearance of CHRIST among them; and, as ſoon as he came to a Period, finding my Mind filled with the Sweetneſs and Meekneſs of divine Truth, I replied,

"THE divine Providence is indeed great over the Children of Men, and apparently over this Nation and her Dependents at this Day; and the Neceſſity of a right and thorough Reformation is very great, and, in the proper Time and Way of the Almighty, will be brought to paſs: But neither by the Means nor Inſtruments now in your View; for all the Contenders, one againſt another, by deſtructive Force, are of one Spirit divided againſt itſelf, under different Forms and Views, in which the ſtrongeſt will advance themſelves and their own Way; but cannot, by ſuch means, reform either themſelves or others, as they ought to do in the Sight of GOD, who does not approve or countenance Violence, Bloodſhed, and Unrighteouſneſs in one Sect, and condemn the ſame Things in another; and will therefore bring about that right Reformation, by Inſtruments of a different kind, and by another Means and Way: As it is written, *Not by Might, nor by Power; but by my Spirit, ſaith the* LORD." Zech. iv. 6. Mic. iii. 8.

UPON this the Stranger was much broken in Spirit, and the Tears run down his Beard, and dropp'd upon his Knee, as he ſat by me; and after that, being filled with Love, (the ſame which had reached him from my Spirit) he embraced me in his Arms, rejoicing that he had met with me; (with ſome Encomiums I re-

ANNO 1690. don't think proper to write) but ſaid no more on any religious Subject. Soon after he departed, and I ſaw him no more. I now proceed with the Account of my farther Progreſs.

IN writing the laſt Paragraph of the foregoing Piece, (*Page* 18.) which I inſcribed *To the Saints in* Zion, *&c.* the People called Quakers were ſuddenly, and with ſome Surprize, brought to my Mind; and ſo ſtrongly impreſs'd on my Remembrance, that thenceforward I had a ſecret Inclination to enquire farther concerning them, their Way and Principles.

1691 IT was ſometime in the Fifth Month, in the Year 1691, when an Opportunity was preſented: The Occaſion of it was ſome Concerns that I had in the Weſt Parts of *Cumberland*, when, lodging at an Inn kept by one of that Profeſſion, on a Seventh Day Night, and enquiring of him concerning ſome Points of their Religion, I perceived no material Difference between his Sentiments and mine, in the Particulars then aſked after; and he alſo perceived I was nearer them than he (or perhaps any other) had thought, (for I had formerly oppoſed the ſame Man in ſome Things) which gave him occaſion to inform me of their Meeting, to be held the next Day, at a Country Village called *Broughton*.

AND, as I had been deſirous to be rightly informed concerning that People, and to ſee them as in truth they were, I was pleaſed with the Opportunity; and, the next Morning, the Friend and I ſet forward toward the Meeting. And he, being zealous to have me further informed, and convinced of the Truth of their Way, ſpake of many Things as we rode along, and with a good Intent: But my Mind being compoſed, and its Attention directed towards GOD, who knew I wanted only to ſee the Truth, and not be deceived, I could not take any diſtinct Notice of what the Friend ſaid; which he perceiving, after ſome time, deſiſted, and ſaid no more. And then we rode ſome Miles together in profound Silence; in which my Mind enjoyed a gentle Reſt and Conſolation, from the divine and holy Preſence.

At *Broughton*. AND, when we came to the Meeting, being a little late, it was full gathered; and I went among the Throng of the People on the Forms, and ſat ſtill among them in that inward Condition and mental Retirement. And tho' one of their Miniſters, a Stranger, began to ſpeak to ſome Points held by them, and declaim againſt ſome Things held by others, and deny'd by them; particularly Predeſtination, as aſſerted by the Presbyterians; yet I took not much notice of it: for as I did not doubt but, like all other Sects, they might have ſomething to ſay, both for their own, and againſt the Opinions of others; yet my Concern was much rather to know whether they were a People gathered under a Senſe of the Enjoyment of the Preſence of GOD in their Meetings; or, in other Words, whether they worſhipped the true and living GOD, in the Life and Nature of CHRIST, the Son of God, the true and only Saviour: And the LORD anſwered my Deſire according to the Integrity of my Heart.

FOR, not long after I had ſat down among them, that heavenly and watery Cloud overſhadowing my Mind, brake into a ſweet abounding Shower of celeſtial Rain, and the greateſt Part of the Meeting was broken together, diſſolved and comforted in the ſame divine and holy Preſence and Influence of the true, holy, and heavenly LORD; which was divers Times repeated before the Meeting ended. And in the ſame Way, by the ſame divine and holy Power, I had been often fa-

favoured with before, when alone; and when no Eye, but that of Heaven, beheld, or any knew, but the LORD himſelf; who, in infinite Mercy, had been pleaſed to beſtow ſo great a Favour. ANNO 1691.

AND, as the many ſmall Springs and Streams, deſcending into a proper Place, and forming a River, become more deep and weighty; even ſo, thus meeting with a People gathered of the living GOD, into a Senſe of the Enjoyment of his divine and living Preſence, through that bleſſed and holy Medium, the Mind of JESUS CHRIST, the Son of GOD, and Saviour of the World, I felt an Increaſe of the ſame Joy of the Salvation of GOD; and the more, by how much I now perceived I had been under the like Miſtake as the Prophet of GOD of old; but now otherwiſe informed, by a ſure Evidence and Token; by the Witneſs of the divine eſſential Truth, in which no living Soul can err, or be miſtaken, or deceived; being ſelf-evident and undeniable in all thoſe who truly know him.

OUR Joy was mutual and full, tho' in the Efflux of many Tears, as in Caſes of the deepeſt and moſt unfeigned Love; for the Friends there, being generally ſenſible I was affected, and tendered with them, by the Influence of the divine Truth they knew and made Profeſſion of, did conclude, I had been at that Time, and not before, convinced, and come to the Knowledge, or Senſe, of the Way of Truth among them; and their Joy was as of Heaven, at the Return of a Penitent; and mine as the Joy of Salvation from GOD, in view of the Work of the LORD, ſo far carried on in the Earth; when I had thought, not long before, there had ſcarce been any true and living Faith, or Knowledge of GOD, in the World.

THE Meeting being ended, the Peace of GOD, which paſſeth all the Underſtanding of natural Men, and is inexpreſſible by any Language but itſelf alone, remained, as a holy Canopy, over my Mind, in a Silence out of the Reach of all Words; and where no Idea, but the Word himſelf, can be conceived. But being invited, together with the miniſtring Friend, to the Houſe of the ancient Widow *Hall*, I went willingly with them: But the ſweet Silence commanded in me by *Michael* the Prince, Captain-General of the Hoſts in Heaven, ſtill remaining, I had nothing to ſay to any of them, till he was pleaſed to draw the Curtain, and veil his Preſence; and then I found my Mind pure, and in a well bounded Liberty of innocent Converſation with them.

AND, having ſtaid there a ſhort Time, I was invited to Dinner, at the Houſe of *Richard Ribton*, an ancient and honourable Friend in the Village; where I was made kindly welcome, and where I had great Freedom of Converſation.

AND, being now ſatisfied, beyond my Expectation, concerning the People of GOD, in whom the LORD had begun, and, in a good Meaſure, carried on, a great Work and Reformation in the Earth, I determined, in my Mind, that Day, to lay aſide every Buſineſs and Thing which might hinder or veil in me the Enjoyment of the Preſence of the LORD, whether among his People, or alone; or obſtruct any Service whereunto I was or might be called by him; eſpecially Things of an entangling or confining Nature: not regarding what the World might ſay, or what Name they might impoſe upon me.

THE Buſineſs being over which had brought me into that Part of the Country, I returned to *Carliſle*; where I had been but about two Weeks, till the Friend of the

ANNO 1691. Inn before mentioned, coming to Town, informed me of their Meeting for Buſineſs, and Affairs of their Society; and invited me to it, being about four Miles diſtant.

AT firſt I was a little ſurprized that he ſhould invite me to ſuch a Meeting, and hardly thought him prudent in it; for, tho' Things had happened as above, yet I had not made any outward Profeſſion with them, or declared myſelf of their Communion: But, tho' I found ſome Averſion, rather than Inclination, towards it, yet I yielded to go, that I might ſee how, and in what Spirit and Wiſdom, they managed the Diſcipline and Buſineſs of their Society, in Matters of Religion:

THAT I might view them a little more clearly in all Circumſtances, before I ſhould openly declare for their Way in all Things; (ſome Doubts yet remaining, as to ſome Points) and whether they thoroughly agreed with the Idea I had conceived in my Mind of the State of the Church of CHRIST, *viz.* That they believed in GOD and CHRIST; were ſettled in the Practice of Chriſtian Morality; that they were able to ſuffer any Perſecution, or Oppoſition, for true Religion, when thereunto called, in the Courſe of divine Providence; that the Characteriſtick Mark of the Diſciples of CHRIST ſhould be fairly upon them, *to love one another*, not in Word and in Tongue only, but in Deed and in Truth; and that they ſhould be preſerved, by that Love, in Uniformity and Unity among themſelves; and alſo be loving and kind to all Men, as Occaſion might offer; and evince the ſame, by doing them Good, and never any Harm.

THESE Qualifications I had deemed ſufficient to demonſtrate ſuch to be the Children of GOD; brought forth in his Image, Righteouſneſs and true Holineſs, in the Mind, or inner Man.

THE Meeting being ſet, they had firſt a Time of Silence, waiting upon GOD (as I did believe and practiſe) for the renewing and ſtrenthening of their Minds; and, after that, they proceeded upon the Buſineſs of the Day. And ſo it happened at that Time, that a Matter of great Moment among them was debated, and not without ſome Warmth on both Sides; but the Zeal of both did not ariſe from the ſame Root.

IT was concerning the Manner and Eſſence of their Diſcipline; which a Sect among them had oppoſed, from the Time of the firſt Propoſal of any Diſcipline among them as a Society. The Debates ariſing pretty high, and they obſerving me to be there, and moſt of them, I doubt not, having heard I ſeemed to favour their Way; and, being cautious leſt I ſhould take Offence from their Debates, not knowing the State of the Caſe, or, perhaps, not qualified to judge in Matters ſo foreign to me, ſome of them, prudently, put that Friend, who had introduced me, upon an inoffenſive Way to procure my Abſence; and accordingly he called me aſide into an outer Room, offering to diſcourſe on ſome foreign Subject: But as my Mind, in time of Silence in the Meeting, had been comforted in the Life of Truth, I remained under the Senſe of it; having taken little other Notice of what had paſſed in Point of Argument, than in what Spirit they managed and contended on each Side.

BUT tho' I obſerved the Friend's good Intent in calling me out, I could take no Cognizance of what he ſaid; for a deep Thought now entered my Mind, whether theſe could yet be the People of GOD? ſince they ſeemed to be divided among

among themſelves, and treat one another with an Acrimony of Language, which, I thought, could not ariſe from Love, neither altogether ſuited the Humility of JESUS, the true CHRIST. ANNO 1691.

THE Friend, obſerving my Silence, and that I was under a deep inward Concern, became ſilent likewiſe, and a Trouble alſo ſeized him, but of another kind; for I was concerned to know the Truth, and on what Side, if on either, it might lie; and he was afraid I had, or might take Offence, and depart from the Beginning I had made among them.

AND thus we remained ſilent for ſome Time; during which I plainly obſerved a Struggle between two diſtinct Powers in the Ground of Nature, working in myſelf, which exhibited two different Ideas, or Concluſions, in my Mind, concerning the Matter then in hand, and the Spirits and Perſons concerned as Agents therein, *viz.*

THAT the firſt was Truth, eſtabliſhing himſelf in his own Nature, a Lawgiver and Ruler in every Member of his Church and Body, as alone needful unto them who were truly ſo: But as he, who knoweth all Things, did foreſee that many would, in Time, come into that Profeſſion, as of old, without any Knowledge of the divine Truth, or Work of it in themſelves, but, as Thieves and Robbers, climbing up ſome other Way; by Education, Tradition, Imitation, or ſiniſter Intereſts, and worldly Views; who, not being under the Rule and Law of Grace in the ſecond Birth, would act and ſay of themſelves, contrary to the Way of Truth, and Church of the living God: and therefore, in his Wiſdom and Power, working in the Minds of the Juſt, he had early eſtabliſhed, and was yet more firmly eſtabliſhing, a due Order among his People; for preſerving the Right, and paſſing Judgment and Condemnation on the Wrong and Evil-doers; that ſuch as ſhould profeſs the Truth of God, and yet walk contrary to the ſame, bringing forth Fruits of another kind, might be bounded and confined by outward Moral Rules, adapted to human Reaſon and Underſtanding.

AND, ſecondly, on the other Hand, that the Spirit of this World had been, and ſtill was working in the other Sort, to oppoſe all Order and Diſcipline, and to live looſe as they liſt, without any Rule, or Account to the Society, tho' profeſſing the ſame Truth with them; and to be judged only by their own Light, or what they called ſo, and accountable only to the Spirit in themſelves: tho' ſeveral among that Party were only againſt ſome Branches of the Diſcipline, already eſtabliſhed by the Body of the Society, and not againſt the whole.

AND, during this Time of Silence, I clearly beheld the contrary Natures and Ends of theſe differing Spirits; the one Truth, the other Error; the one Light, the other Darkneſs; the one for Moral Virtue, and a holy pure Mind, and the other for a looſe unbounded Liberty: and yet, that theſe laſt, as Creatures, did not ſee the Sophiſtry of the evil One, to whom themſelves were Inſtruments, nor the Snare, but intended well, in their own View, and Way of conceiving Things.

AND, in proportion and degree, as theſe Diſtinctions were gradually made clear in my Underſtanding at that Time, the Load and Trouble I was under abated; and, at laſt, my Mind ſettled down again to its own Center in Peace, and became ſerene, as before; which, being fully ſenſible of, I was chearful, and ſaid to the Friend, we may now return into the Houſe, for the Danger is entirely over. I knew thy Meaning before we came out of the other Room; and commend your

ANNO 1691. your Care and Caution. With this he was greatly pleaſed; and ſo were the reſt, when they came to know it.

Aſſizes at *Carliſle.*

AFTER this I was at ſome other Meetings; but little Notice was taken of it by any of my Relations or Acquaintance, till the Time of the Aſſizes at *Carliſle*; where ſome Friends, being Priſoners in the County Goal, for Non-payment of Tithes, others attended the Aſſizes, as their Cuſtom was, the better to obviate Occaſion of Troubles, or Hurt, to any of the Society, and to miniſter Counſel, or other Help, as Need might be; and theſe went to a Meeting at *Scotby*, about two Miles from the City; and thither I went alſo.

DURING the Time of the Meeting, I found a great and unuſual Load on my Spirit, and Hardneſs in my Heart; in ſo much that I could hardly breathe under the Oppreſſion; nor could I ſay I had any Senſe of the Comforts of the divine Preſence there, but that the Heavens were as of thick Braſs, and the Bars thereof as of ſtrong Iron. But tho' I had no Enjoyment in myſelf, yet I was ſenſible the Preſence and Goodneſs of the LORD was there, and many therein greatly comforted; and therefore did conclude my Condition of Mind was from ſome other Cauſe, and not relating to the State of the Meeting in general. And, after the Meeting was over, one of them aſked me how I did; I anſwered, Indifferently. Then he, and ſome others, perceived my Spirit was oppreſſed, and ſympathiz'd with me therein.

I COULD not, all this Time, perceive the particular Matter which thus affected me, (for I knew not of any Thing I had done or ſaid to bring it upon myſelf) till that Evening, being returned to my Father's Houſe, very ſolitary, ſilent, and inward, there came in one *Thomas Tod*, an Acquaintance of mine; who, after ſome Compliments of Civility, (for at that Time I had not quite declined the common Modes of Salutation) deſired to ſpeak with me apart; and then told me, that he had a Trial to come on next Day, concerning certain Houſes of his in the Town of *Penrith*, being the greateſt Part of all he had in the World; that one of his Witneſſes to his Deeds of Conveyance was dead; another of them gone into *Ireland*, and could not be had; but I, being the third, and having made the Writings, he hoped, through my Evidence and Credit, to gain his juſt Point againſt his unfair Adverſary: and deſired me to be in readineſs in the Morning; for the Trial was like to come on very early.

AS ſoon as he began this Relation, the Word of Life began likewiſe to work in me, in a very powerful Manner; and the holy Hammer of the LORD I ſenſibly felt, and ſaw to be lifted up upon that Hardneſs of Heart, which, for ſome Time, (as above) had been my State: and it began to be broken, ſoftened, and diſſolved; and the Senſe of the Love of GOD, in ſome Degree, to be renewed: And then I ſaw plainly, that this was the hard Thing I had to go through; and that now was the Time of Trial, wherein I muſt take up the Croſs of CHRIST; Rom. x. 10. acknowledge his Doctrine fully in that Point; and openly, according to the Underſtanding given me; and to deſpiſe the Shame and Reproach, and other Sufferings, which I well knew would enſue quickly; or I muſt forſake the LORD for ever: For, denying his Doctrine, in the Senſe I had now plainly ſeen it, would be a denying of himſelf before Men; and if I had then denied Mat. x. 33. him, I could expect no leſs, but, according to his Word, to have been immediately, and for ever, denied of him, and left under that Hardneſs of Heart, and want of the Enjoyment of his divine Preſence, wherewith I had been favoured before, and all the dreadful Conſequences of a Beginning ſo woful.

BUT

ANNO 1691.

BUT, according to the Advances of the Word and Work of the LORD in me at that Time, my Heart inclined to him: And, as my Acquaintance was ſpeaking, and by the Time he had fully done, I was furniſhed with a full Reſolution to give him a plain and direct Anſwer; which was on this Manner: "I "am concern'd it ſhould fall out ſo; (for I had a real Reſpect for him, and ſaw his "Caſe to be very hard) I will appear, if it pleaſe GOD, and teſtify what I know "in the Matter, and do what I can for you that Way; but I cannot ſwear."

THIS was ſo great a Surprize to him, both from the Nature of his Caſe, and Confidence he had of my ready Compliance, he having had no Occaſion of any Suſpicion of my preſent Condition till that Moment, that he broke into a Paſſion, and, with an Oath, or Curſe, ſaid, "What, you are not a Quaker ſure!"

BUT, tho' I had made Confeſſion to Truth ſo far, in that Point, and the divine Preſence ſenſibly returned and advanced in me; yet, upon this, I was again ſilent, till clear in my Underſtanding what to anſwer in Sincerity and Truth: For as no Body, before that Time, had called me a Quaker, ſo I had not aſſumed the Appellation; which, being given in reproach, was not grateful; tho' the Thing, in its proper Senſe, moſt delightful. Nor did I then ſee whether I had ſo much Unity with all their Tenets, as might juſtify me in owning the Name, (for in the Unity of divine Love and Life only I had known them) till the Power of that Life of him, who forbiddeth all Oaths and Swearing, ariſing yet clearer and fuller in me, opened my Underſtanding, cleared my Way, and enabled me thereto; and then I ſaid, "I muſt confeſs the Truth, I am a Quaker."

BUT, as this Confeſſion brought me ſtill nearer to the Son of GOD, his Love increaſing yet more ſenſibly in me, ſo likewiſe it heightened the Perplexity and Diſturbance of my Friend; whoſe Caſe thereby became more deſperate, in his own Opinion: Upon which, in an Increaſe of Heat, and Expreſſions therefrom, ſuiting ſo obvious a Diſappointment, as it then appeared to him, he threatened to have me fined by the Court, and proceeded againſt with the utmoſt Rigour of the Law; "What! muſt I loſe my Eſtate by your groundleſs Notions and "Whims?"

BUT the higher my Enemy aroſe, and raged in this well-meaning, but miſtaken Man, who thus, without Deſign, became the Inſtrument of my Trial, the fuller and more powerful ſtill was the Love of GOD; whoſe Cauſe I had now eſpouſed, through his own Aid, and the Power of an endleſs Life from him, made manifeſt in me: Upon which I replied, in that Calm of Mind, and Reſignation to the Will of GOD, that the Life of the Son of GOD enables to, and teacheth, "You may do what you think proper that Way; but I cannot com-"ply with your Requeſt in this Matter, whatever be the Iſſue of it." And then he departed under great Diſſatisfaction, with all the Threats and Reproaches his enraged Paſſions could ſuggeſt to him, under a View of ſo great Loſs.

IMMEDIATELY I retired into my Chamber; for, perceiving my grand Enemy to be yet at work, to introduce a ſlaviſh Fear, and, by that Means, ſubject my Mind, and bring me again into Captivity and Bondage, I was willing to be alone, and free from all the Interruptions of Company; that I might more fully experience the Arm of the LORD, and his divine Inſtructions and Council, in this great Concern and Exerciſe.

THE Enemy, (being a crafty and ſubtle Spirit) wrought upon my Paſſions,

ANNO 1691. not fully ſubjected, and more artfully applied to my natural Reaſon, (my Underſtanding not being fully illuminated) as his moſt ſuitable Inſtrument. He urged the Fine and Impriſonment, and the Hardſhips accompanying that Condition, and how little Help I could expect from my Father or Friends; who would be highly diſpleaſed with me, for ſo fooliſh and unaccountable a Reſolution, as they would think it; and alſo the Scoffings, Mockings, Deriſion, Scorn, Contempt, Loſs of Friends and Friendſhips in the World, with ſuch other Inconveniences, Hardſhips, and ill Conſequences, as the Enemy could invent and ſuggeſt.

DURING all which Time, from about Eight in the Evening till Midnight, the Eye of my Mind was fixed on the Love of GOD; which ſtill remained ſenſible in me, and my Soul cleaving thereto in great Simplicity, Humility, and Truſt therein, without any yielding to Satan, and his Reaſonings on thoſe Subjects, where Fleſh and Blood, in its own Strength, is eaſily overcome by him. But, about Twelve at Night, the LORD put him to utter Silence, with all his Temptations, for that Seaſon, and the Life of the Son of GOD alone remained in my Soul; and then, from a Senſe of his wonderful Work and redeeming Arm, this Saying of the Apoſtle aroſe in me with Power, *The Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death.*

Rom. viii. 2.

AND then the Teachings of the LORD were plentiful and glorious; my Underſtanding further cleared, and his holy Law of Love and Life was ſettled in me; and I admitted into ſweet Reſt with the LORD my Saviour, and given up in perfect Reſignation to his holy Will, in whatſoever might relate to this great Trial of my Faith and Obedience to the LORD.

IN the Morning I went up toward the Hall where the Judges ſat, expecting to be called as a Witneſs in the Caſe before mentioned; but, before I reached the Place, I ſaw my ſaid Acquaintance approaching me, with an Air in his Countenance denoting Friendſhip and Affection; and, when met, he ſaid, "I can "tell you good News; my Adverſary has yielded the Cauſe; we are agreed to "my Satisfaction."

UPON this I ſtood ſtill in the Street; and, reviewing in my Mind the Work of the LORD in me the Night before, as already related, this Scripture came freſh into my Remembrance, in the Life of it, *It is God who worketh in you, both to will and to do of his good Pleaſure:* For I was ſenſible it was the LORD's doing, and accounted it a great Mercy and Deliverance; tho' I was, by this Means, expoſed to the View and Obſervation of all; the Pity of many, (as they judged of my Caſe) and the Scoffs and Cenſures of the baſer and more ignorant ſort, which was for CHRIST's Sake only; for none had any Immorality to charge me with.

Philip. ii. 13.

THIS happening at the Time of the Aſſizes, and People from all Quarters there, I quickly became the common Subject of Diſcourſe and Debate: For few could believe the Report, and many came to ſee; and, during the Aſſizes, would get together, talking and wondering; and, when they happened to ſee me afar off in the Streets, would come in Crowds to gaze. Some would take off their Hats, and pretend to ſhow more than ordinary Complaiſance, ſaluting me as at other Times; but I not making any Returns of that kind, ſome would ſneer, and giggle, and ſcoff, and grin, and run away in loud Laughter, ſaying, I was mad: Yet ſome others were ſtruck with another Paſſion; they turned pale, looked ſorrowful, and returned weeping: And one, who had been educated at

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an Univerſity, to ſhew, at once, his Temper, Manners, and Learning, after he had gazed upon me a while, among the baſer ſort, he cried out, as if he had then been ſurprized with the Diſcovery of ſome new Syſtem, "He knows not a *Genus* from a *Species!*" when there was not any Thing previous leading to ſuch an Expreſſion: Yet he was miſtaken in that; for I knew very well that Dog is a *Genus*, and Cur, Bull-dog, and Blood-hound, are diſtinct *Species* of that *Genus*; and, at that Time, ſaw the Nature and Way of theſe Brute Animals too much reſembled in that giddy Mob; tho' I ſaid very little to any of them, but gave them my Face to their fill of gazing. And ſome who, but a Day or two before, durſt not have diſcovered a diſobliging Look upon me, now inſulted and triumphed; which put me in mind of a Saying of *Job*, *But now they, who are younger than I, have me in Deriſion; whoſe Fathers I would have diſdained to have ſet with the Dogs of my Flock:* And likewiſe of ſome Expreſſions in that little *Piece* before inſerted; [*Page* 18.] which I did not think, at the Time of writing it, would be ſo ſoon, if ever, fulfilled upon myſelf, *viz.* "They gazed upon me; they ſaid I was mad, diſtracted, and become a "Fool; they lamented becauſe my Freedom came." ANNO 1691.

THE Fool's pretended Pity and Inſtructions, who could not ſee and pity his own miſerable Caſe, or knew what himſelf ſaid, was hardeſt to bear: Yet all theſe Things did not provoke, or move me; for the Grace and Preſence of the LORD was with me, and my full Strength and Preſervation. My Heart was ſurrounded with a Rampart of invincible Patience, and my Soul filled with divine Love.

THIS Uſage gave me a much clearer View of the low, mean, miſerable, brutiſh State of many Men, and of the greateſt Part of that Mob, than I ever had before, or could have imagined. But I was more civilly uſed by ſome Counſellors who came the Circuit from *London*, among whom I had ſome Buſineſs; eſpecially ------ *Dormer*, who was afterwards a Judge: They were kind, familiar, and without a Scoff or taunting Grin.

THE Buſineſs of the Aſſizes being over, ſome of my Acquaintance, Gentlemen both of Town and Country, who wiſh'd me well, in their own Senſe, thinking I had been deluded, as they uſually call'd it, by the Quakers, conſulted how to reſtore and reclaim me: And ſeveral Ways were propoſed, eſpecially by a Meeting and Conſultation of ſome of the Clergy; who, they imagined, might ſolve thoſe Doubts I might be under, and but yet wavering; ſuppoſing thoſe Sentiments to be but lately embraced by me, and I not yet ſettled in them; tho' I do not think any of them knew what the true Quakers, or their Principles, were.

THE Clergy generally ſhunn'd me, and I quickly obſerved a particular Enmity in them againſt me; tho' I had no more Averſion to them, as Men, than to others.

BUT ſome of theſe others, (my Well-wiſhers aboveſaid) ſuppoſing me melancholy, becauſe reduced from my former Airs and Chearfulneſs, to Silence and Gravity, got together in a Tavern, and my Father with them, intending to have me among them, to drink a hearty Glaſs; and try (in their Way) whether they could raiſe my Spirits into a more ſociable Temper, and bring me off from ſuch Thoughts.

WHILE they were contriving this Scheme, I was retired alone in my Chamber,

ANNO 1691. ber, and favoured with a Senſe of the good and Soul-nouriſhing Preſence of the LORD; but, after ſome Time, a Concern came upon me, which gave me to expect ſomething was in agitation concerning me; and, ſoon after, an Attorney at Law, of my Acquaintance, came from the Company to me, and mentioned certain Gentlemen who deſired to ſee me at the Tavern.

I WAS not haſty to go, looking for the Countenance of the LORD therein, neither did I refuſe; but my Father, and ſome others, being impatient to have me among them, came likewiſe to me. I aroſe from my Seat when they came in, but did not move my Hat to them as they to me: Upon which my Father fell a-weeping, and ſaid, I did not uſe to behave ſo to him. I intreated him not to reſent it as a Fault; for tho' I now thought fit to decline that Ceremony, it was not in Diſobedience, or Diſreſpect to him or them; for I honoured him as much as ever, and deſired he would pleaſe to think ſo, notwithſtanding exterior Alteration.

BUT moſt of the reſt kept up another Air, hoping to bring me into the ſame at the Tavern: But I, thro' Grace, ſaw their Intents, and was aware; and I had now Freedom in my Mind to go among them: And, when we came there, the Company all aroſe from their Seats, and ſeeming generally glad, put on Airs of Pleaſantneſs.

IN ſeating themſelves again they placed me ſo as that I was in the Midſt, inviron'd by them, and then they put the Glaſs round; and, to reliſh it the more, they began a Health to King *William*. But the ſecret Preſence of the LORD being with me, tho' hid from them, it affected them all in a Way they did not expect; for ſcarce had two of them drank, till their Countenances changed, and all were ſilenced. The Glaſs, nevertheleſs, went forward, till it came to me, and then I told them, I wiſh'd both the King and them well, and if I could drink to the Health of any at all, I ſhould more eſpecially to the King's, but ſhould drink no Health any more; and ſo refuſed it: And the Glaſs never went round; for ſeveral of them fell a-weeping, and were much broken, and all of them ſilenced for a Time; which, when over, ſome of them ſaid, they believed I intended well in what I did, and that every Man muſt be left to proceed in the Way which he thinks right in the Sight of God: And ſo we parted in ſolid Friendſhip. It was the ſecret Grace of GOD which wrought this; and to him, the LORD alone, did I impute it. And, the Company diſperſing, I returned to my Chamber in divine Peace and true Tranquillity of Mind; with which I was favoured for many Days.

I HAD not, all this while, converſed with any Friend about their Principles, or read any of their Books; nor did any of them come near me for ſome Time; for my Father would not then allow them to come to his Houſe: Yet ſome of them, not long after, ſent me three ſmall Books; which I took kindly, as well intended. But I was favoured of the LORD with ſomething to give me Underſtanding and Support in time of Need, more excellent than Books; for that Book, which had been ſealed as with ſeven Seals, was now, in Meaſure, opened by the powerful Voice of the Lion of the Royal Tribe, and by the holy Lamb of GOD; even the Book of the eternal Law of GOD; the Law of the Spirit of Life from the Father, by CHRIST the Son, Redeemer of the World, and my Delight was to read Day and Night therein: By which I profited more, in a ſhort Time, in the Knowledge of GOD, and the Things of his holy Kingdom, than if I could have read and underſtood all the written and printed Books in the World.

Rev. v. 1. &c.

I therefore declined reading theſe till a more proper Seaſon; and then I looked into one of the Books aforeſaid, a ſmall Tract concerning Prayer: For it muſt be allowed, that the reading of good Books, eſpecially the Holy Scriptures, the chief of all, and upon which the Truth of the reſt depends, is highly profitable and commendable. ANNO 1691.

SOMETIME after this Dr *Gilpin*, before mentioned, ſent his Son, a Counſellor, under whom I had been initiated into the Study of the Law, and who was one of thoſe at the Tavern aforeſaid, and ſtill retained a great Affection for me, to invite me to his Houſe at *Scaleby-Caſtle*, and deſired to ſee ſome of the Quakers Books, ſuppoſing I had been impoſed upon by reading them; and I ſent him, as I remember, all that I had.

SOON after I had parted with theſe Books, I obſerved a Cloud come over my Mind, and an unuſual Concern; and therein the two Sacraments (commonly ſo termed) came afreſh into my Remembrance, and divers Scriptures and Arguments, *pro* and *con*; and then I was apprehenſive the Doctor was preparing ſomething of that ſort to diſcourſe me upon; and I began to ſearch out ſome Scriptures in defence of my own Sentiments on thoſe Subjects: but as I proceeded a little in that Work, I became more uneaſy and clouded; upon which I laid aſide the Scripture, and ſat ſtill, looking towards the LORD for Counſel: For I conſidered the Doctor as a Man of great Learning, religious in his Way, an ancient Preacher and Writer too, famous in *Oliver*'s Time, and a Throne among his Brethren; and that he might advance ſuch Subtilties as I could not readily confute, nor would concede to, as knowing them erroneous, tho' I might not be ſuddenly furniſhed with Arguments to demonſtrate their Fallacy; and ſo might receive Hurt.

AND then it was clear in my Underſtanding, that, as he was in his own Will and Strength, tho' with a good Intent, in his own Senſe, ſearching the Letter, and depending upon that and his own Wiſdom, Acquirements, and Subtilty, leaning to his own Spirit and Underſtanding, I muſt decline that Way, and truſt in the Spirit of CHRIST, the divine Author of the Holy Scriptures. And as this Caution was preſented in the Life and Virtue of Truth, I reſted ſatisfied therein, and ſearched no farther on that Occaſion. When I went to his Houſe, he entered into a Diſcourſe on thoſe Subjects; and had ſuch Paſſages of Scripture folded down as he purpoſed to uſe: And, when I obſerved it, I was confirmed that my Sight of him, in my own Chamber at *Carliſle*, and of his Work, ſome Days before, was right; and my Mind was ſtrengthened thereby. But, before he began to move upon the Subject, he diſmiſſed every other Perſon out of the Room; ſo that himſelf and I remained alone.

THE firſt Thing he ſaid, was, in a calm Manner, to admoniſh me to be very cautious how I eſpouſed the Errors of the Quakers; for he had heard, of late, and with Concern, that I had been among them, or ſeemed to incline that Way. I anſwered, that I had not been much among them; nor ſeen any of their Books, but thoſe I had ſent him; and knew not of any Errors they held. Yes, ſaid he, they deny the Ordinances of CHRIST, the two Sacraments, Baptiſm and the Lord's Supper; and then open'd his Book, at one of his down-folded Leaves, where he read thus:

ANNO 1691. *Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be Saints,* 1 Cor. i. 2.

1 Cor. xi. 23, — 26. AND, at another folded down Part, he read thus: *For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the ſame Night in which he was betrayed, took Bread: and, when he had given Thanks, he brake it, and ſaid, Take, eat; this is my Body, which is broken for you: This do in remembrance of me. After the ſame Manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood; this do ye, as oft as you drink it, in remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come.*

UPON theſe Scriptures he raiſed this Argument, That tho' the *Corinthians*, at that Time, were ſanctified in CHRIST, and called to be Saints, yet they ſtill needed this Ordinance, and were to continue in it, according to the Apoſtle's Doctrine, till the Coming of CHRIST, at the End of the World: And he did not think the Quakers more holy or perfect Chriſtians, than the *Corinthians* at that Time; and, conſequently, that no State in this Life can render that Ordinance needleſs to them, or overgrow it.

TO this I replied, That tho' ſome of thoſe *Corinthians* had obeyed the Call of GOD, and were, at that Time, ſanctified by Faith in CHRIST; yet others of them had not obeyed the Call, but were remaining in groſs Sins and Pollutions: But as they had been Heathens, and convinced by the Miniſtry of that Apoſtle, as appears by the Beginning of the ſecond and fifteenth Chapters of that Epiſtle, he had firſt of all preached to them CHRIST's Coming in the Fleſh among the *Jews*; his Life, Miracles, Doctrine, Death for our Sins, and Reſurrection from the dead, as ſaving Truths; but does not ſo much as mention this ſuppoſed Ordinance among them.

1. Cor. ii. and xv.

BUT, conſidering their weak and carnal State, and Incapacity then to reach the Knowledge of divine Myſteries, the Apoſtle had, in their Initiation into the Chriſtian Religion, related to them the Sayings of CHRIST on that Subject; and they had been in the Practice, or rather Abuſe of it, till the Time of the writing of that Epiſtle. Yet, if the Words of that Epiſtle, in that Place, be carefully and impartially obſerved, without Prepoſſeſſion or Prejudice, and compared with other Scriptures, it will appear, that there is not any poſitive Command for it at all, much leſs is it made a ſtanding Ordinance; but left to the Option and Diſcretion of his Diſciples; to whom it was firſt mentioned how often they ſhould do it, and, conſequently, alſo how long they ſhould continue it; as appears by the ſame Text now adduced, *viz. This do, as often as ye do it, in remembrance of me.*

Hiſt. of the Council of Trent, 336. BUT, to ſet this Matter in a clearer Light, it is well known, that, at the Time of the Redemption of the *Jews* from their *Egyptian* Slavery, the Paſſover, with the Paſchal Lamb, was inſtituted as a ſtanding Ordinance, in Commemoration of it, until CHRIST, the Lamb of GOD, and Antitype of that Figure, ſhould come: But as *Iſrael*, offending the LORD, was afterwards ſent into Captivity, under the *Babylonians*, they could not, in that State, and under that Government, celebrate it in Form; and therefore they invented another Way to keep that great Deliverance in Memory, which was this:

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ANNO 1691.

THE Father, or Chief of the Family, at the proper Time of the Paſchal Supper, took Bread, and bleſſed it, ſaying, "Bleſſed be thou, O LORD our GOD, "who gives us the Fruit of the Earth;" then dividing it among the Company, in like manner alſo he took the Cup, and, bleſſing it, ſaid, "Bleſſed be thou, O "LORD, who gives us the Fruit of the Vine." This they did in a ſolemn Manner, remembring their *Egyptian* Slavery and Deliverance; lamenting their preſent State; acknowledging their Sins, and the Juſtice of GOD in their Puniſhment; and Hopes of his Mercy, from his former kind Dealings, and gracious Promiſes. Goodw. Ant. Tit. *Feaſts, Lib.* 3.

THE *Jews*, being thus initiated into this Practice, upon ſo ſolemn an Occaſion as the LORD's being pleaſed to remember them with Redemption a ſecond Time, the ſucceeding Generations continued it, as incident to the Paſſover, until the LORD CHRIST, the Antitype, (as well of the Paſchal Lamb, as of the Bread and Wine) did come; who, when he appeared, was declared by *John* the Baptiſt, to be *the Lamb of God which taketh away the Sin of the World*; and he declared himſelf to be *the Bread of Life, the living Bread which came down from Heaven:* proclaiming alſo, and that very emphatically, that his *Fleſh is Meat indeed, and* his *Blood is Drink indeed*; that *except they ate* his *Fleſh, and drank* his *Blood, they had no Life in them.* And all this was meant of the Spirit of CHRIST, and not of his Fleſh; *it is the Spirit that quickeneth, the Fleſh profiteth nothing.* John i. 29. John vi. 32, —35, 48, —58. Ver. 63;

THE Time drawing near, when the Lamb of GOD was to be ſlain, and offered as a Sacrifice, declaring the Mercy of GOD the Father, who ſent him in Love to the whole World, he then ſaid to his Diſciples, *With Deſire I have deſired to eat this Paſſover with you before I ſuffer:* And, at the Time of it, as Father and Chief of his Flock and Family, he celebrated the Paſſover in Form, with this Difference only, that whereas the *Jews*, until that Time, in the Celebration of it, had looked back to the Type, and outward Deliverance from *Egypt*, the LORD now directs them to himſelf, as the Antitype of all Figures; and tells them, he would not any more eat thereof, (the Paſſover) until it ſhould *be fulfilled in the Kingdom of God*; nor drink of the Fruit of the Vine, until that Day *when he ſhould drink it new with them in his Father's Kingdom.* Lukexxii. 16. Mat. xxvi. 29.

WHICH Eating and Drinking, in the Kingdom of GOD, cannot relate to material Bread and Wine; which can only be exhibited as Symbols of the outward Body of CHRIST, and the Blood of that holy Body; which, to be eat and drank in a natural Senſe, profiteth nothing: but to the all-quickening Virtue and Power of his Holy Spirit; which is all in all, and true feeding to the Commonwealth of the whole *Iſrael* of GOD. And therefore this Paſſover, or any Part or Relative to it, whether Bread, Wine, or any other Matter in it, could be of no further Uſe or Obligation to the Diſciples of CHRIST, than till they ſhould experience in themſelves his divine and ſpiritual Appearance and Coming in them; and to be the ſame to their Souls, or Minds, which natural Food and Drink is to the Body; its Support, Strength, Nouriſhment, and Means of Duration: Which divine Coming of CHRIST, as ſuch, can mean no other than his being made manifeſt in a ſpiritual Adminiſtration: for, as he is that eternal Spirit of eſſential Truth, and Word, Wiſdom, and Power of GOD, it is not ſtrictly proper to ſay of him, (in that Senſe) that he ſhall come or go any where, but to be made manifeſt; for, as ſuch, he ever was, is, and will be, omnipreſent, and never abſent from any Place or Time. John xiv. 17. John viv. 6. Joh i. 1. 1 Cor. i. 24, 30.

HIS Coming then muſt intend his powerful Manifeſtation where he already is, and 1 Cor. xii. 7.

ANNO 1691. and not a loco-motive Coming from where he is, to any other Place where he was not before: *For the Heaven of Heavens cannot contain him*, 2 Chron. ii. 6.

SEEING then this was only the Paſſover, and the Terms of the Application of it to himſelf not inſtitutive of any new Command or Ordinance, but a Liberty to do, or not do it, at Diſcretion, *this do ye, as oft as ye drink it, in remembrance of me*, laid no Obligation upon them to do it any more at all; it being ended by the Manifeſtation of its Antitype; and, in the Nature of the Thing, could be of no farther Obligation, or reaſonable Uſe, when CHRIST himſelf was witneſſed in them, to be that eternal, everlaſting, never-failing, divine Subſtance.

Rom. ix. 3. Gal. ii. 7. 1 Cor. ix. 19, &c. and x. 33. Acts xxi. 18, &c. xvi. 3. and xv. 2. Gal. ii. 3. and v. 2.

BUT the Apoſtle *Paul*, whoſe Concern for the *Jews*, and Zeal for the Converſion of the *Gentiles*, to whom, in an eſpecial Manner, he was ſent, engaged him to *become all Things to all Men, that by all Means he might gain ſome*, recommended to the *Corinthians* the Practice of the Paſſover, with the new Application of it to CHRIST, at the Time of their firſt believing in him by that Apoſtle's Miniſtry; that, being yet carnally minded, they might have an outward Communion, till the true Communion ſhould be made known; which their State, at that Time, could not bear: As, in point of Prudence only, he practiſed ſome other legal Rites, at ſome Times; which, in his Doctrine, he condemned at other Times, where the State of the People were able to bear it.

1 Cor. xi. 21. and iii. 1, 2, 3. 1 Cor. x. 15.

AND it is much more likely, conſidering the Nature and End of the Goſpel, and its Excellency above the Law, and all legal and typical Rites, as Subſtances excel Shadows; that the Apoſtle, obſerving how much ſome of the *Corinthians* had abuſed the Paſſover in Practice, and their very carnal State under it, was rather, by that Epiſtle, endeavouring to ſupercede it, and bring them off to the living Subſtance; where he ſaith to ſuch among them as were already ſanctified, and to whom he inſcribed his Epiſtle, *I ſpeak as to wiſe Men, judge ye what I ſay: The Cup of Bleſſing, which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread, which we break, is it not the Communion of the Body of Chriſt? For we, being many, are one Bread and one Body; for we are all Partakers of that one Bread.*

IT is plain therefore, that the Communion of the ſanctified and wiſe in *Corinth*, ſtood not in the Bread which periſheth, nor in the Wine of the Grape, which ſome of the *Corinthians* were carnally abuſing, but in the quickening Spirit and Power of CHRIST, the true, living, life-giving, and life-preſerving Bread; which daily comes from Heaven, into all the ſanctified and ſaved of the LORD.

THIS is that Spirit that quickens and preſerves to Life eternal; the Fleſh profiteth nothing: and, ſince it is ſo, much leſs does any Symbol of the Fleſh profit; but the divine Subſtance only. This is that Subſtance, of which the Apoſtle draws the Compariſon; *we, being many, are one Bread:* For, as Wheat conſiſts of many particular Grains, each containing a diſtinct Principle of Life after its kind, and all of the ſame Nature; which, being broken, and rightly prepared and ordered by the good Huſbandman, become one Bread: even ſo is the Church of CHRIST; every Member, in his natural State, being alienated from the Life of GOD, thro' the Ignorance and Darkneſs that was in him, and ſeparated alſo one from another, as without a proper Medium and Condition of Union; but, being ordered and prepared by the Father of Mercies, thro' CHRIST his eternal Word, they become one Body, and one Spirit, the CHURCH; which is his Body; the Fulneſs of him who filleth all in all.

THE

ANNO 1691.

THE Subſtance of this was what I obſerved to the Doctor, tho' I have in this Place expatiated ſomewhat further upon the Subject, and generally applied the Scriptures; to which he made little other Reply, than by telling me, in a very calm and familiar Manner, that as he had always believed it to be an Ordinance of CHRIST, he had ſolemnly uſed it as ſuch, and found Comfort in it.

TO which I returned, That I did not doubt but that he might have ſome Satisfaction in it, ſince he believed it a remaining Ordinance, and did it under that Apprehenſion. Whoſoever in his Heart believes any thing to be a ſtanding Duty in the Church of CHRIST, which ever had any Countenance in it by Practice, and performs it faithfully, according to his Belief and Underſtanding, may find a Satisfaction in it.

BUT ſince GOD, in Mercy, is pleaſed to afford the living Subſtance, without the Uſe of thoſe Means which are ſuppoſed to lead to an End already attained, they can be no more a Duty to ſuch; and that is the real Caſe among the true Quakers, who love and fear the LORD ſincerely.

AS to the other Point, *viz.* Baptiſm, he ſaid but little about it; for he knew very well, that, in Strictneſs, they were not ſo much as in the Form of Water Baptiſm. And I only aſked him this Queſtion, Whether he did believe it neceſſary to Salvation? He anſwered, That he did not think it abſolutely neceſſary. Then, ſaid I, we ſhall not need to ſay any more about it; and ſo the whole Matter ended, as to theſe Points.

THEN he ſaid ſomething concerning the Books I had ſent him, ſpeaking ſlightly of them; but thought that about Prayer, writ (I think) by *George Keith*, the beſt: And ſaid, that ſeeing the Quakers pretended, that they did not know, before they went to Meetings, whether they ſhould preach or pray, or what Way in either, and yet travelled in ſtrange Places, How could they ſpeak to the States of the People, or be joined with in Prayer?

TO this I anſwered, That ſuch as went to a Meeting empty of all Things, and waited upon GOD, were filled with his Holy Spirit, who knows all States, at all Times and Places: And if the Preacher attend to him, as he ought, and delivers thoſe Matters opened to him at the Time, the LORD both gives the Word, and makes the Application to every State, in every particular Perſon; which no Preacher or Inſtrument, of himſelf, is able to do.

AND, as to joining in Prayer, all right Prayer is by the Aid of the Spirit of CHRIST, the Mediator between GOD and Man; which, in that reſpect, is called the Spirit of Prayer and of Supplications; and, as ſuch, is promiſed of the Father to the Church, and received by her: And her Unity in Prayer ſtands not ſo much in the Form of Words, tho' ſound and pertinent, as in the Nature, Virtue, and Influence of the Holy Spirit of CHRIST, her holy Head, Life, Law-giver, and Comforter.

THE Doctor did not oppoſe this; but only ſaid, I had given him better Satisfaction, in that Point, than he had found in the Book; and, afterwards, he was much more free and familiar with me than before, or than I expected; and ſo we parted in Friendſhip, and I returned in Peace and Gladneſs.

FROM henceforth I was eaſy as to every thing any of that ſort could ſay.

ANNO 1691. And divers Diſputes I have had with many of them ſince, in other Parts of the World; but never began any Controverſy, being always on the defenſive Side; and rarely enter'd upon any Point in queſtion, with any Sect, till I knew the divine Truth over all in my own Mind, and my Will ſubjected by it. And my next Care uſually was, not to provoke my Opponent; for, by keeping him calm, I had his own Underſtanding, and the Meaſure of Grace in him, for Truth, and my Point, againſt the Error he contended for; and my chief Aim generally hath been, to gain upon Peoples Underſtandings, for their own Good. But when a Man is put into a Paſſion, he may be confounded, but not convinced: For Paſſion is as ſcorching Fire without Light; it ſuſpends the Underſtanding, and obſtructs the Way to it, ſo that it cannot be gained upon, or informed: which ought to be the true Aim, in all Conferences and Reaſoning in Matters of Religion; elſe all will end in vain and unprofitable Jangling, contrary to the Nature of the Thing they reaſon about, and diſpleaſe the holy One, and end in Trouble. But two or three Times, at moſt, in the Courſe of Life, and occaſional Occurrences, in ſome low Caſes, with meaner Opponents, in too haſty Engagements in my own Strength, and off my full Guard, my Mind hath been ruffled: And tho' I have gained the Point, by Force of Argument, from the Principle of Reaſon only, and not from the Principle of divine Truth; yet have not had that Peace and Satisfaction of Mind which is to be found in the Virtue of Truth alone. And this has alſo taught me to be totally ſilent, and ſometimes even inſulted by Ignorants, as if I had nothing to ſay; till the Power and Virtue of Truth hath ariſen in my Mind, and then it hath never failed, by its own Light and Evidence, to ſupport its own Cauſe, and juſtify me.

AFTER this I had divine Peace and Conſolation in my Mind for ſome Time, and was mercifully favoured with the living Bread from above daily; and I went conſtantly to Meetings of Friends, where, in a State of Silence, my Heart was frequently tendered and broken, by the divine Influence of the powerful Truth, to my unſpeakable Satisfaction: A holy Pleaſure and Enjoyment, which the World, or any thing therein, can never afford.

AND our Meetings in the North, in thoſe Days, were frequently broken and melted in Silence, as well as under a powerful living Miniſtry, by the Word; which gave me occaſion ſometimes to remember another Saying in my written Piece before mentioned [*Page* 18.] "He gave me Joy which no Tongue can "expreſs, and Peace which paſſeth Underſtanding." In the mean time my Father began a little to relent, and admit ſome Friends to come to my Chamber to ſee me; and he was brought, by Degrees, into a pretty low State of Mind: And, one Day, as I was ſitting by him, he read in a Book, intitled, *Clerk's Lives*, &c. (as I remember) when I obſerved his Tears to drop upon the Book; but he did not know that I perceived it: and, after he had wiped his Face, he turned towards me, and ſaid, "I ſee there have been, in former Times, as great "Fools as you, to leave their Friends and Preferments in the World, for their "Opinions in Religion."

BUT he did not remain long in this Condition; for the Spirit of the World began to work another Way. Some of his Acquaintance, diſcourſing with him concerning me, (as I was, for a Time, frequently a Subject of common Converſation) one Day told him, "We know your Son very well; tho' young, he's "no Fool: You know the Quakers are an opulent People, and their Principles "lead them to refuſe the Payment of Tythes to the Clergy; which, together "with other Oppoſitions they meet with from one or other, occaſions many "Law-

" Law-ſuits, and much Buſineſs: And as they favour one another in all things, " particularly in Trade and the like, you'll ſee he'll have as much Buſineſs ſoon " as any Man in *England*; and will be well paid, without Queſtion." ANNO 1691.

THIS Temptation, being ſkilfully adapted, took immediately with him, and entered very deep, the ill Effects whereof quickly appeared: For he ſoon got from under that humble State of Mind and Tenderneſs he had, in ſome degree, experienced; and tho' his Countenance ſeem'd very open and chearful towards me, yet it was from that wrong Ground, and worldly View; which greatly loaded and oppreſſed my Mind: For, as I clearly perceived the Practice of the Law, and to be frequently in the Suits and Conteſts of the World, would be inconſiſtent with divine Peace in my own Mind, expoſe me to many Temptations, and confine me ſo as that I could not follow the LORD in that Way wherein I underſtood he was leading me, and purpoſed to bring me forward; that is, not only in Sanctification and Juſtification, for my own Salvation, but alſo in a publick Miniſtry of that holy and powerful Word of Life; by which the LORD, of his own free Will and Grace, had called me; and, to that End, I knew, was working in me Qualifications ſuiting his own Purpoſe thereby: And therefore my ſecret Concern was, how to get rid of that great and dangerous Obſtruction; well knowing it would very much oppoſe my Father's Views, heightened as aforeſaid, and I was loth to offend him; but had no Concern, Proſpect, or Doubt then, as to a Way of living in the World. And, on the other hand, to offend the LORD by Neglect, or Diſobedience, was juſtly to forfeit his Mercy and Favour, and cancel the Seal of the Covenant of Life; depending, on my Part, upon Perſeverance in moral Righteouſneſs, and a faithful future Obedience to his holy Calling: For, where the Word of GOD is given, and become a Law of Life, and an immediate Director, Diſobedience, in that Caſe, is of a higher Nature, and more immediately attended with the ſenſible and dreadful Condemnation of this immortal Law, thus miniſtred, than for the Neglect of any moral Command, mediately adminiſter'd to Mankind, whilſt yet in a natural and rational State only.

DUTY to the Almighty, and the Will and terrene Views of my natural Parent, becoming oppoſite, I remained not long in ſuſpenſe what to do: For as, through Grace, I had been enabled to take up the Croſs of CHRIST, in confeſſing his holy Name, in the Diſpenſation of GOD to his People at that Time; ſo, by the ſame Grace, I was likewiſe enabled, to undergo the Diſpleaſure of my Father, to cloſe my Eyes from all worldly Views, and to ſtop my Ears, for ever, from hearkening to any Preferments there; and, being furniſhed with a full Reſolution in my Mind to decline the Practice of the Law, tho' the only Thing deſigned as a Means of Life, accordingly the next Perſons who came to employ me in Buſineſs of that kind, I refuſed in my Father's Preſence; and told them, in his hearing, that I ſhould not undertake Buſineſs of that kind any more.

UPON this the Load went off my Mind; but, from that Time, my Father's Countenance was changed towards me, and his Behaviour quite another Thing; often aſking me, with a ſupercilious Brow, how I expected to live in the World? as if he had feared I ſhould have become a dead Charge upon him.

THIS Temptation being overcome, another quickly followed: The World had formed a falſe Notion in thoſe Days, that our Miniſters, like their Prieſts, were well paid by the Society for preaching, and generally grew rich by that Means; they not knowing of any reaſonable Motive to ſuch an Undertaking, but

ANNO 1691. but Lucre only: And ſome having told my Father, that ſuch and ſuch miniſtring Friends, whom he knew, went often abroad preaching, and as often brought home good Sums of Money; and that his Son, being ingenious, would ſoon learn to preach among them, get Money, and become rich too: This ſeemed to take ſome hold, and he would, now and then, paſs a Joke upon me about it; but I being ſilent for ſome Years after, it afforded him no great Hopes of my living by it.

AND this I think proper to remember here, that tho' I had no more Diſlike to Prieſts than to others, as Men, yet, when any of them and I happened to come into the ſame Company, or Place, they uſually fell into ſome viſible Diſorder and Uneaſineſs, tho' I ſaid nothing to occaſion it; which I took, therefore, to ariſe from a Prepoſſeſſion, and general Prejudice and Enmity againſt Friends, ſuppoſing them Enemies to their Perſons, as to their Errors. And particlarly one of them coming, occaſionally, into a Place where I was, all of a ſudden, and in a confuſed Manner, without any Occaſion given to lead to it, cried out, "You deny the Reſurrection." I replied, that he had not heard me ſay any Thing on that Subject. Then ſaid he, "The People you have joined yourſelf to deny it." I replied, I did not underſtand they denied the Reſurrection; and that CHRIST, Mat. xxii. 31. to prove the Reſurrection, adduced that Scripture, where it is written, *But as touching the Reſurrection of the dead, have ye not read that which was ſpoken unto* Exod. iii. 6. *you by God, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob. God is not the God of the dead, but of the living.* If then *Abraham*, *Iſaac*, and *Jacob*, had attained the Reſurrection from the dead, in CHRIST's Senſe of the Reſurrection, and yet the Bodies of thoſe Saints then remained in the Earth, ſomething elſe muſt be meant by the Reſurrection of the dead than terrene Bodies.

THEN ſaid the Prieſt, "I believe that *Abraham*, &c. did ariſe, not only to "a State of Righteouſneſs in this Life, but alſo to a State of Glory in Heaven after his Death." Then ſaid I, "Since he attained a firſt and ſecond Reſurrection, he "compleated that State, without the Reſurrection of this earthly Body; for "of a third Reſurrection we read not, and, of a ſecond, by Implication only." And ſo the Matter ended: And, from that Time, we became acquainted, and intimate, ſo long as I remained in the Country.

ANOTHER Time there came a Prieſt into the Company where I was, and I being ſilent, and the reſt chearful, in their Way, he, being a wanton, airy Man, and a little in drink, obſerving me, cried out, in a ſcoffing Manner, "What have "we got here, one of the holy Brethren?" I returned upon him, "What! art thou "a Teacher of the People, and ſcoffeſt at Holineſs? What canſt thou teach, ſince "thou art void of a Qualification indiſpenſibly neceſſary to that Work?" Upon which he became ſo uneaſy, and downcaſt, that he could no longer ſtay in the Room, but went off troubled. And that Night, being from home, I lodged with another Prieſt (at his Houſe) with whom I was acquainted, a ſober religious Man; where I was kindly entertained, and had no occaſion of Offence, either by himſelf, or any of his Family.

AGAIN, having been concerned in writing a Settlement for a Gentleman, upon the Marriage of his Daughter, and at his Houſe in the Country on that Occaſion; after the Ceremony was over, and Dinner upon the Table, the Prieſt ſaid what they call the *Grace*; wherein he gave Thanks for their Creation, Redemption, Sanctification, *&c.* to which I paid no Reſpect, keeping on my Hat

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all the Time, becauſe it was a dead Form; and that neither the Prieſt himſelf, nor any of his Company, ſeem'd to have any real Senſe of what he ſaid. ANNO 1691.

As ſoon as Dinner was over, a Fidler began to play; and up ſtarted the Prieſt, and, taking one of the young Women by the Hand, fell a-dancing very merrily: But I being in the Room, and under Heavineſs, ſome others of the Company could not take all the Liberty the Occaſion call'd for, in their Way; and, expecting I would not ſtay long, forbore: Nor could the Prieſt make much of his Dance; for the Load upon my Mind was to be left among them before I departed, and I only waited a proper Occaſion, which was ſoon offered; for the Prieſt's Dance going on heavily, he left it, and came to me, where I was ſitting quiet, and would have had me dance with one of the young Women: Then I took the Opportunity to tell him, that I had obſerved his Grace, and what he had ſaid before the Almighty and the Company ſo very lately, giving Thanks for his Creation, Redemption, Sanctification, *&c.* and ſo very quickly after, to fall into ſuch Behaviour as did not conſiſt with Sanctification and Redemption, denoted his very great Inſenſibility of the Import of his own Words.

THEN he clapp'd himſelf down on a Seat, and began to defend the Uſe and Innocence of Muſick, (which, at that Time, was not the moſt offenſive Part) and ſaid that King *David* uſed Muſick, yet was a Prophet, greatly beloved of GOD, and wrote the Pſalms, own'd by CHRIST as of divine Authority.

I REPLIED, That *David* employed his Muſick in holy Hymns and ſpiritual Songs to the LORD, according to the Diſpenſation then in being; but that afterward, ſome airy Perſons, ſuch as the Prieſt himſelf, had invented unto themſelves Inſtruments of Muſick like unto *David*'s, and uſed them in their profane Revelings, as he and his Company were then a-doing: And therefore a Prophet of GOD, by divine Authority and Direction, cried out, *Wo to them that chant to the Sound of the Viol, and invent to themſelves Inſtruments of Muſick, like David*; and thou, being in that Practice, the Woe is upon thee alſo. Upon this I was very eaſy, and left him ſitting ſilent, and the Company in ſome Surpriſe; and, wiſhing them all well, I departed in Peace and great Tranquillity of Mind. Amos vi. 1, 5.

AFTER this I happened to fall into Company with a ſtrict and rich Preſbyterian, a great Formaliſt, at a Gentleman's Houſe in the Country; whoſe Daughter he had married, and they lived together in the ſame Houſe: And I being young, and of few Words, he imagined I was not ſo much engaged in the Way of Friends, but that I might be brought off; and, to ſhew his Good-will, he began with Reproaches againſt them, ſaying, they uſed to go naked into Churches, Markets, and other publick Places, pretending to be moved thereto by the Spirit of GOD; which could not be true, ſince a Thing indecent in itſelf cannot be of GOD.

I ANSWERED, That whatever GOD had, at any Time heretofore, thought fit to command, in particular Caſes, is conſiſtent with him ſtill; and we read in the Holy Scripture, that the LORD commanded *Iſaiah*, that great and evangelical Prophet, to *go and looſe the Sackcloth from off his Loyns; and put off his Shoe from his Foot: and he did ſo, walking naked and barefoot. And the Lord ſaid, Like as my Servant Iſaiah hath walked naked and barefoot three Years, for a Sign and Wonder upon Egypt, and upon Ethiopia*, &c. Now, tho' this Nakedneſs was to be a Sign of Shame unto the unhappy Subjects of the Judgments denounced, Iſa. xx. 2, *&c.*

ANNO 1691. it was not inconſiſtent with the LORD to command the Sign; nor is Nakedneſs any Indecency in his Sight, ſince every Creature comes naked from his all-creating Hand: It follows then, that 'tis poſſible ſome of the Quakers, and rational religious Men too, as that Prophet was, might be commanded of GOD to ſuch Actions, and to a good End alſo, *viz.* To rouſe the People of this Nation out of their deep Lethargy and Self-ſecurity, into a Conſideration of their various empty Forms of Religion, which they ſeverally exerciſed, without the Life of Religion, (divine Love and Charity one toward another) too much a Stranger, at this Day, among all Sects and Names: And thou canſt not therefore make appear, that thoſe Quakers were not commanded of GOD, to do as they did in that Caſe.

IN the mean time, the Preſbyterian having privately ſent for an old Independent Teacher in the Neighbourhood, a great Adverſary of Friends, he came in; and then a great Cloud of Darkneſs came over my Mind, and my Spirit became very heavy, and I was ſilent for ſome time; and the Gentleman of the Houſe, being of the National Church, an honeſt ſincere Man, and of a good Underſtanding, ſitting cloſe by me, I perceived he was likewiſe drawn into Silence, and ſympathized with me in it. After a little Pauſe, the Preſbyterian began, and ſaid to the Independent, "Sir, I have had ſome Diſcourſe with Mr *Story*, "concerning ſome of the Quakers going naked, and he alledges the Example of "the Prophet *Iſaiah* for it; what is your Opinion in that Caſe?" He anſwered, that the Prophet did not go naked, ſo as to put off all his Garments; but only his prophetical Robes: and then turned to ſome Pages of a large Book in *Folio*, the Author whereof had pretended to explain that, and many other Paſſages of the Holy Scriptures; and he read ſeveral of them: And, when he had done, he began to reproach *George Fox*, and ſaid he called himſelf the Light within, ſaying, "I the Light within, Friends, I the Light within." Alſo, that a Quaker once brought a written Paper to him, and deſired him to try it; to whom (ſaid he) I anſwered, "Friend, every Work muſt be tried by Fire;" and ſo I put it into the Fire in his Preſence.

ALL this Time I ſat ſilent, under the Load of that dark Spirit; and the Gentleman was ſilent likewiſe: But as my Mind was toward the LORD, at length his divine Preſence opened in me, and his holy Fear came over me; and then I perceived that dark Power overthrown in the Foundation, and the Prieſt's Power bound and chained, and my Spirit at Liberty, and in Dominion: And
Job xxxviii. 2. then I ſaid, with much Freedom and Authority, *Who is this that darkeneth Counſel by Words without Knowledge?* Thou ſaiſt, in oppoſition to the plain Text of Scripture, that *Iſaiah* the Prophet did not go naked, but only put off his prophetical Robes. What Authority haſt thou to ſay he had any ſuch Robes? The Scripture imports quite another Thing: And as to thy Interpreter, he is as ignorant as thyſelf; and has left thoſe Paſſages of Scripture, which he pretends to open and illuſtrate, perplexed and confounded, and darker than he found them, by advancing many and various Opinions about them, and determining nothing.

THEN, as to what he had ſaid of *George Fox* and the other Friend, I appealed to the other two, whether he had dealt candidly and ſincerely with them; for it could not, with any Truth, or Reaſon, be underſtood by ſuch a Phraſe, that *George Fox* (whom I never ſaw) call'd himſelf the Light within; but that People ſhould *eye it*; that is, look towards the divine Light and Grace of CHRIST in their own Minds, and follow the Teachings and Leadings of it, and not look out to the Teachings of Men only.

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ANNO 1691.

AND as to his Trial of the Paper, it imported a Levity and Deriſion inconſiſtent with his Pretences to a Chriſtian Miniſtry; for the Man might mean well and religiouſly, and there might be ſome very good Things in the Paper, which he had diſdainfully deſtroyed: And then the other two blamed him for it. This, being very much unexpected, ſurpriſed him, and made him ſilent; tho' he had, during the Time of my Silence, triumphed, as if I had not had any Thing to ſay; or, being young, would not take upon me to oppoſe a Man of his Years, and Character for a Preacher.

THEN Dinner coming upon the Table, the Preacher would not ſtay, but went into another Room; for he muſt have crav'd a Bleſſing (as their Phraſe is) if he had ſtaid and dined: But Dinner being near over, he returned; and, when we had dined, they put him upon giving Thanks; but he refuſed, ſaying, "It "is not proper for me to give Thanks for what I have not received; I did not "eat:" And ſo, to evade his Grace, he loſt his Dinner.

AFTER Dinner they fell again to diſcourſe about Religion among themſelves, (for my Mind was in great Peace, in a Senſe of the divine Preſence ſtill remaining, and I was ſilent) in which the Independent ſaid, That, according to his Experience, there was a great deal of Difference between the Performance of religious Exerciſes, as Prayer, *&c.* in one's own Strength, and by the Help of the Spirit; for, without the Spirit, it was like rowing againſt Wind and Tide; going more backward than forward. Then ſaid the Epiſcopalian, "I never like ſuch "as, in their Prayers to GOD, uſe Abundance of formal Words, and much "Whining and Cant." Now, this happening to be that Preſbyterian's Practice, he took it as done on Purpoſe, and was much offended. The other averr'd he had no View to him in what he had ſaid, but, in general, as a Thing he did not think decent in any: But I mediated a Peace, and reconciled them; and ſo the Converſation ended.

MY eldeſt Brother, being Prieſt of the Pariſh, and likewiſe Dean of *Connor*, (afterward of *Limerick*) in *Ireland*, had one of the *Scots* Epiſcopal Prieſts for his Curate, (or Journeyman) who had been turned out at the Eſtabliſhment of Preſbytery as the National Way in *Scotland:* And this Prieſt being poor, my Father took him into his Houſe for his better Accommodation; which prov'd ſome occaſional Exerciſe to me, we being ſo very different in our Sentiments in ſome Things relating to Religion. And, one Day, there being a Gooſe on the Table at Dinner, he, intending to diſappoint me of a Part, whiſpered to me, ſo loud as that all about the Table heard him, "This is a Tythe-gooſe;" and then fleer'd. I replied, "Let him look to the Evil of that to whom it is Tythe; but to me it is no Tythe, but a Gooſe only; and, with my Father's Leave, I will take a Share." And, after this, we had much Diſpute about the Maintenance of the Miniſters of CHRIST: I alledged, that when CHRIST ſent out his Diſciples to preach to the People, he ſaid, *Freely ye have received, freely give*; and did not allow them either Gold, Silver, nor Braſs in their Purſes, nor Scrip, nor two Coats, nor Shoes, nor Staffs, but to depend on divine Providence only for their Subſiſtence; *eating ſuch Things as ſhould be ſet before them; for the Workman is worthy of his Meat.* Mat. x. 8, 9, 10.

TO this he anſwered, That CHRIST and his Apoſtles received Money for preaching, otherwiſe where did they get the Money they had in the Bag; for they were poor Men, and had nothing to give, or any other Way to procure Money. Upon this I aſked him, Whence that Money came that CHRIST ſent

Peter

ANNO 1691. *Peter* to take out of the Mouth of the Fiſh? Had he not Command over all Things to have what he pleaſed? But you Prieſts, to juſtify yourſelves in your Antichriſtian Practices, dare accuſe CHRIST himſelf, and his Apoſtles, of your own Crimes. He and they preached not for Hire, not for filthy Lucre and Maintenance, but for the Help and Salvation of Men: And, as there is nothing needful to the Labourer in that Work, but the preſent Subſiſtence of Food and Raiment, with that they were to be content: And as to what Money they had, it aroſe from the ſuperabounding Love of thoſe who heard him and them, and believed; which they did not hoard up, and detain to their own Uſe only; but alſo gave to the Poor, as they had Occaſion: ſo far were they from ſitting down in Corners, and forcing Maintenance, even to Luxury, from thoſe who did not receive them, as you Prieſts do at this Day: By which it appears you are none of his, but rather like *Judas* the Traitor, who carried the Bag, loved Money better than him, and was a Thief. At this he became a little aſhamed, and, in an abject Manner, ſaid, "What I have for my Preaching is but a ſmall Mat-"ter:" As if the diminutive Pay and Poverty ſhould excuſe the Error; and ſo it ended.

AT another Time my Father had a-mind to diſcourſe me on that Subject; and, after he had mov'd it, I deſired Leave to aſk him a Queſtion before I entered the Diſpute with him: He granted it; and then I aſked him, "If it were not "for his Reputation among Men, and the Law of the Land, would he himſelf "pay any Tythe?" Upon this he was ſilent a little, and then replied, with an Oath, That if it were not for the Laws he would pay no more Tythe than myſelf. Then ſaid I, There is no Need of any further Diſpute: And it ended thus; for he never offered any Argument about it.

MY Delight was continually in the Truth, and I deſired no Company but of Friends, and frequented Meetings on all Occaſions; where my Heart was frequently tendered by the Truth, and it often reached and affected others by me, and ſometimes very much: ſo that I became very dear to Friends, and they to me: And as that Tenderneſs was, in its Nature, an involuntary Miniſtry, being an Operation of the Spirit without Words, I found, for ſome Time, great Satisfaction and Safety in it.

AND, deſiring to ſee Friends in ſome other Places, I went a ſhort Journey with *Andrew Taylor*, a powerful and able Miniſter in his Day, of an affable and chearful Temper, and one of my particular Friends: And, on the 20th Day of the twelfth Month, 1621, we went from *Heatherſide*, in *Kirklinton*, in *Cumberland*, and that Night lodged at *Joſeph Epon*'s, two Miles beyond *Alſton*; and thence, next Day, to *John Moor*'s at *Welgill*; on the 22d, to *Thomas Williamſon*'s; on the 23d, to *Francis Shield*'s, at *Walkmill*; on the 24th, to *Archibald Gilleſpy*'s, at *Steel*; on the 25th, to *John Hunter*'s of *Benfieldſide*; having Meetings at ſeveral of theſe Places.

Alſton.
Welgill.
Walkmill.
Steel.
Benfieldſide.

FROM thence we went, on the 27th, to *Newcaſtle*, and lodged at *Jeremiah Hunter*'s, being at their Meeting next Day; and, on the 29th we went to *Caleb Tenent*'s, at *Shields*, and had a Meeting there: And, on the 1ſt Day of the firſt Month, a Meeting being appointed at *Sunderland*, we intended to have croſs'd the River *Tyne* at *Shields*, in order to be there; but *Caleb Tenent* and we entering the Ferry-boat with our Horſes, and the Wind very high, they were frightened with the Fluttering of the Sails, at our putting off from the Key; ſo that *Caleb*'s Mare, being ſtrong and ſprightly, jumped over board, and carried him along

Newcaſtle.
Shields.
1692.
Sunderland.

along with her, as he ſtrove to ſtop her by the Bridle, and they went both under the Water, for it was deep; but, as good Providence would have it, the Mare came up with her Head towards the Shore, and near it, and he came up behind her at ſo little Diſtance, and with ſuch Preſence of Mind, that he laid hold on her Tail, and got on Shore, without any other Hurt than the Surprize and wetting his Cloaths. ANNO 1692.

THE Meeting being appointed at *Sunderland*, to begin about the Middle of the Day, and we now obliged, by reaſon of the high Wind, to go round by *Newcaſtle*, it was put off till the Evening; which prov'd a very comfortable Time of the Enjoyment of the good Preſence of the LORD; with which my Mind and Heart being plentifully furniſhed, it mov'd by its own divine Force, greatly tendered me, and bathed me in a Flood of Tears, from divine melting Love, and had the like Effect over the Meeting; and this happened in time of Silence: After which *Robert Wardell*, a miniſtring Friend, at whoſe Houſe we lodged, ſpoke ſome Sentences; by which, I perceived, he thought I ſhould have uttered ſome Words, by way of publick Miniſtry, at that Time. But I did not apprehend my Time was then come for that Service; and it had the ſame Effect, and, peradventure, more than if I had uttered Words: For it was a Miniſtration of the WORD, by a more immediate Operation, and a great Myſtery.

AFTER the Meeting many Friends came to me, and expreſſed ſo much Love and Reſpect as gave me occaſion to conſider what could be the Reaſon of it; for they were all Strangers to me, and I to them: and, being but a Child in the Knowledge of the inviſible Operation of the Word of Truth, and its Effects, by Inſtruments, in a Way of Silence and Sympathy, I had looked at its Effects only in myſelf for my own Strength and Conſolation, and yet could not but obſerve, that at the ſame Inſtant as Truth broke in upon me in an eminent Manner, (with which, in other Places, I had been often favoured before) it affected the living Part of the Meeting the ſame Way, at the ſame Time: And it is clear to my Underſtanding, by Experience, that there is a Communication of divine Love through the one Spirit, and that unſpeakable, among the ſanctified in CHRIST, at this Day, as well as in Time paſt; and that in a State of holy Silence, as the Members of CHRIST ſit together in their heavenly Places in him.

THE next Day we were at a Meeting at *Shotton*, from whence we went to *Anthony Robinſon*'s, at *Hawthorn*; and, next Day, had a Meeting at *Durham*, and lodged at *William Highington*'s; thence to *Auckland*, and ſo on to *Robert Corney*'s, at *Stockton*; thence to *Yarm*, and back to *Stockton*; in all which Places we had Meetings: From thence to *Darlington*, at *Robert Trueman*'s; and, on the 10th of the ſame Month, to *William Pickering*'s, at *Raby*; thence to *Cutherſton*; thence to *Henry Winer*'s, at *Bowes*; at all which Places we alſo had Meetings, and the LORD was with us. And yet, for ſome Days after that Meeting at *Sunderland*, my Mind was very low, and not ſo ſenſible of the ſame Degree of the divine Preſence as ſome time before; and a Queſtion poſſeſſed my Mind, Whether I ought not to have uttered ſome Words in that Meeting? But, by degrees, I attained my former Tranquillity.

Shotton.
Hawthorn.
Durham.
Auckland.
Stockton.
Yarm.
Darlington.
Raby.
Cutherſton.
Bowes.

ON the 12th we went to *Francis Blackeland*'s, at the Height of *Winder* by *Sedberg*; next Day to *Side*, at *John Atkinſon*'s; next Day to *Richard Harriſon*'s, at *Dent*; next Day to *Dent* Meeting at *Anthony Maſon*'s: On the 16th we went from *Richard Harriſon*'s to *John Dickinſon*'s, at *Beckhouſes*, and to the Meeting at *Grayrig*; next Day to *Girſgarth*, at *Thomas Wilſon*'s; and ſo to *Crook*, at *John Thompſon*'s;

Sedberg.
Side.
Dent.
Beckhouſe.
Grayrig.
Crook.

ANNO 1692. *Thompſon*'s; and, on the 18th, to *Thomas Lower*'s, at *Marſhgrange*; and, the next Day, to *Broughton* Tower, at *Roger Sawrey*'s; and, the next Day, to *Swarthmore*; and, on the 22d, to *Hawkſide* Meeting; having likewiſe had ſeveral other Meetings in the Way: and, on the 23d, we went to *John Bank*'s, at *Rogerſgill*; and, the next Day, to the Meeting at *Pardſhaw*: After which we went to the Houſe of *Margaret Fawcet*, an ancient Widow, having an Eſtate of ſix or ſeven Pounds *per annum*, out of which ſhe entertained all Travelling Friends coming that Way, beſides her own Family, and had always Plenty; and ſo deſirous was ſhe to entertain all, that ſhe was commonly call'd *The covetous Widow of* Cumberland; and was a Woman truely honourable in the Truth during her Time.

Marſhgrange. Broughton. Swarthmore. Hawkſide. Rogerſgill. Pardſhaw.

ON the 25th, we went to *Eaglesfield*; and then to *Jonathan Bell*'s, at *Hundwath-hill*; and ſo to *Cockermouth*, and *Broughton*, at *Jonathan Bowman*'s; and thence to *Alanby*, at *Elizabeth Dickinſon*'s; and, on the 27th, to *Holm-Cultram*; and ſo to *Longnewton* and *Bowſtead*; having Meetings all along: But I had no other publick Miniſtry in this Journey, than being frequently much tendered in the ſeveral Meetings, to my great Satisfaction, and the Comfort of many who wiſh'd me well for the Truth's Sake, and deſired my Proſperity therein. And, this Journey being finiſhed, I went home to my Father's Houſe in the Evening; and, having taken much Cold, ſo that I was hoarſe, I ſpoke with Difficulty when I went into the Houſe; yet, thro' a very ſenſible Operation of the divine Truth, and the healing Virtue thereof, under which I ſat in Silence for about half an Hour, I was perfectly healed; by which I was for ever confirmed in the Belief of the Miracles of CHRIST recorded in Holy Scripture.

Eaglesfield. Hundwath-hill. Cockermouth Alanby. Holm Cultram. Long-newton Bowſtead.

AFTER this I remained at my Father's Houſe, tho' under many inward Loads and Burdens in the Family, not one Soul of them having any Senſe of Truth; and, keeping conſtantly to Meetings, and living near the divine Truth, I was thereby preſerved from the attending Evils and Temptations, till the LORD opened a Way for another Journey; which was as followeth:

ON the 19th Day of the eleventh Month, 1692, I went from my Father's Houſe in *Cumberland*, and that Night lodged at *George Marſhe*'s, at *Healy-Hall*, not far from *Newcaſtle upon Tyne*, where I met with *John Bowſtead*, by Appointment, the next Day; and, on the 22d, we went to *Shields*; and back, the Day following to *Newcaſtle*; and were, on the 24th, at *Benfieldſide*; and, on the next Day, at *Hexham*; and, on the 26th, again at *Benfieldſide*; and back to *Newcaſtle*, on the 27th; having Meetings at theſe ſeveral Places: and, on the 30th, we ſet forward from thence for *Scotland*, by way of *Morpeth*, *Horſley*, *Framlington*, *Whittingham*, and *Wooler-Haugh*; and, next Day, we came to *Kelſo*, in *Scotland*.

Newcaſtle. Shields. Benfieldſide. Hexham. Kelſo.

ON the 2d of the twelfth Month we arrived at *Edinburgh*, and were at the Quarterly Meeting there on the ſame Day; which being ended, we met with *Thomas Rudd*, who had, ſome Days before, come from *England* by way of *Glaſgow*, and had been ſeveral Times through the City and Colleges of *Edinburgh*, crying, *Wo to the ſandy Foundation*, with ſome other Words of the like Import. And the next Morning, being about to depart the City homewards, *John Bowſtead* and I went with him to take Leave of *William Miller*, at the King's Gardens, and his Family; where we had been but a ſhort Time, till the Concern returned upon *Thomas Rudd*, to go again thro' the City; and, after great Exerciſe and Travel in Spirit, he became willing, and went: And the moſt of his Meſſage was in theſe Words, *Ho! all People; O all be warned this Day, to fear before the Lord, the mighty God of Heaven and of Earth; and every one turn from the Evil*

Edinburgh.

ANNO 1692.

Evil of your Ways. He had a Voice ſuited to the Meaſure of his Words, with an innocent Boldneſs in his Countenance, frequently lifting his Right-hand towards Heaven as he paſſed along, which was with a ſlow and grave Pace. *John Bowſtead* and I, tho' we had a good Will to the Cauſe, and perſonal Love to our Friend, ſufficient to have engaged us with him in any Service warranted by any Degree of the like Concern and Call, and to go with him thro' the City; yet we were not willing to hazard our Lives, or Liberty, as Intruders into his Concerns, not finding any Thing from the LORD ſo to do: We therefore went to our Friend *Bartholomew Gibſon*'s, where we lodged, to wait the Iſſue of our Friend's Undertaking; where we had not ſat down, till it pleaſed the LORD to give us a more evident Fellow-feeling of our Friend's Concern, in great Brokenneſs of Heart, in which we were conſtrained to go up into the City after him, where we found him delivering his Meſſage to a great Multitude of People; ſome of whom had thruſt him down into a low Shop in the High-ſtreet; from whence, ever as he attempted to move, the Rabble puſh'd him back: Nevertheleſs the Power of the LORD was over the Multitude, both in him, and in us; ſo that all Fear of them was removed from us by the protecting Arm of the LORD, who is ever near to deliver ſuch as act in his Council, in the Time of greateſt Danger.

IN the mean time *John Bowſtead*, being a bold able-bodied Man, preſs'd thro' the Crowd, and, taking *Thomas Rudd* by the Arm, advanced him into the Street; where ſome of the Multitude pointed at a Stone, by the Croſs, where he might ſtand a little above the People, which he did; and *John Bowſtead* and I ſtood between him and the People, and they were then a little quiet, expecting, as we ſuppoſed by the Rumours moving in the City, to have heard ſome Judgment denounced, or Prophecy declared; but *Thomas* having only ſome ſhort Warnings for them, ſome of them mocked, others threw a Pack of old Cards among us, with ſome ſcoffing Words: Yet others among them were put upon a more ſerious Conſideration, What could engage us thus to appear in a Place of ſo imminent Danger? Others whiſpering, ſaid, "This is he who went "through *London* with a Meſſage, and ſhortly after there was an Earthquake "there." And, by ſeveral Circumſtances, we perceived it became a general Amuſement to the Inhabitants of all Ranks; and many, as well of the greater as leſſer Quality, would gladly have known the Reſult of the Matter.

FROM the Croſs we went down the High-Street and *Canongate*, till we came to the Tolbooth, over againſt which ſtood ſeveral Companies of Soldiers, drawn up in Order in the Street; to whom *Thomas Rudd* ſpake ſome Words, by way of Warning, as before; and I did not obſerve that any of them offered the leaſt Oppoſition, either by Word, Deed, or Geſture: But as we were paſſing by them, intending to go to our Lodgings, there came a certain Civil Officer from *Charles Charteris*, Chief Bailie (or Alderman) of the City, to ſummon *Thomas Rudd* before him. This Officer making known his Meſſage in a very civil Manner, *Thomas* went with him into the City: But I told the Officer, that he did not need to lay hold on *Thomas Rudd* as a Priſoner, for he would go along without it; ſo *John Bowſtead*, and the Officer and I went before, and *Thomas Rudd* followed after, till we came before the Bailie; who examined *Thomas* about ſuch Things as he thought fit to object againſt him, concerning his going through the City, but would not ſuffer us to be preſent to hear his Examination; and, in a ſhort Time, he was committed to the Tolbooth of the City, and put among ſuch as they accounted Traitors and Rebels againſt the Government.

John Bowſtead and I ſtaid a little before the Priſon Door, the good Preſence

of

ANNO 1692. of the LORD remaining with us, and bearing up our Spirits over all, in Times of moſt apparent Danger, we called to the Turnkey to admit us into the Priſon to ſee our Friend, and accompany him in his Impriſonment; which he readily and courteouſly did: And no ſooner were we entered, than a Multitude of Priſoners, and their Friends who were with them, came to ſee us in the large Common Hall of the Priſon, where they gazed upon us with ſeeming Wonder; for the Epiſcopal Party, at that Time, were under Diſſatisfaction, becauſe of the Suppreſſion of their Clergy; and others alſo were not ſatisfied with the Government upon other Scores; which had excited ſeveral, of divers ſorts, to offenſive Behaviour: So that the Priſon, which is large, was very full.

AFTER a while the Jailor took us into an Apartment made of Deal, called the *Quakers High-Room*, made by Friends in Time of greater Perſecution, for their own Convenience: There we ſtaid till the Evening, where ſeveral Friends came to us. And *Thomas Rudd*, being concerned in Prayer at Supper, the People in the Priſon ruſh'd towards the Place, and were attentive; ſome of them afterwards expreſſing their Satisfaction, to hear us crave a Bleſſing (as they phraſe it) at our Meat; by which, I ſuppoſe, they had been miſinformed, that we were ſuch as would not call on the Name of the LORD, nor crave his Bleſſing on ſuch Occaſions.

THAT Night *John Bowſtead* and I went to our Lodgings, and, in the Morning, returned; and, underſtanding that the Bailie aforeſaid was keeping a Court near the Priſon, being emboldened by the Preſence of the LORD, we went into the Court to him, with a Friend or two of the Town with us, and there ſtaid till his Buſineſs was over: And, as he came to the Foot of the Stairs, we began to expoſtulate the Matter with him; and *John Bowſtead* told him, it would be a great Reflection upon the Preſbyterians in *Scotland*, who ſo lately themſelves had been hardly uſed, as they ſaid, by the Epiſcopalians, ſo ſoon to begin to perſecute us, for no other Cauſe but diſcharging our Duty to GOD, in ſuch Manner as we were perſuaded in our Conſciences the LORD required at our Hands.

THE Bailie replied, That he had not impriſon'd our Friend maliciouſly, but out of Kindneſs to protect him from the Rabble; which, ſaid he, when they are moved, are not eaſily ſuppreſs'd, but will commit Outrages of dangerous Conſequence, notwithſtanding any Power we have over them, when fully enraged: and, ſaid he, I am willing to ſet your Friend at Liberty, provided he will depart the City without any more Diſturbance: And accordingly went into a private Office, whence he had committed *Thomas Rudd*, and ſent for him from the Priſon; and, after ſome fruitleſs Endeavours to extort a Promiſe from him to depart the City, and come no more in the Streets as before, he gave Orders for his Releaſement. Then we went again to the Priſon-houſe, to pay the Victualler of the ſame for ſome Bread and Drink which we had uſed in the Priſon; and there we met with one *John Kerr*, an Epiſcopal Prieſt, who had been lately Incumbent at *Roxburgh*, and outed at the Revolution. He had been, the Night before, with *Thomas Rudd* alone; who, having been in Prayer, this *John Kerr* had been ſo much affected thereby, that he promiſed, of his own Accord, that if he was releaſed from his Impriſonment, he would come to our Meeting the next Time it ſhould be held; yet he neglected it, tho' he was releaſed according to his own Wiſh. Thus the LORD is gracious in giving Men their Deſires in Times of Diſtreſs; yet they are apt to forget their Duty, his Mercies, and their own Promiſes, when they come where they think themſelves leſs obnoxious to Judgment, or the Cruelty of their Adverſaries.

As we were in the Priſon-houſe together in Silence, we were much broken in the good Preſence of the LORD; and *John Bowſtead* being concerned in Prayer, ſeveral of the Priſoners, and their Viſitants, came up, in a rude Manner, to hear and gaze; but the Virtue of Truth affecting them, they uncovered, kneeled down, and reverenced that divine Power and Preſence that was with us; tho' I think themſelves did not know the Cauſe of their Subjection. ANNO 1692.

AFTER this, a Diſcourſe happened between the ſaid *John Kerr* and a Friend, who was a Citizen, concerning Freedom from Sin in this Life; which *John Kerr* aſſerted could not be; and brought this Paſſage out of the Epiſtle to the *Romans*, which he thought proved it, *viz. For the Good that I would, I do not; but the Evil which I would not, that I do*; and divers Parts of the ſame Chapter throughout. I, being at the other End of the Table, and hearing them, and obſerving where the Prieſt erred, a Concern came upon me to take up the Argument, and to endeavour to inform him better; and I ſaid, "That the Apoſtle, in that Epiſtle, in "the firſt Place proved, that both *Jews* and *Gentiles* were under Sin, the former "as well as the latter, notwithſtanding the Law and Ordinances of GOD delivered to "them, which they had not kept: and that both had Redemption through Faith "in the LORD CHRIST; by whom they were made free from Sin, even in this "Life, (which the Law could not effect) as appears by theſe Words; *Knowing* "*that Chriſt being raiſed from the dead, dieth no more, Death hath no more Dominion* "*over him. For in that he died, he died unto Sin once: but in that he liveth, he liveth* "*unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto Sin; but alive un-* "*to God through Jeſus Chriſt our Lord*, &c. The Apoſtle here, taking the Compari- "ſon from the Certainty of the Death and Reſurrection of CHRIST, infers likewiſe "as great Certainty of their being, in this Life, through him, raiſed unto Newneſs "of Life; which he corroborates in the 18th Verſe of the ſame Chapter, ſaying, "*Being then made free from Sin, ye became the Servants of Righteouſneſs:* And, "in the 22d Verſe, confirms it further; *But now, being made free from Sin,* "*and become Servants to God, ye have your Fruits unto Holineſs, and the End* "*everlaſting Life:* Where it is apparent, that the Apoſtle makes the Service of "GOD and Sin inconſiſtent, and altogether incompatible: But, reſuming the "ſame Doctrine, under another Similitude, in the ſeventh Chapter, he there per- "ſonates the State of the *Jews*, and of himſelf, whilſt only under the Law, and "without the Knowledge of CHRIST, and not that State that he (or the Adult "in the Church) was in, as an Apoſtle and Chriſtian, at the Time of writing "that Epiſtle; which States are ſo different, that 'tis impoſſible the Apoſtle "could be in both in ſo ſhort a Time, as between writing Part of the ſeventh "Chapter, and the Beginning of the eighth, which might be leſs than half an "Hour; for, in the 24th Verſe of the 7th Chapter, ſumming up all the Weak- "neſſes under the Law in a few Words, he cries out, *O wretched Man that I* "*am, who ſhall deliver me from the Body of this Death!* And immediately an- "ſwers his own Queſtion, *I thank God, through Jeſus Chriſt our Lord*; and "then continues to aſſert the Chriſtian Freedom, and ſaith, *There is therefore* "*now no Condemnation to them which are in Chriſt Jeſus, who walk not after the* "*Fleſh, but after the Spirit: For the Law of the Spirit of Life, in Chriſt Jeſus,* "*hath made me free from the Law of Sin and Death*, &c.

Rom. vii. 19. Rom. viii. 2. Rom. vi. 9, 10, 11. Rom. vi. 18. Ver. 22. Rom. vii. Rom. vii. 24. Ver. 25. Chap. viii. 1, 2.

"THUS it appears that the Apoſtle *Paul* was not under the Body of Sin "and Death, at the Time when he wrote that Epiſtle; but was only recounting "the various States, both of himſelf and others, under the Law of *Moſes*, and "after the Law of Life and Liberty from Sin was come by the Son of GOD,

ANNO 1692. " and fulfilled by him in this Apoſtle, as alſo in the Adult in the Congregation " of CHRIST."

UPON this the ſaid *John Kerr* freely acknowledged, before the Company, that he had all along miſtaken that Scripture, and that we underſtood it right.

HAVING paid for our Bread and Drink, and returned the Bed and Bedding to the Friend that had brought the ſame, (in Expectation that *Thomas Rudd*'s Impriſonment ſhould have been longer than it was ſuffered to be, through the good and well-ordering Hand of the LORD) and departed out at the Priſon Door, no ſooner were we in the Street than *Thomas* began again to ſpeak to the People; but *John Bowſtead* and I, finding no Concern that way for a ſhort Time, at firſt were not forward to go with him, but went into a Friend's Shop; where we had not been long till the Power of the LORD came upon us; and then we went into the Street, where we found *Thomas Rudd* preaching among the People; who were more ſolid than before, concluding, no doubt, that the Magiſtrates had found no Fault in him, having ſo ſoon releaſed him: But there was a ſecret Power over them, which they knew not.

WE went down the High-Street, near to the *Canongate*; and, upon an Out-ſtair, within the Gate, *Thomas Rudd* ſtood up and preached to the People, and, after him, *John Bowſtead*; upon which the Multitude became ſo ſtill as if we had been in a Meeting of Friends; and many Perſons of the greater Rank, of both Sexes, leaned out at the Windows, and heard the Sound of the Truth: In the mean time I had been a while ſeparated from the reſt by a Coach, and diſputing in *Canongate* with a young Man who had aſked me ſome Queſtions, which I anſwered; and we parted in Friendſhip.

THUS the whole Multitude being, as it were, chained by the mighty and inviſible Power of Truth, and our Spirits over them, and at Liberty by the ſame, to his Glory and our great Conſolation, we went to our Lodgings; where we had been but a ſhort Time, till a Meſſenger came from the Counteſs of *Kincairn*, to invite *Thomas Rudd* to her Lodgings, in order to have ſome Diſcourſe with him concerning his Meſſage, and to know whether he had denounced any Judgment againſt the City; for the Adverſary, by his Emiſſaries, had invented and ſpread a Rumour, that *Thomas Rudd* had propheſied that in ſeven Days the City ſhould be deſtroyed.

IN the Afternoon we went to the Counteſs, and *Thomas Ballantyne* with us, a Friend who had been through the Streets with *Thomas Rudd* before we came to Town, and continued with us during the whole Time. This Counteſs was an ancient Woman, and of a grave and ſerious Deportment: She was kind and courteous to us, entertained us with Reſpect, and acknowledged ſeveral Doctrines of Truth, ſo far as we had occaſion to diſcourſe her. She alſo acknowledged a Senſe of the great Provocations that City had given the LORD to bring ſevere Judgments upon it; and told *Thomas Rudd* ſhe heard he had ſpoken againſt the Preſbyterian Church, of which ſhe was: To which he anſwered, that he was concerned by the LORD to cry, *Wo againſt the ſandy Foundation*; and if the Preſbyterians were concerned there, they would do well to look to it.

FROM thence we went to the Lady *Collington*'s Lodgings, who, in the Time of *Thomas Rudd*'s Impriſonment, had ſent to him to know if he wanted any Thing; and had likewiſe ſent her Maid to invite him to her Houſe after he was at Liberty.

She

She entertained us reſpectfully, and diſcourſed Matters that occurred ſeriouſly; but in the mean time came in a Prieſt, and one Dr *Sibbald*, a Phyſician; with whom we had ſome Diſpute: The Matter in controverſy with the Doctor was Baptiſm; we made ſhort Work with him, but the Particulars, not exactly remember'd, are therefore omitted. ANNO 1692.

BUT the Prieſt, being a young Man, and a little too forward to engage in Matters he did not underſtand; and the Controverſy with him being concerning the Miniſtry, I cited a Paſſage out of the firſt Epiſtle of *John*, viz. *But the Anointing which ye have received of him abideth in you; and ye need not that any Man teach you: But as the ſame Anointing teacheth you of all Things, and is Truth, and is no Lie; and even as it hath taught you, ye ſhall abide in him:* And aſked the Prieſt what this Anointing was, and how the ſame taught? To which he was ſilent, not without bluſhing in the Preſence of the Lady, (who was an ancient grave Woman) and ſeveral younger, her Kinſwomen. 1 John ii. 27.

THEN I queſtioned the Prieſt further about his Call to the Miniſtry, and by what Authority he took upon him that Office? To which he anſwered, "There "is an External Call, and an Internal Call." The External I paſſed over, and aſked him what his Internal Call was, and by what? He replied, "That it was "by the Light of God's Grace, which was in him."

I RETURNED, "Take heed how thou aſcribeſt ſo much Power to the Light "within, leſt thou be reputed a Quaker." Upon this he deſiſted to proſecute his Argument any farther, and dropp'd the Defence of his internal Call; but betook himſelf to railing Accuſations; and, ſpeaking to *Thomas Rudd*, ſaid, "We "have Miniſters here already, ſufficient to inſtruct the People, and need not "you to make ſuch Diſturbance in the City." No, anſwered one of the young Ladies, (ſo ſhe was ſtiled among them) it was not they that made the Diſturbance, it was your Hearers; meaning, that the unruly People were, for the moſt Part, of the ſame Profeſſion with this Prieſt. A Pauſe of Silence coming over us, and Truth over all, *Thomas Rudd* ſaid ſome few Things to the old Lady, and *John Bowſtead* to the Prieſt and Doctor, and then we departed in Peace with the LORD, and in Favour and Reſpect with moſt of our Auditory, which were many more than I have mentioned in particular.

HAVING finiſhed our Concerns at *Edinburgh*, we went into a Ferry-boat at *Leith*, on the 6th Day of the ſame Month, and arrived at *Kinghorn*, and next Day to *Couper*; thro' which *Thomas Rudd* went with the ſame Meſſage as at *Edinburgh*, and *John Bowſtead* and I went with him. The People came forth as Bees from a ſhaken Hive; ſo that the Streets were quickly filled. We went thro' the Town unmoleſted, and came back near the Place where we began. Then came two of the Bailie's Officers in Red Cloathing, and ſummoned *Thomas Rudd* to appear before him, which he did: And the Bailie enquired by what Authority, or Power, he preached unto that People? *Thomas* anſwered, By the Authority of the Word of GOD, nigh, in his Heart, by which a Neceſſity was laid upon him; as it is written, *Out of the Abundance of the Heart the Mouth ſpeaketh*, and *a good Man, out of the good Treaſure of his Heart, bringeth forth good Things.*

THE Bailie, being a moderate Man, and trembling a little whilſt he examined *Thomas Rudd*, tho' in the Preſence of many of the People, did not detain him long, but diſmiſſed him, without the leaſt Rebuke or Scurrility; after which, and

ANNO 1692. a ſhort Exhortation to the People by *John Bowſtead*, and ſome few Words to them by myſelf, (being the firſt I had ever uttered in a publick Manner) we departed thence. The two Officers, and a Multitude of the Inhabitants, very lovingly conducting us out of Town to a green Hill a little without, directing us the Way we enquired after, with great Reſpect. And when we were about a Quarter of a Mile gone from them, the tender Love of Truth being much manifeſted in us, we were conſtrained thereby to look back, when we ſaw the Multitude ſtill ſtanding on the Hill looking after us, and that Love flowed towards them as from an open Fountain: In the Senſe whereof we were tendered and broken, and yearned towards them, as a young Man towards his Beloved, when he takes his Journey from her for a Seaſon. *There will be a tender People there in Time.*

Dundee. WE went to *Dundee* the ſame Day, where *Thomas Rudd* likewiſe preached thro' the Streets, *John Bowſtead* and I going along with him. No Incivility was there offered to us, ſave only that a Soldier took *Thomas Rudd* by the Arm, and bid him be ſilent; but *Thomas Rudd* not regarding him, he offered no further Violence. Being come quite thro' the Town in that Service, the LORD dropped his Peace upon us, and we went on in great Joy and Comfort in his good Preſence, being lovingly directed on our Way by one of the Inhabitants. *The Fields of* Dundee *are not yet full ripe, but in due Time there may be a plentiful Harveſt.*

Broughty. THE Concern came upon us again in the Way as we went from *Dundee*; and at *Broughty*, a Village along the River Side, below the Town, *Thomas Rudd* delivered his Meſſage (the ſame as before) to a ſmall People. They opened not a Mouth, (as I remember) but ſtood as if they had been amazed at the Sound of Truth, which came with good Authority and Power.

Moneyfeath. A LITTLE farther Eaſt, at a Place called *Moneyfeath*, near an old Bridge and a Water Corn-mill, *Thomas Rudd* was concerned to cry aloud, as we paſſed by two or three Houſes there, to warn the Inhabitants to turn from the Evil of their Ways; and immediately came forth a Company of idle People, (who had been at a Wedding) with Muſick and Revelling; and they being in the Height of their Pleaſure, little was effected upon them; but ſome of them ſeemed ſurpriſed with Fear of ſome perſonal Danger.

Aberbroth-wick. THAT Evening we went to *Aberbrothwick*; where we felt a War in our Spirits, againſt a foul, dead, dull, ſenſeleſs Spirit reigning there. We laid, as it were, under it all Night, and, in the Morning, went thro' the Town; *Thomas Rudd* warning the People as at other Places. They offered us no Violence, only ſome mocked, others gazed; and the whole (being generally Epiſcopal) had little Deſire to know Truth.

Montroſe. ON the 8th Day of the ſame Month we went to *Montroſe*; where we found ourſelves engaged of the LORD to alarm that Place alſo, and to make War againſt the Spirit that ruled there: And having on our Armour of the Love of Truth to all Souls, we went into the Streets, *Thomas Rudd* warning the People, as before. *There is much of the Seed of* Iſhmael *there, and ſome alſo of* Iſaac, *tho' oppreſſed and much under at preſent; the Lord God of Iſrael haſten the Time of his Redemption.* By that Time we were fully through the Town, and returned to the Market-place, there was a Multitude of People gathered about us; who, in the main, were indifferent ſober, only ſome of the younger ſort threw Dirt

Dirt on *Thomas Rudd*'s Hat, as we went along the Street; but he, going into a Friend's Houſe to waſh himſelf, *John Bowſtead* preached to the People; who heard him with Attention, and departed peaceably. ANNO 1692.

A LITTLE after, on the ſame Day, the Friends in that Place being come together, we had a Meeting with them; and ſo departed in Peace. And, on the 9th Day of the ſame Month, as we were on the Way to *Kirktown-Hill*, where *David Falconer* lived, *Thomas Rudd* went to a Houſe on the Weſt-ſide of the River from *Kirktown-Hill*; where lived a Widow, who had ſeveral Daughters then at home with her. The Meſſage was as at other Places; and the Fountain of eternal Life was largely opened towards them; and we found Reſpect from them in a good degree, according to their Way of expreſſing it.

THE ſame Day we went to *Urie*, to the Widow *Barclay*'s; and, the next Morning, were concerned to viſit ſeveral Villages in the Neighbourhood; as *Fettereſſo*, *Dunnotter*, and *Stonehaven*: And after *Thomas Rudd* had delivered his Meſſage in the Streets of the *Upper Kirktown* of *Fettereſſo*, *John Bowſtead* preached in the Grave-yard to a People buried in Ignorance; who ſeemed to have no Senſe of GOD at all, but only what they dreamed in their publick Form. We underſtood the Prieſt of the Place was, all the Time, looking out at a Window towards us; but did not offer the leaſt Oppoſition, tho' ſuch as they account Wolves in Sheeps Cloathing were even in the Midſt of his Flock. Urie. Fettereſſo. Dunnoter. Stonehaven.

AFTER we had gone through the Streets of *Stonehaven*, we came into the Market-place, where *John Bowſtead* had a very good Time in preaching to the People; and ſome Soldiers, at firſt, attempting to pull him down, were hindered by others. *The People there, tho', in the main, afar off, yet ſome of them are drawing near the Streams of the free Fountain; which, in the Days of Thriſt, haſtening upon that Nation, may ſatisfy their fainting Souls.*

ON the 11th Day of that Month we went to *Aberdeen*; and, on the 12th, being the firſt Day of the Week, we were concerned in the Streets, as at other Places; and a Military Sergeant, with a File of Muſketeers, came againſt us in the Market-place, in a furious Manner, clubbing their Muſkets over our Heads, as if they would have knocked us down, pretending Orders from the Officer in Chief to put us out of the Town: But we, ſtanding in the Power of the LORD, were not afraid, but demanded of the Sergeant, by what Authority he, being a Military Officer, offered to hinder us to do our Duty: At which he, with his Fellows, withdrew, as one conſcious of his Error. *Thomas Rudd* then continuing his Meſſage through the Market-place, *John Bowſtead* was, a little after, concerned to proclaim the Spring and Dawning of the Day of GOD's glorious Power to be near at hand upon the Inhabitants of that Place, and the Country adjacent: And ſo, after a good time in the Streets, we retired to our Lodgings. Aberdeen.

ON the 14th Day of the ſame Month, *Thomas Rudd* went back towards *Kirktown-Hill*; and in his Way, (as he told us) at a Place called *Benham-Kirktown*, he met with a Prieſt, who had taken upon him to report to the People, in thoſe Parts, after we had paſſed through to *Aberdeen*, that we were Jeſuits in Diſguiſe: But when *Thomas Rudd* went among them, and to the Place where the Prieſt lived, to deliver his Meſſage in publick, the cowardly Hireling, like one aſhamed of his Slanders, ſhrunk into his Houſe; not having the leaſt Objection againſt what *Thomas Rudd* there delivered, notwithſtanding his backbiting Inſinuations aforeſaid.

ANNO 1692. IN the mean time, *viz.* on the 18th Day, *John Bowſtead* and I went northward to *Inverury*, where we had a good Meeting among Friends; *Robert Gerard*, a ſober young Man, a Friend of *Aberdeen*, then accompanying us.

Inverury.

ON the 19th, being the Firſt Day of the Week, we went to the Meeting at *Kilmuck*; where, about the Middle of the ſame, *Thomas Rudd* came again to us: And from thence we went to *Lethenty*, to our Friend *Robert Burnet*'s; onwards towards *Inverneſs*, which is about 60 Miles North of *Aberdeen*; and no Friend there: nor had any Friend travelled that Way for about 14 Years before.

Kilmuck.

Inverneſs.

ON the 21ſt of the Month we went from *Lethenty* to *Ligetſden*, *Strathbogie*, *Keith*, and *Caſtle Gordon*, where we lodged; and the next Day we went to *Elgin* in *Murray*.

Elgin.

AS we came near *Elgin*, the Word of the LORD began ſecretly to work in us; and, when we came to the Town, we went to an Inn to refreſh ourſelves; where we had not drank, till *Thomas Rudd* became concerned, as at other Places, to go through the Streets with the ſame Meſſage as before; and *John Bowſtead* and I, having a Fellow-feeling of our Friend's Concern, went into the Streets with him. Once we went through the whole Town; and as we came by the Guard, in the Middle of a Street, where was part of a Regiment of Dragoons, the Officers, ſtirred up by the Preſbyterian Magiſtrates, ſtopped us; and, aſking us ſome Queſtions, called us Jeſuits in Diſguiſe: adding, that if we did not inſtantly retire to our Quarters and refreſh ourſelves, (for ſo much Liberty they would ſeem to allow us) and ſo depart the Town, a Drum ſhould be ſent after us: But *John Bowſtead*, being bold at that Time, anſwered, That he would hope for better Evidence from them of that Chriſtianity they profeſſed, than to offer to drown the Voice of ſuch as were ſent of GOD, to warn People to turn from Evil, with the Noiſe of Drums: But ſome cried out, "They deſerve to be "hang'd;" and others had other hard Speeches againſt us. But, in the mean time, we went on with our Concern by the Guard again; and, at about 40 Yards Diſtance from that Place, *Thomas Rudd* ſpake ſome Words to the People, (by way of Teſtimony) who were very numerous, and more quiet than could have been expected, conſidering the Encouragement they had from the Example of the Soldiers and Magiſtrates.

AND, after *Thomas Rudd* had done, *John Bowſtead* began to ſpeak to the Multitude, and forthwith came ſeveral Soldiers from the Guard, by Orders from their Officers, and took us all into Cuſtody, and impriſon'd us in the Guard-houſe among the Soldiers; where we, for a ſhort Time, were mocked and ſcoffed at by them: But they, ſeeing our Patience and innocent Behaviour, ſoon began to draw near us, and excuſe themſelves, ſaying, They did not impriſon us of their own Accord, as having any Thing againſt us, or what we were concerned in; but, being commanded by their Officers, they could not but obey: And the Corporal of the Guard ſeemed much concerned at our Impriſonment, and ſorry for us; for, ſaid he, I have ſeen Multitudes of your Friends in *Ireland* at their publick Meetings without Interruption, and never knew of any Ill they did; and why might not you have had Liberty to do that which you think your Duty here? But our Officers cannot help it; for they are put upon it by the Preſbyterian Magiſtrates. Some of the Soldiers became ſo kind, that they ſent for Ale for us, tho' we requeſted them to forbear it; yet, ſeeing the reality of their Kindneſs, in their Way, we taſted a little of their Drink; which pleaſed them.

IN

ANNO 1692.

IN a ſhort Time after, the Power of the LORD began to increaſe in us, and we opened ſeveral Truths of the Goſpel among the Soldiers, as the LORD opened them in us, and gave us Utterance: And they ſtanding, with their Backs towards the Door, in the mean time came the Officers, and ſome of the Magiſtrates, as alſo the Lord of the Town; who, when they heard what we were upon, they were more earneſt to put us out of the Guard, than before they were to impriſon us therein: But we, finding that the LORD had wrought our Liberty, and ourſelves being above them in our Spirits, and that Power that wrought in them, we were not haſty to go out; but remained diſcourſing thoſe Things which were upon us, till the Officers came behind us, and, in a Manner, forced us out before them.

THEN I called Lieutenant *Drummond* aſide, he being the chief Officer preſent, and gave him to underſtand that the Civil Magiſtrate had impoſed upon him; for it did not belong to the Military Officer, but to the Civil, to intermeddle with Mattters of that Import. Howbeit, we parted with them in Kindneſs; but withal they commanded, that we ſhould depart the Town, and ſpeak no more to the People; and would have had us promiſe ſo to do, as Conditions of our Liberty, before they abſolutely releaſed us. *John Bowſtead* anſwered, that if we could have gone through the Town in Peace with the LORD, without doing his Command to the People, we ſhould not have been their Priſoners; and therefore could not make any Bargain with them: Nevertheleſs, through the ſecret over-ruling Power of the LORD, they ſet us at Liberty. All Praiſe and Renown be given to the Name of our GOD, who liveth for ever. *Amen.*

BUT we were not above 50 Yards from the Guard, till *Thomas Rudd* founded again; and ſo we went towards the Eaſt Gate; and, before we came to the Market-place, *John Bowſtead* preached to the People.

FROM thence we went towards the Weſt Gate, (*Thomas Rudd* proclaiming his Meſſage) and, in the Way, a Preſbyterian Prieſt fell in with us; and walking behind *John Bowſtead*, put a young Man upon moving ſome Diſpute with him: And *Robert Gerard* and I, being a little behind them, obſerved the Prieſt, and his Deſign, and went up to him to wait his Propoſal to *John Bowſtead*; but, in a ſhort Time, he aſked me by what Authority *Thomas Rudd* went through the Town with that Meſſage? I anſwered, that his Queſtion was not proper to me, ſince the Man himſelf was preſent; but ſaid I, "Thou thyſelf ſeems to be a "Teacher, by what Authority doſt thou preach?"

"WE (ſaid the Prieſt) have an External Call, and an Internal Call." "Where "there is a Call, ſaid I, there muſt be a Voice to give that Call: This Call, "thou ſayeſt, is within; what therefore is this in thee which calls thee to that "Office?" Upon this the Prieſt demurred a little, and began to tremble, (for the binding Power of the LORD was coming over him) but at length ſaid, "It "is by the Light of GOD's Grace." "Why then, ſaid I, doſt thou oppoſe us "for preaching the Power and Virtue of that Light, which, by thy own Aſſer-"tion, is able to qualify for the Goſpel Miniſtry? But withal, do not thou belie "the Grace of GOD, in ſaying it hath called thee unto that Office, when, in "truth, it hath not: And beware how thou pretends to preach the Light, as "the Foundation of thy Miniſtry, leſt thou bring thyſelf under the Denominati-"on of a Quaker." Thus, by virtue of that Light, I extorted a Teſtimony to the ſame, from him who came to oppoſe it, and the Work of it in us.

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ANNO 1692. THE Prieſt being under this Circumſtance, *John Bowſtead* cried aloud to the People, ſaying, *Obſerve the Confuſion of your* Babyloniſh *Teacher*; and then opened ſeveral of their Errors: But the Prieſt's Familiars, ſeeing him out of Countenance, and in Confuſion, would gladly have had him out of the Crowd in which we were inviron'd; and ſome were obſerved to weep: Others, being affronted at their Prieſt's Confuſion, threw Dirt in my Face, which reflected back on his; upon which he ſeemed to ſmile, expecting, 'tis like, to be reſcued from the juſt Hand of Truth, by the Power and Induſtry of the Stoners and Bedirters among his Hearers, from whom he alledged his Outward Call. Then ſaid *John Bowſtead*, "Art thou a Miniſter, pretending a Call by the Light of GOD's Grace, "which teaches to deny all Ungodlineſs, and yet canſt laugh at Wickedneſs; "and ſee alſo the Fruits of thy Teaching among thy Hearers, who thus offer "Violence to Strangers?" Upon which a Party, from the Outſide of the Crowd, in a Body, preſs'd into the Middle of them, where we were, and ſo drove the Prieſt quite out to the other Side; and away he ran. Then *John Bowſtead* cried aloud after him, *The Hireling runs, becauſe he is a Hireling*; and, after ſome Exhortation to the People, we went towards our Inn, *Thomas Rudd* proclaiming his Meſſage.

NO more Violence was offered to us, ſave only that a Soldier threw a Piece of hard Earth from the Guard-houſe among us, which fell upon *Robert Gerard*'s Shoulder, but did not hurt him much. The Rage of Satan being over-ruled by the bleſſed Power of GOD, (to whom be Praiſe and Glory for evermore) the Inhabitants of *Elgin* became very calm; and we, finding the Concern to ceaſe in us, went to our Quarters: But the Concern returning on *Thomas Rudd*, and reaching me likewiſe, we went out together towards the Weſt Gate; where he delivered his Meſſage, without any Oppoſition from any Perſon, by Word or Deed: So we returned to the Inn, to our Companions; and, after Refreſhment, we departed in the juſtifying Preſence and Peace of the LORD, and went forward that Evening to *Forreſs*: The whole Time ſpent in *Elgin*, as aforeſaid, being about three Hours.

Forreſs. AT *Forreſs* we lodged at an Inn kept by Bailie *Scot*; who, together with his Wife and Family, entertained us with friendly Reſpect. The next Morning, being the 24th, we went through this Town, (*Thomas Rudd* doing his Meſſage, as at other Times) but no Violence was offered by any: And that Day one *William Falconer*, a Relation of *David Falconer*, came to ſee us. He was an Epiſcopal Prieſt, and had been diſplaced, ſome time before, by the Preſbyterians: He was a comely Perſon, and of an affable Temper; and I aſked him why they had turned him out? He replied, That it was for the original Sin of Epiſcopacy. They objected nothing againſt his Morals; and, for the Maintenance of his Family, he would have conformed: but, his Father having been a Biſhop, they would not truſt him, leſt Epiſcopacy ſhould have become hereditary in him: But more of him hereafter.

Old Nairn. THE ſame Day we went forward to *Old Nairn*, where we were concerned; and, *Thomas Rudd* warning them to turn from their evil Ways unto the LORD, they gave us full Demonſtration there was need of it, by throwing Dirt and Traſh at us, and uſing bloody Speeches: But the LORD preſerved us from their Evil, by his bleſſed Truth, the greateſt Good; unto whom, for the Riches of his Power, be Honour everlaſting. *Amen.*

Nairn. FROM *Old Nairn* we went to *Nairn*, where part of a Regiment of Dragoons

goons were quartered; and *Thomas Rudd* delivering his Meſſage, as at other Places, many of them followed us through the Streets very ſoberly; one of whom, (a Corporal as I remember) ſo ſoon as he had ſeriouſly obſerved us, and heard the Meſſage, held up his Hand, and, ſtretching it towards the People, gave ſtrict Orders that neither Soldiers, nor others, ſhould in any ways moleſt or interrupt us; which accordingly was obſerved, for all were very peaceable toward us. And as ſoon as *Thomas Rudd* had done, a Multitude of Soldiers and Town's People followed us to the Door of our Inn; and there being Out-ſtairs, aſcending to an Upper-room, *John Bowſtead* ſtood upon the ſame, and preached a conſiderable Time to them; they generally behaving with friendly Gravity, with Tears guſhing into ſeveral Eyes; and the Teſtimony of Truth went freely and openly towards them. And tho' the LORD had not hitherto opened my Mouth in a Teſtimony (ſo as to be termed a Miniſter) of Words, yet my Heart was full of the Word of Life; and the Love thereof went towards the People, as it were, unreſtrained; as it had done towards many others of that Nation, in that Viſit. ANNO 1692.

AFTER Refreſhment at the Inn, we went that Evening to *Inverneſs*; where ſome of the People, taking us for *Dutchmen*, came to enquire after News, Martial Affairs being then much in agitation between the *French* and Confederates; but, finding what we were, their Expectation failed. Inverneſs.

THE next Morning, being the Seventh Day of the Week, *Thomas Rudd* walked through the Streets alone, very early; and, afterwards, we went all up together into the Market-place, where there were many Highlanders in their uſual Dreſs, and armed; who, together with the other People, flocking about us, *John Bowſtead* preached unto them; and the Teſtimony of Truth had a fluent Paſſage. They were reſpectful above Expectation; and when any Boys, or other Particulars, moved the leaſt Incivility or light Behaviour towards us, others were forward to correct and reprehend them: And whenever we went out of our Inn into the Streets, on any Occaſion, the People flocked after us.

ON the ſame Day, in the Afternoon, divers young Men, of the better Rank, (as they are accounted) came to diſcourſe us upon ſeveral Points of Religion; to whom, in the main, through the Truth, we gave Satisfaction; only one *John Stewart*, a Preſbyterian, abruptly darted in a Queſtion, about the Almighty's decreeing ſome Men and Angels to eternal Damnation: And I, being moſt concerned, at that Time, in Diſcourſe, declined that Subject, till other Matters, more ſuitable for the Auditory, were fully diſcuſſed; and then I told him, "That it was more proper and neceſſary for him to make his own Calling and Election ſure, than to be too curious about Queſtions of ſo myſterious Import: and withall, that he ought not to wreſt the Scriptures, which were, in the main, deſigned to remove theſe Conceits of the *Jews*, that they were the only choſen of GOD, by Covenant with *Abram* and the Fathers, and thro' the Mediation of *Moſes* at Mount *Sinai*; by which they ſlighted CHRIST, the elect Seed of GOD, and the Goſpel of Salvation offered unto themſelves, and the Work of the ſame, at that Time, taking place among the *Gentiles*: Thoſe Scriptures in the Epiſtle to the *Romans*, then adduced, having no Relation at all to the Decree of any particular Man, or Order of Men, as ſuch, or Angel, or Order of Angels, to Deſtruction from Eternity; for that could never comport with the unchangeable and glorious Attribute of divine Goodneſs, eſſential to the Almighty:" with ſome other Matter ſuiting that Point. And the young Man, being fruſtrated of his Expectation, went away in a ſullen Rancour; not like one on the Right-hand, if ſuch a Decree

ANNO 1692. had been; but the LORD preſerved us in the Spirit of Meekneſs and Charity. This gave me occaſion to obſerve, how hard it is for ſuch as are prepoſſeſſed with Antichriſtian Notions and Conceits, to embrace the Truth, or apply themſelves to Virtue; and how the Enemy of their Souls rages in their own Hearts, when any Thing appears to diſcover his Deceit in any Meaſure; how, through Envy, (moving the ſame in them) does he blind their Eye, and keep them in the dark, to their utter Deſtruction: For no ſooner can one offer to reſiſt that Notion of Predeſtination, as they hold it, or form an Argument againſt it, how clearly, calmly, rationally, and truly ſoever, but they generally fly up like *fiery Serpents, ready, thro' Rage, if it were in their Power, to ſet the very Courſe of Nature on Fire, kindling it with the Fire of Hell.*

ON the Seventh Day, at Night, we remained under ſome Exerciſe of Mind; and, the next Morning, went into the Market-place, in the Croſſings of ſeveral Streets; and there, firſt *Thomas Rudd*, and then *John Bowſtead*, preached a conſiderable Time to the People, who were generally to come that Way to their ſeveral ſorts of Worſhip; and many of them ſtaid, and heard with grave Attention; and are a People of an *Engliſh* Demeanour and Aſpect. In convenient Time we retired to our Lodging; and, in an Upper-room, had a Meeting among ourſelves, and ſome few more: And our Landlady, not having been able to move out of her Chamber for many Weeks before, came up to us, and ſtaid during the Meeting; to her great Refreſhment and Satisfaction, as ſhe openly declared ſoon after. Glory be to the LORD, who is ever ready to do good to all who faithfully wait on him for his pure Grace, and the Virtue of it; which is able to refreſh both Soul and Body, when it pleaſes him to move by the ſame in his poor Creatures.

OUR Meeting being over, which happened before others came from their ſeveral Worſhips, we were concerned to go to the Steeple-houſe; but as we were going down the Street, one of the Civil Officers, being at the Door, went in, but ſuddenly returned, and placed a Hand on each Side of the ſame; and when *Thomas Rudd*, who was foremoſt, attempted to enter, the Officer hindered him: Then *Thomas Rudd* offered ſome Arguments to induce him to admit us, but could not prevail, ſaying, he could not diſpute with us, but there we muſt not come; but gave us no hard Words, nor ſhewed any Paſſion in his Geſture: They were Epiſcopalians, Preſbytery not having overſpread all the North at that Time.

WE walked to and again in the Street; and many People came to us, and ſeveral would have had us go to the Preſbyterian Meeting, which was a little below in the ſame Street; but, having no Concern that Way, we took little notice of them: But the Epiſcopalians, ſoon after, coming from their Worſhip, and very numerous, *Thomas Rudd* moved into the Street before them, with his Arms ſpread abroad, as if to embrace them, and ſpake to this Effect, "That ſome of the Apoſtles of CHRIST, coming to a certain Place, where other Worſhip than what they then preached was exerciſed, had the Priviledge, after ſuch Worſhip was over, to preach to and exhort the People; and why might not we have the ſame among Profeſſors of Chriſtianity?" And then went on with other Matter. The People generally ſtaid, tho' the Prieſt uſed ſome ineffectual Means to make them depart from us; knowing that if the Truth, and the bleſſed Work of it, once affected their Hearts, his Gain, Power, and Glory, would ſoon fail, vaniſh, and be loſt.

THE People were extreme quiet and attentive; and the Prieſt, ſeeing their In-

Inclinations and Reſolutions to ſtay, went away, with ſome few attending him, without offering any Diſcourſe to us, or Objection againſt what was delivered. ANNO 1692.

BY the Time *Thomas Rudd* had done, the Preſbyterians came from their Meeting, and were, for the moſt part, to paſs along the ſame Street; and, whether they were ſo inclined or not, they could not but ſtay; for the whole Street was blocked up by the Crowd: And when *Thomas Rudd* had done, *John Bowſtead* ſpake to them, in good Authority, but not very long; and, towards the End, expoſed the Prieſt, and Deſign of his Miniſtry, to the People; which, being as a Trade for Maintenance, would never profit them: And, having cleared their Minds of their Concern for that Time, we went to our Inn without any Moleſtation.

AND having dined in a large Upper-room, ſeveral Military Officers, *viz.* Lieutenant *Levingſton*, Lieutenant *Alexander Frazer*, Enſign *Cunningham*, *&c.* who kept Garriſon there, deſiring a little of our Company, came to ſee us. At their Entrance into the Room they ſaluted us in their Manner, uncovering and bowing, ſaying, "Your Servants, Gentlemen:" And, the Preſence of the LORD being over us, *Thomas Rudd* anſwered, "Not our Servants, but Servants of GOD, and "Fellow-ſervants one of another for the LORD's Sake." Then they made an Apology, ſaying it was their Way of expreſſing their Reſpect; which we perceiving to be without mocking, little more was ſaid on either Side, but all drawn, in an Inſtant, into profound Silence, by the inviſible Power of GOD; and, in a ſhort Space, the Room was full of People, and all ſober, like a Meeting of Friends: and *Thomas Rudd* ſpoke to them concerning true Silence, and the Worſhip of GOD in Spirit, in the Silence of all Fleſh, and the Imaginations and Deſires thereof; with ſome other Things of that Import.

AFTER *Thomas Rudd* had done, *John Bowſtead* preached to them; and then *Thomas Rudd* prayed; and, after him, *John Bowſtead* prayed: and ſo the Meeting ended, all departing in a grave and ſerious Frame of Mind: And the Officers took Leave of us in a friendly Manner, and the Company departed, without any Objection to what was ſaid.

THE next Morning, being the Second Day of the Week, as we were about to depart towards *Chanery*, on the other Side of *Murray Firth*, the ſaid Officers came again to diſcourſe with us, and take their Leave; and as Matters of Truth and Religion were opened to us, which was not ſparingly, we opened to them, and they ſeemed troubled to part with us, and took us by the Hands, praying that the LORD might be with us and proſper us. About the Firſt Hour that Afternoon we arrived at *Chanery*, but found no farther Concern on that Side; and after a little Refreſhment, we croſſed the River, and that Night lodged at *Nairn*. Chanery,

BUT that Night *Thomas Rudd* became concerned to return to *Inverneſs*, to ſpeak to the Prieſt; and in the Morning he and *John Bowſtead* went to that Place, where *Thomas Rudd* (as they ſaid) warned the Prieſt not to deceive that People any longer; with ſome other Matters of religious Import. The Prieſt was indifferently patient; but his Clerk uſed ſome light and indecent Expreſſions, pretending to argue ſeveral Points with them: But their Buſineſs was not to diſpute, at that Time, but to deliver a Meſſage; which having done they were clear. But the People flocked about them, as before, with Expreſſions of Gladneſs at their Return. Inverneſs,

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ANNO 1692. IN the mean time *Robert Gerard* and I went to *Forreſs*, where we had appointed to ſtay till they ſhould return to us; and finding a Concern come upon me, I went to the Houſe of *William Falconer*, (the Prieſt before-mentioned) and *Robert Gerard* with me; and there was one that was Steward to a Nobleman with him, and ſome others beſides his own Family. He ſeemed to receive us with Reſpect; nevertheleſs in a ſhort Time there appeared a Cloud of Darkneſs: But I ſat quiet and inward a little, and the Truth aroſe as a Standard againſt it, and the oppoſing Darkneſs vaniſhed, and Truth reigned in me alone; and then I began to ſpeak concerning the many Diviſions in the pretended Chriſtian World, happening upon the pouring forth of the ſeventh Phial by the Angel of GOD, mentioned in the Book of the *Revelation* of *John:* That the pretended Chriſtian Church, with all her various falſe Notions, Opinions, and Doctrines, is that *Babylon:* That her three great Diviſions are the Papacy, the Prelacy, and the Preſbytery, with their ſeveral Subdiviſions and Confuſions; who, being departed from the Spirit of CHRIST, the Prince of Peace, into the Spirit of Envy and Perſecution, were now, and from the Time of that Phial, warring and deſtroying each other, contrary both to the Nature and End of that Religion they profeſs, which is Love. I was anſwered, "That the Biſhop of *Rome*, under Pretence of being the Succeſſor of *Peter*, and, as ſuch, infallible, hath uſurped a Dictatorſhip over the Chriſtian World, in Matters of Religion; and impoſed a Multitude of Antichriſtian Errors, by unreaſonable Force, upon Mankind: But GOD, having committed his whole Will unto Writing in the Holy Scriptures, and, in the Courſe of his Providence, preſerved them unto us, we have our whole Duty declared therein, as our Rule and Guide in Matters of Religion; ſo that we are not to expect the Manifeſtations of the Spirit, as in Times paſt, that Diſpenſation being now ceaſed."

Rev. xvi. 17, 19.

I REPLIED, "That what he ſaid of the Biſhop of *Rome* was true; and that the Scriptures are the moſt excellent Books extant; which were given, from time to time, by the Word of the LORD, which is the Spirit of CHRIST: but Men may read and ſpeak the Truths contained in the Scriptures one to another, and the Readers and Speakers remain ſtill ignorant of the Word of the LORD, and of the Things themſelves intended to be ſignified by the Words; and, not being ſent of GOD, (as the Scriptures ſend no Man) cannot profit the Hearers, but are themſelves Tranſgreſſors in ſo doing, unleſs they were ſent by the Influence, Power, and Virtue of the ſame Word that did dictate the Matters of the Scriptures unto the holy Penmen thereof; as appears by the 23d Chapter of the Prophecy of *Jeremiah:* And then I called for a Bible and read; *The Prophet that hath a Dream, let him tell a Dream; and he that hath my Word, let him ſpeak my Word faithfully: What is the Chaff to the Wheat, ſaith the Lord? Is not my Word like a Fire, ſaith the Lord; and like a Hammer that breaketh the Rock in Pieces? Therefore, behold, I am againſt the Prophets, ſaith the Lord, that ſteal my Words, every one from his Neighbour. Behold I am againſt the Prophets, ſaith the Lord, that uſe their Tongues, and ſay, He ſaith: Yet I ſent them not, nor commanded them; therefore they ſhall not profit this People at all, ſaith the Lord.* So that it is contrary to the declared Mind of GOD, that any ſhould uſe his Words to others, as his Miniſters, who are not ſent by himſelf ſo to do; for tho' they have been his Words unto others, thoſe who uſe them without his Command, are charged by him as Thieves; eſpecially ſuch as make Merchandize of them to the People.

Jer. xxiii. 28, — 32.

AS to the Diſpenſation of the Spirit being now ceaſed, I am ſorry to hear it is ſo; for I can ſhew thee to whom it is ſo ceaſed, but not to the Church of CHRIST: Then

Then I turned to the 3d Chapter of the Prophecy of *Micah*, and read; *Hear, I pray you, O Heads of Jacob, and ye Princes of the Houſe of Iſrael, is it not for you to know Judgment? Who hate the Good, and love the Evil; who pluck off their Skin from off them, and their Fleſh from off their Bones; who alſo eat the Fleſh of my People, and flea their Skin from off them; and they break their Bones, and chop them in Pieces as for the Pot, and as Fleſh within the Cauldron. Then ſhall they cry unto the Lord, but he will not hear them; he will even hide his Face from them at that Time, as they have behaved themſelves ill in their Doings.* ANNO 1692. Micah iii. 1, —4.

HERE it appears, that for the Ignorance, Cruelty, and Injuſtice of the Princes, or Heads of the People, the LORD would not hear or regard them: As again, in the 9th Verſe, the LORD reſumes his Charge againſt the great Men in that Day; *They abhorred Judgment, and perverted all Equity: They built up Zion with Blood, and Jeruſalem with Iniquity: The Heads of that People judged for Reward, their Prieſts taught for Hire, and their Prophets divined for Money; yet they pretended to lean upon the Lord, and ſay, Is not the Lord among us? No Evil can come upon us.* But the LORD was not to be mocked by ſuch; his juſt Judgments were denounced againſt them; *Therefore ſhall Zion, for your Sakes, be plowed as a Field, and Jeruſalem ſhall become Heaps; and the Mountain of the Houſe, as the high Places of the Foreſt.* This was fulfilled upon them, and remains over them, as a Monument of the Juſtice of GOD, unto this Day. The Charge of the LORD, and his Judgments againſt the Prophets, I left to the laſt, *viz. They made the People err; they bit with their Teeth, and (yet) cried Peace; and he that put not into their Mouths, they even prepared War againſt him: Therefore Night ſhall be unto you, that ye ſhall not have a Viſion; and it ſhall be dark unto you, that ye ſhall not divine; and the Son ſhall go down over the Prophets, and the Day ſhall be dark over them. Then ſhall the Seers be aſhamed, and the Diviners confounded; yea, they ſhall all cover their Lips, for there is no Anſwer of God.* Micah iii. 9, —12. Micah iii. 5, —7.

NOW as to theſe Scriptures, ſaid I, Like Sin, like Judgment. All theſe three Diviſions of the pretended Chriſtian Church, falling into the Sins of the old Heathens, are become hateful, and hating one another; and, through that Hatred, have perſecuted and deſtroyed each other, when and where ever they have had Power: And all theſe, in their Turns, (having deceived and ſubjected the temporal Powers) have perſecuted and deſtroyed the Church of CHRIST among them. *They have hated the Good, and loved the Evil:* They have exerciſed ſuch Cruelties upon the Innocent and Juſt, as are here figuratively termed *plucking off their Skin and their Fleſh, and the breaking of their Bones*, and the like. The Prieſts of every Form have fleeced the People and the Church of CHRIST, which they have not fed; they have made Laws, by their own Power, againſt them, and thereby made War againſt ſuch as would not gratify their Covetouſneſs; they have worried them, as with their Teeth, and yet cried up the Peace of the Goſpel in Words; they have built and propagated their ſeveral Sects and Parties with the Blood of others, and of the Saints of GOD; and have filled their Sanctuaries with Evil-doing and Fraud: Their *Heads*, who lord over them, *have exerciſed their Offices for Gain and Pay*, their *Prieſts teach for Hire*, their *Prophets divine for Money*; yet they pretend *the Lord is with them* in their various and oppoſite Ways, and that *no Evil can come upon* them. And yet, tho' the Day of the Goſpel of CHRIST be dawned upon his Church, and the Sun of Righteouſneſs ariſen, and ſhining in her, yet the Night of Apoſtacy, and Miſt of thick Darkneſs and Ignorance is over theſe: They *have no Viſion of God*; they *cannot divine*; *the Sun is ſet unto* them, *and the Day is dark over* them: For the Light thereof they deſpiſe and hate, becauſe they are Evil-doers, and to them *there is no Anſwer of God*, who Rom. i. 29, —31. Micah iii. 8.

ANNO 1692. who is that Spirit, and ſpeaks no more unto them, but by the Letter, which killeth, and of which they make a *Trade* and *Gain*.

BUT the Church of CHRIST here ſpeaketh another Language; ſhe bears another, a true Teſtimony to the true GOD: *But truly I am full of Power, by the Spirit of the Lord, and of Judgment, and of Might, to declare unto Jacob his Tranſgreſſions, and unto Iſrael his Sin.*

Micah iii. 8.

HERE it is apparent from whom the Spirit of the LORD is departed, and to whom he is not now revealed, and in whom he does not reſide; that is, *Myſtery-Babylon*, with all her Diviſions, Subdiviſions, and Members, every where, and under whatſoever Name: But GOD is with his People ſtill, as in former Times, according to the Promiſe of the Son; *If a Man love me, he will keep my Words; and my Father will love him, and we will come unto him, and make our Abode with him.*"

John xiv. 23.

THE Auditory heard what was ſaid with Patience, and none made any Anſwer but the Prieſt; and all that he ſaid was (and that a little pleaſantly) "Such "as you, going about with ſuch Chapters, may do much Miſchief." To whom I replied, "That in as much as he was then ſilenced by the temporal Powers that then were, he would do well never to look after that Employment any more, or think to enrich himſelf thereby; and the rather, ſince he had a competent Eſtate independent of it; which the LORD would bleſs to him and his Family, if he diſclaimed that ungodly Practice of preaching for Hire, and was ſilent in the Things of GOD till the LORD ſhould ſend him, if it might pleaſe him ſo to do." The Prieſt's Wife ſeemed well pleaſed with what I ſaid to him, and he made no Reply: And ſo, a little after, we departed in Peace, and in Friendſhip with them, and went to our Inn.

SOON after came *Thomas Rudd* and *John Bowſtead* back to us from *Inverneſs*; and, the next Morning, being the 1ſt Day of the Firſt Month, we went to *Elgin*; and thence to *Fochabers*, (or *Caſtle-Gordon*) and there we lodged; and, in the Morning, *Thomas Rudd* and *John Bowſtead* went through the Streets, *Thomas Rudd* delivering his Meſſage, as at other Places; and from thence we went to *Keith*, where he did likewiſe.

Elgin.
Fochabers.
Keith.

ON the 2d Day of the Firſt Month, we came to *Kintore*; where, in our Road towards *Inverneſs*, we had ſeen one *John Gellie*; of whom take this Account: He was a Prieſt's Son, (by *Mary*, Siſter of *Andrew Jeffrey*, of *Kingſwells*, an eminent Friend) and had been convinced of Truth ſome Years; and had behaved as becomes Truth, ſo far as could be obſerved by his Neighbours: And *Aaron Atkinſon*, (a young Man belonging to the Border Meeting in *Cumberland*, who had lately come forth with a Teſtimony to Truth) being at *Kilmuck* Meeting, to which *John Gellie* belong'd, had ſome Expreſſions in his Teſtimony there, by way of Prophecy, That the LORD would raiſe up ſome one Perſon in thoſe Parts, who ſhould be inſtrumental in the Hand of the LORD to bear a more eminent Teſtimony for him and his glorious Truth, than many who had lived there before; and at the ſame Time this *John Gellie* was much affected and broken: And, ſometime after, in the ſame Meeting, he was ſo concerned, that he cried aloud under the Weight of his Exerciſe; and, after the Meeting was over, could not be at reſt till he called in the moſt ancient and ſolid Friends, and others coming in alſo, he had what they called a dreadful Teſtimony, againſt the

Kintore.

Kilmuck.

the Payers of Tythes, and all Colluſion, Equivocation, and under-hand Dealings in the ſame; with which Friends then preſent were generally ſatisfied. ANNO 1692.

BUT there being ſome particular Perſons belonging to the Meeting, whom he thought guilty in that reſpect, he took upon him, in his own Will and Zeal, and not in the Council of GOD, to ſpeak to them concerning the ſame; and they, not regarding what he ſaid, ſo much as he expected, or deſired, he took ſuch Offence that he ſeparated himſelf from the Meeting, calling thoſe Friends *Apoſtates*, and many other opprobrious and reproachful Names; and did ſome Hurt among the Weak for a Time. But the wiſe and juſt GOD was pleaſed to manifeſt him, and ſo the Weak eſcaped the Snare: For, in a ſhort Time, he began to utter ridiculous and falſe Propheſies; and, among others, that, at ſuch a Time, his Mother ſhould die: In conſequence of which ſhe, a poor weak Woman, took her Bed at the Time predicted by her Son, and ſeveral Perſons attended to ſee the Event; and, at the ſuppoſed Hour of her Departure, the pretended Prophet laid his Hand on her Breaſt, and ſaid, "Come up Soul;" and ſo drawing his Finger all along up to her Throat, "Now, ſaid he, 'tis departing;" upon which the ſilly Woman cried out, "Good LORD, receive my Spirit:" Nevertheleſs it continued in her; for ſhe did not die, but roſe up, aſham'd to have been ſubjected to ſuch vain Imaginations.

AFTER this he took a ſhort Pipe with Tobacco, and, going thro' the Streets of *Kintore*, cried out, "This is the Ram's Horn that was ſounded when the Walls of *Jericho* fell down to the Ground;" with ſeveral other ſenſeleſs Practices, by which he appeared to be groſsly deceived by the Adverſary.

WHEN we went to his Mother's Houſe, he was not within, but quickly came to us, and ſeemed to receive us in Friendſhip; but, in a ſhort Space, he began to utter his Enthuſiaſtick Notions, which grieved us: For he affirm'd, that his Soul was removed out of the Place where formerly it reſided, and that GOD occupied the Place where it had been; and from thenceforth it was not he that actuated the Body, (for he had ceaſed from all Action for ever) but it was GOD that acted in it. And he brought this Scripture to prove it, *It is not you that ſpeak, but the Spirit of your Father which ſpeaketh in you.* This is the *true Ranter*. Mat. x. 20.

THEN I aſk'd him, Who it was that propheſied of his Mother's Death, within a limited Time, and which proved falſe? And does not the Scripture ſay, that *by this ſhall we know the Prophecy that it is of God, if it comes to paſs; if not, it is not of God.* Then he began to equivocate, ſaying, "But what Mother did I "mean?" for he would have pretended ſome ſort of myſtical Mother. Then I told him his Actions had demonſtrated what Mother he intended, when his natural Mother took her Bed, according to his Prophecy; and he laid his Hand on her Breaſt, and ſaid, "Come up Soul." Then he fell into a Rage, and went out of the Room, ſaying, "Will you reaſon againſt GOD? But now, ſaid he, I am reaſoning with Brute Beaſts."

WE followed him into another Room, where there happened to be *Andrew Jeffrey*, who had made him manifeſt to ſome very weak Perſons, who had almoſt been led away after him, becauſe of the Teſtimony he had borne before in the Meeting, ere the Adverſary got Advantage and betray'd him. And as ſoon as he ſaw *Andrew*, he left us again; for he had entertain'd great Diſpleaſure againſt him: But ſeeing him in a ſpiritual Diſtraction, we prevailed on him to return and

ſit

ANNO 1692. ſit with us, and, after a ſhort Silence, *John Bowſtead* began to ſpeak; and tho' he uſed but a few Words, and with Gentleneſs, yet he could not bear them, but was going out, tho' by Perſuaſion he ſtaid, and then *Andrew* kneeled down to Prayer; which, ſo ſoon as *John Gellie* obſerved, he aroſe from his Seat in great Fury, and ſtood over *Andrew* as he was praying, and cried with a fierce and furious Voice, "O GOD, ſeal down the curſed Spirit, that would come up in thy "Preſence, to offer an unclean Thing; roar out of *Zion*, deſtroy the Ac- "curſed." But a Friend held *John Gellie* off, and *Andrew* continued till he had finiſhed what was upon him; yet afterwards *John Gellie* ſeemed more quiet, and endured to be admoniſhed with more Patience.

THE Occaſion of his Overthrow, as I take it, was thus: He was really made Uſe of in the Hand of the LORD, at that Time, in a Teſtimony againſt the Payment of Tythes, and other Enormities; but not keeping cloſe with that Light and Power which then moved in him, the Adverſary transformed himſelf into the Likeneſs of that Light, and deceived him, getting Poſſeſſion thereby of the Will and Affections of the Creature, willing and affecting to have divine Power in himſelf, and Dominion, and to be Wiſdom and Knowledge to others, and, as Satan, to uſurp the Place of CHRIST. This Will in the Creature, (being violently mov'd againſt that which the Power of Truth had been manifeſted againſt) meeting with Oppoſition, he inſtantly concludes, that this Oppoſition is againſt GOD; and, being immediately hurried, thro' Jealouſy and a falſe Zeal, into Revenge and Reſentment, againſt that which he ſuppoſes is the Enemy of GOD; and ſtill thinking he is acting under the ſame Power that firſt moved in him, and never able to ſee that he is under the Power of the transform'd Enemy, he remains furious and envious againſt all who will not obey his Dictates as the Commands of GOD; and, loſing all Charity, he treats them as the Enemies of GOD, and of his Truth.

AFTER this *John Gellie* began to write againſt Friends, ſtill holding his Pretences for Truth; alledging that one of our own Prophets (meaning *Aaron Atkinſon*) had foretold us of the great and wonderful Reformation to be wrought by him; and therefore his Name was changed to *John Iſrael*, and he would go forth and reform the Nations; not conſidering that which *Aaron Atkinſon* then ſpake in the Meeting, had Reference to the Power of the divine Light of CHRIST, which then moved, and not to *John Gellie*; who, thro' Luciferian Pride, would have uſurped the Glory to himſelf: and therefore was left to himſelf, to act in the Will of Satan, that he might be made manifeſt: For the LORD will not give his Glory to another, nor the Praiſe of his Work to the Inſtrument of it; that no Fleſh may glory in his Preſence.

THIS I have related as an Inſtance of the Goodneſs and Juſtice of GOD: Of his Goodneſs, in raiſing an Inſtrument to teſtify againſt thoſe Things amiſs among his People, that they might be reformed; of his Juſtice, in breaking the Rod of Correction, when it began to rob the LORD of his Glory, and uſurp Dominion over his Heritage: From which ſatanick Practice the LORD preſerve all that call upon his holy Name every where.

ON the 4th Day of the Firſt Month we came back to *Urie*, where we had a Meeting among Friends; (as in divers other Places) from whence *Thomas Rudd* went back to *Aberdeen*, and *John Bowſtead* and I went on to *Edinburgh*: But as we were by the Ferry, in order to our Paſſage to *Leith*, there came an inward Concern upon us, and we obſerved ſeveral Perſons, who were to be Paſſengers with

with us in the ſame Veſſel: And, as we were putting off from the Shore, ſome Diſcourſe was moved by way of Oppoſition to us in Matters of Religion. He that managed againſt us we found, by his Way of reaſoning, was a Prieſt; who, finding us very ſharp upon him, and how little Impreſſion his Reaſonings and Imaginations made upon us, he fell into ſo great a Rage, that he commanded us to be ſilent, and the Skipper to put us on Shore, for we were not far from it. "Thou art under a Miſtake, ſaid I; thou art not now domineering over a few "poor Pariſh-people, who dare not ſpeak the Truth; we are not to be ſilenced "by thee, nor put out of the Veſſel by any, ſince we have agreed for our Paſſage, "and are already in Poſſeſſion." This being ſaid with the Authority of Juſtice, neither he, nor any other, ſaid any more of turning us out; but the Conteſt was renewed in Matters of Religion: And, after ſome Obſervations on the ſeveral Ways of Worſhip in the World, I fell upon ſome Reflections on ſuch as ſhifted from one Form to another, and would hang the Cloak on either Shoulder for Advantage and Honour among Men. This proved (tho' an Arrow at adventure) to hit the Mark; after which the rude and boiſterous Spirit of the Man became more humble, and we came over him by the Truth; who is always near to guide and ſtrengthen ſuch as wait on him for Strength and Direction: To his Glory be all Things. ANNO 1692.

AND as there came a Calm over this evil Spirit, there came a Calm likewiſe upon the Water; ſo that we were a conſiderable Time upon it, and had much Diſcourſe of religious Conſequence: And all in the Boat were quiet and nearer us than at firſt; and the Prieſt himſelf began to commend Love, and grew very kind to us; and, when we came on Shore, he took us by the Hand very lovingly, wiſhing us well; and we likewiſe parted with all the reſt in Friendſhip.

AFTER this, as we were going up the High-Street of *Edinburgh*, towards our Meeting near the *Weſt-Port*, we ſaw the Prieſt again; and, enquiring of a Friend who he was, he told us his Name was *James Engliſh*, who had once been a Preſbyterian Miniſter, and had alſo ſhow'd ſome Love for Truth and Friends, and had read our Books; but Perſecution riſing hot, in King *Charles*'s Reign, by the Epiſcopalians againſt the Preſbyterians, he had thereupon transformed himſelf into the Likeneſs of an Epiſcopalian; and now, when Preſbytery had again prevailed, he had changed the Cloak again to the other Shoulder, having a Kirk without the *Weſt-Port* of *Edinburgh*, not far from the Place of our Meeting; where, in thoſe Days, Change in Government did not alter Mens Behaviour towards us, but we were rudely pelted with Stones and Dirt, and otherwiſe abuſed in our Meetings, and in our Paſſage along the Streets to and from the ſame, by a miſerable wretched Rabble, through the Connivance of the Magiſtrates of every Notion and Profeſſion; who perverted and miſapplied, or wilfully neglected their Offices. Edinburgh.

OBSERVE then a twofold Transforming: A Transformation of the Adverſary into the Likeneſs of an Angel (or Meſſenger) of Light and Truth inwardly; and of his Miniſters into the Likeneſs of the Miniſters of Truth outwardly. And as Satan will transform every Way, to ſave his Kingdom in Man, till, by the Stroke of the Judgment of the Almighty, he be deſtroyed in all who believe in GOD, and in JESUS CHRIST the Son of GOD, and obey and keep his Commandments; ſo will thoſe Prieſts of Antichriſt, of every Form and Notion, turn every Way to ſave and ſupport their worldly Power, Pomp, Grandeur, and unjuſt Maintenance, till the Sword of the Mouth of the LORD reſcue his People, Servants, and Children from under them, and, by the Breath of his Mouth, they

ANNO 1692. be ſwept into the Ditch: *For they, the blind Shepherds of Mount* Eſau, *have troubled* Jacob, *and led and drove the Stranger out of the Way; therefore is the Hand of the moſt high God againſt them, and the Day of Mourning is near upon their Dwellings.* Amen.

Linlithgow. ON the 13th we went to *Linlithgow*; and, that Evening, had a Meeting among Friends there: On the 15th we went to *Hamilton*, and had another there; Glaſgow. and, on the 18th, to *Glaſgow*; and, on the 19th, being the Firſt Day of the Week, we had a Meeting with Friends: But the Preſbyterian Provoſt, (or Mayor) notwithſtanding the Eſtabliſhment of Liberty of Conſcience in Matters of Religion, ſent three of his Under Officers to diſperſe the Meeting; but the Power of the LORD being over them, they were over-awed thereby for ſome Time, till one of them, more hardened than the reſt, laid hold on one of the Friends belonging to the City, and haled him out of the Meeting-houſe; and then the other two, by his Example, laid Hands on other Friends, and took ſeveral more out; and, at length, they laid hold on *Hugh Wood*, (Gardener to the Duke of *Hamilton*, a grave and religious Man) who they forced towards the Door; but, ſuddenly turning, he twiſted himſelf out of their Hands, and ſat down where he was before: And then ſeveral other Friends came in again, and ſo the Meeting continued; and, through the good Preſence of the LORD, who never fails his People in the needful Time, we were much comforted and ſtrengthened againſt all their Diſturbance: But, when they ſaw they could not prevail that Way, they uſed Threats, ſaying, "It is juſt upon the Stroke of Twelve, and the Kirks are ready "to break looſe; and, if you be not gone before the Rabble come, they will tear "you in Pieces, and we ſhall not be able to hinder them." Then ſaid *John Bowſtead*, "Do your Kirks conſiſt of Rabble, that they will come with ſuch Vi-"olence ſo ſoon as the Clock or Dial aſſigns the Hour?"

BUT the LORD was pleaſed to afford his bleſſed Preſence to us, and thereby to continue our Meeting till their Kirks were broken looſe, and their Rabble came, but were chained by the inviſible Power of the glorious GOD: For they had no Power to hurt us; for ſome were on our Side, tho' others againſt us. Then the Meeting went to Prayer along with *John Bowſtead*, and one of theſe diſturbing Officers attempted to ſtop his Mouth with his Hand ſeveral Times; but, being over-awed by a Power of which he was ignorant, he could not.

WHEN Prayer was ended, we went through a narrow Lane filled with the Rabble, and then through a great Multitude of People in the Street, without any Harm; ſo good was the LORD to us, in preſerving us from the Cruelty of that ſelf-righteous and perſecuting Generation: Yet a better Diſpoſition appeared in many among them, which was obvious by their Countenances and Behaviour.

Hamilton. THAT Afternoon we went back to *Hamilton*, where we found *Thomas Rudd*, (come after us from *Aberdeen*) who had been through the Streets with his uſual Meſſage the ſame Day; and (as we were told by ſome we met in the Way, who were not Friends) the People had abuſed him very much.

A LITTLE after we came to Town the Concern returned upon him; and, reaching us, with ſeveral of the Friends there, we went all into the Streets, two by two, (each two at a little Diſtance from the other) and *Thomas Rudd* proclaimed the ſame Warning as before; upon which a Multitude of People iſſued into the Streets, and were indifferent ſober, till *James Fairy*, the Town Officer, came in

in a barbarous furious Manner, and laid hold on *Thomas Rudd*, commanding him to go to his Quarters, otherwiſe to the Tolbooth, their Priſon-houſe: And the Rudeneſs of this Man, in the Preſence of the Multitude, ſo encouraged the baſer ſort, that they fell upon us, and inhumanly abuſed us; but eſpecially *Thomas Rudd*. The moſt active in this ſhameful Work were moſtly of that furious Sect of Preſbyterians, call'd *Cameronians*; and, among others, there were *Robert Scot*, a Town-Officer, and *John* and *Charles Telford*, Sons of *William Telford*, Deacon of the Preſbyterian Church at *Hamilton*. But *Thomas Rudd*, not having fully delivered his Meſſage, (which he always continued every where till the People were quieted) went again down the High-Street: Upon which the Officer put him in Priſon; and *John Bowſtead*, *Hugh Wood*, *James Miller* and I, went with him, with Deſign to accompany him in his Impriſonment; but the Rabble furiouſly puſhed *John Bowſtead* from the Door down the Stairs, pulled off his Hat, and trampled it under Foot; and ſome of them, fixing their Hands in his Hair, dragged, beat, and abuſed him, till ſeveral, touched with Compaſſion, cried out, *Murder*; and ſome young Men, of a more noble Diſpoſition, particularly one *Thomas Kirkbarns*, reſcued him from them. ANNO 1692.

ALSO they dragged *James Miller*, one of their Neighbours, back from the Priſon-door; and, throwing him upon the Ground, beat, abuſed him, and brake his Noſe, thereby ſhedding his Blood: Alſo they puſhed, haled, toſſed, and abuſed *Hugh Wood* very much; which was the more inhuman, he being an ancient Man, a Neighbour, and had not ſaid any Thing to provoke them, unleſs to perſuade them to Moderation. Alſo ſome of them puſhed me from the Priſon-door to the Foot of the Stone Stairs (which were on the Out-ſide) with great Fury, and bruiſed my Left-ſide againſt the Stones, tho' I had ſaid nothing to them.

IN the mean time *John Bowſtead* called for the Chief Magiſtrate, that if he had any Thing to object againſt us, we were willing to anſwer him; whereupon came *David Marſhall*, Eldeſt Bailie, and deſired us to go into his Houſe, which was over againſt the Priſon, till the Rabble diſperſed: But he did not make any Uſe of his Authority, as a Magiſtrate, to diſperſe and appeaſe them; ſo far from it, that he ſuffered one of his own Servants to be active in this Work: The others, who threw Dirt and Stones at us, calling us Dogs, and other reproachful Names, were generally the Wives, Sons, Daughters, and Servants of the Magiſtrates, Merchants, and Manufacturers. Thus ended their *Sabbath-day*'s Work; tho' one of their Pretences for uſing us thus, was, That we had broke the *Sabbath* by going through the Town in that Manner. Whether we, who were there on the LORD's Account, to warn them to turn from Evil, or they who thus abuſed us on that Day, which they call the *Sabbath*, did more break the *Sabbath*, let their Actions and ours demonſtrate: And whether Magiſtrates, countenancing Evil, and taking part with it in Evil-doers, be not falſe to the Truſt repoſed in them, Perverters of the good End of their Appointment, and guilty of all the Evil they ought and might reſtrain, or puniſh, we leave to the LORD to determine in his own Time and Way, by his unerring Juſtice, againſt that and ſuch a Magiſtracy.

THE next Morning *Thomas Rudd* and *John Bowſtead* were concerned to go through the ſame Town again, where they met with like Entertainment; ſome of the Rabble taking off *Thomas Rudd*'s Hat, daſhed his Eyes, Face, and Head over with Dirt taken out of the ſtinking Kennels; and having thus deformed him, they cried out, "He looks like a Devil!" Then *Thomas Rudd*, going into the Houſe of *James Lyddel*, a Friend, waſhed himſelf; and, going down the Street

ANNO 1692. Street again with the ſame Meſſage, they renewed their Cruelty as before; particularly one *Robert Hamilton*, and his two Siſters, *Anne* and *Rebecca*, gave threatening Speeches; the latter ſaying, "She could find in her Heart to kill *Thomas* "*Rudd* with her own Hands. And this *Robert Hamilton*, when I deſired to reaſon with him, why he, a Profeſſor of Chriſtianity, which teaches Love even to Enemies, would ſo much abuſe us who were their Friends, and come, in Chriſtian Love, to viſit them, and encourage others alſo in the ſame Work, peeviſhly turned from me, ſaying, "He would not converſe with the Devil."

AND, *Thomas Rudd* going down another Street, the Rabble attempted to put him into an open Well; but being prevented by ſome, more humane than the reſt, they tore his Hair from his Head, and beat him, and alſo the reſt of our Friends accompanying him, with great Severity, and dragged them into the Market-place; where they might have done more Miſchief, but that *Thomas Edgar*, a young Man of commendable Deportment, with ſome other ſober and well-minded Perſons, of the Epiſcopal Way, (I ſuppoſe) cried out, "Shame on ſuch "Actions;" and uſed ſome Endeavours to reſtrain them. Thus we ſee the LORD, either immediately or inſtrumentally, or both, is ready to deliver from Cruelty, and to bear up the Minds of his Servants, acting in his Will, under the ſame: To him be Dominion and Glory for ever and ever.

THE ſame Day *John Bowſtead* and I went to a Meeting at *Shatton-Hill*, which had been appointed before, leaving *Thomas Rudd* at *Hamilton*, from whence he purpoſed to go for *Ireland*; but that Day he went through the Town again, and the Inhabitants became more ſober; and, the next Morning, he viſited them in the like Manner, and they were all ſtill, and came not out any more to moleſt him: And then, finding his Concern in that Place to be at an End, he departed in Peace.

BUT, before I departed that Town, I wrote a few Lines to the above-named *Robert Hamilton*, in this Manner:

Robert Hamilton,

"I UNDERSTAND thou art a Perſon profeſſing Chriſtianity, which is the "higheſt Excellency named among the Children of Men; but how far thou "art ſhort of that Life of Love, inſeparable from every true Chriſtian, thy De-"portment to my Friends, the Servants of the Moſt High, and alſo to myſelf, "in the Streets of *Hamilton*, does ſufficiently demonſtrate."

AND I wrote alſo to the Inhabitants, who had abuſed us as aforeſaid, in theſe Words, from the Mind of the LORD, *viz.*

To the Preſbyterians *at the Town of* Hamilton.

20th of the Firſt Month, 1692.

"HOW long will you do wickedly? How long will you ſtone and abuſe "the Servants of the Moſt High, who are ſent to you for Peace and Re-"conciliation? How long will you trample under Foot the Blood of the Ever-"laſting Covenant, and adore your own Inventions? How long ſhall the Woo-"ings of the Higheſt be deſpiſed? Shall eternal Judgment terminate your "Wickedneſs? Or will you eſcape by Obedience to the Goſpel of Peace?

"ANGER

" ANGER remains in the Boſom of Fools; and do your Actions beſpeak ANNO
" you wiſe? Has the LORD left you to the Counſel of your own Will; or is 1692.
" there yet Hopes of Redemption for you?

" SURELY the LORD is diſpleaſed with your Doings, becauſe you hate the
" Counſel of his LOVE. How far diſtant is Perſecution from the everlaſting
" Goſpel of Peace? And how evident Demonſtration you gave, laſt Night
" and this Morning, that the Prince of the Power of the Air, *Apollyon* the De-
" ſtroyer, who reigns in the Hearts of the Children of Diſobedience, alſo rules
" and rages in your Hearts, I leave with you to conſider; that if yet there re-
" mains any Place of Repentance, you may lay hold of it, and eſcape the un-
" ſpeakable Miſery that is haſtening upon all the Workers of Iniquity, how well
" ſoever covered with a Maſk of Profeſſion.

I am, through CHRIST,

A Lover of the Souls of all,

whoſe Day of Viſitation is not already over,

THO. STORY.

ON the 21ſt of the Firſt Month, *John Bowſtead* and I went from *Shatton-Hill* to *Bankend*, to the Houſe of our Friend *John Kennedy*; and, on the 22d, we went to *Drumlanrig*, where we had a Meeting among a few Friends, in the Houſe of *James Wood*, Gardener to the Duke of *Queenſberry*; and, on the 24th, we went home to our ſeveral Habitations; *John Bowſtead* to his Family, at *Eglinby*, in *Cumberland*; and I, to my Father's Houſe, at *Juſtice-Town*, in the ſame County, being ſafely conducted and preſerved through all Dangers by the Arm of the LORD; whoſe Name is becoming dreadful among the Nations: Unto him be the Honour and Glory of all his great Works and Goodneſs, for evermore. *Amen.* Drumlanrig.

ABOUT this Time ſome of the Pariſhioners of *Scaleby*, in *Cumberland*, were convinced of Truth; and *Nathaniel Bowey*, being Prieſt incumbent there, wrote a Letter to them, containing ſeveral Invectives, falſe Accuſations, and Reproaches againſt Friends, and the divine Light we profeſs; as likewiſe heterodox Opinions, and falſe Doctrines; which I anſwered: But neither the Letter nor Anſwer were printed.

AND the Time of the County Meeting for *Cumberland* being come, *John Banks*, that good, old, and valiant Soldier and Warrior for Truth on Earth, offered his Service as a Repreſentative from the County to the Yearly Meeting at *London*, then approaching; and the Meeting thought fit to name me for the other, tho' I did not deem myſelf qualified for that Charge: But the Meeting inſiſting upon it, by Perſuaſions I yielded; and the rather, ſince I was to go with a Companion ſo experienced and able in that Service: And we ſet forward on the 11th Day of the Third Month, 1693; and, by ſeveral Stages and Meetings, went to *Waltham-Abbey* on the 23d; and, on the 28th, to the Houſe of our Friend *George Barr*, in *Berry-Street*, in *Edmonton*; where we had the Satisfaction to meet with our eminent and honourable Friend *William Penn*, which was the firſt Time I ſaw him; and with whom, at that Time, I contracted ſo near a Friendſhip, in the Life of Truth, and tendering Love thereof in many Tears, as never wore out till his Dying-day; and in which his Memory ſtill lives, as a ſweet Odour in my Mind, as a faithful Servant of the LORD, a Man of GOD indeed. 1693. Waltham-Abbey. Edmonton.

ANNO 1693. indeed in his Time, and of whom I ſhall have occaſion to make further mention in the Sequel.

London. ON the 4th Day of the Fourth Month we arrived at *London*; and the LORD gave his Church and People, there aſſembled from all Parts of the Nation, and from *Scotland*, *Ireland*, &c. many comfortable Seaſons of his divine Life-giving Preſence, to our great Edification, Confirmation, and Rejoicing; where I became nearly acquainted with divers of the moſt eminent Elders of that Day, both in the City and Country, to my great Satisfaction, and to theirs alſo; for mutual Love and Eſteem was not a-wanting, but adorned our Converſation, as in the moſt early and primitive Times.

AND, in a particular Manner, I became nearly united, in the divine Love and Life of Truth, with my much eſteemed Friend *Thomas Wilſon*, then of *Cumberland*, and afterwards of *Ireland*; who was to me the moſt able and powerful Miniſter of the Word of Life in the Age; and whom I had ſeen but thrice before; once in *Cumberland*, before he went the firſt Time to *America* in the Service of the Goſpel; the ſecond Time, at a County Meeting in *Cumberland*, the ſame Day he and *James Dickinſon* came into that County, in their Return from *America* through part of *Scotland*, a little before the ſaid Yearly Meeting at *London*; and, the third Time, at that Meeting: And *James Dickinſon*, his uſual Companion, being engaged another Way, he accepted of my Company in viſiting the Weſt. We ſet forward from *London* on the 24th Day of the Fourth Month, and that Day had a Meeting at *Uxbridge*; and, on the 26th, at *Wickham*; and ſo by *Oxford*, where we had a comfortable open Meeting; for tho' many of the Collegians were there, who uſed to be rude in an extraordinary Manner, yet, the inviſible Power of the Word of Life being over them at that Time, they were quiet under the Teſtimony thereof, in the authoritative Miniſtry of *Thomas Wilſon*; whoſe Voice was as Thunder from the Clouds, and with Words penetrating as Lightening, ſaying, "It is the Pride, Luxury, and Whoredoms of the "Prieſts now, as in the Days of *Eli* the High-Prieſt, which deprives them of the "open Viſion of Heaven:" Upon which many of them were ſtruck with Amazement and Surprize, and their Eyes were filled with Tears; ſo that ſeveral of the elder ſort retired, but in a decent Manner, as if to hide the Effect of Truth; which, if they had ſtaid, could not have been concealed: but, above all the reſt, a young Man, a very comely Youth, who, by his Appearance and Behaviour, ſeemed to be the Son of ſome Noble Perſon, was moſt deeply affected.

Cownallius. ON the 28th, we went to *Cownallius*, to the Houſe of our Friend *Gyles Fetty-place*, a Gentleman of a conſiderable Eſtate, who had embraced the Truth in early Days; whoſe Company, together with his Family, we had, next Day, at a Meeting at *Cirenceſter*; and from thence, on the 30th, we went by *Cuckerton*, *Tedbury*, *Didmartin*, and *Sedbury*, to *Briſtol*.

Cirenceſter
Briſtol.

HERE we ſtaid till the 2d of the Fifth Month, where the LORD gave us glorious Times, in the ſenſible Enjoyment of his divine and ſoul-melting Preſence, to our general and mutual Conſolation: For, in thoſe Days, Friends were near the LORD, and one another in him; and the Canopy of his Love was over us, and we rejoiced together therein, but with holy Fear, and with Trembling; and had often occaſion to ſay, concerning the Way of the LORD, as of old, and with reſpect to his noble Servant, That he *maketh his Angels Spirits, and his Miniſters*

Pſal. civ. 4.
Heb. i. 7.

a Flame of Fire: For ſo he was indeed, in an eminent Manner, to the Churches where he came in this Viſit, as generally elſewhere at other Times. ANNO 1693.

ON the 2d of the Fifth Month we had a Meeting at *Frenchay*; and, that Evening, returned to *Briſtol:* And, on the 5th, we had one at *Poſſet*, in *Somerſetſhire*; and, the ſame Day, returned to *Briſtol*, where we remained till the 12th, having other Meetings there: And thence went to the Meeting at *Belton*; and, that Night, were at the Houſe of our Friend *Richard Vichris*, at *Chue*; where we were kindly entertained. He was a Gentleman of a conſiderable Eſtate, and had, at that Time, a numerous and hopeful Family of Children; and they were a Family of Love indeed among themſelves, and to Friends in general: They loved, and were beloved. Frenchay. Poſſet. Belton. Chue.

THE next Day we returned to *Briſtol*, to the Meetings there; and, on the 15th, went to *Bath*, and were at their Meeting; and, from thence, by *Phillips-Norton* to *Warminſter*; where the LORD favoured us with his divine Preſence, and the Goſpel was preached by my Companion there, in the Demonſtration of the Wiſdom and Power of the Word of Life, to the Admiration of many, who were not of our Communion, and to the Conſolation and Edification of the Gathered of the Father. Bath. Warminſter.

ON the 17th, we went by *Bratton*, to *Thomas Beaven*'s, at *Melkſham*; and, on the 18th, to *Caln*; where we had a large and glorious Meeting with Friends: And, many Strangers being there, they were much ſatisfied, in a general Way, with what they heard: And one among them particularly, thinking himſelf a competent Judge of Doctrine, and, coming with a Deſign to carp, was diſappointed; for he confeſſed he could not find Fault with one Word; but, ſaid he, *he expoſed the Errors of our Sect to the Auditory.* Melkſham. Caln.

THE next Day we went by *Chippenham* and *Slattenford*, to *Marſhfield*; and, on the 19th, returned to *Briſtol*, where we ſtaid till the 24th, and then had a Meeting at *Thornbury*, in *Glouceſterſhire*; and, on the 26th, at *Roſs*, in *Herefordſhire*; and, on the 27th, at *Hereford*; on the 28th, at *Leominſter*; and, on the 29th, at *Bromyard*. Marſhfield. Thornbury. Roſs. Hereford. Leominſter. Bromyard.

ON the 1ſt of the Sixth Month, we were at the Meeting at *Worceſter*; and, next Day, we went, by *Bendley*, *Sturbridge*, *Newin*, *Newport*, *Nantwich*, *Middlewich*, *Northwich*, and *Warrington*, to *Sanky*, where we had a Meeting; and, on the 6th, to our ancient and honourable Friend *John Haddock*'s, at *Coppull*; and ſo, through *Preſton*, *Garſtang*, *Lancaſter*, and *Kendal*, to *Penrith*; from which my tender and fatherly Companion went towards *Hartly-Hall*, and I returned to my Father's Houſe, at *Juſtice-Town*. Worceſter. Sanky. Coppull. Penrith.

NOW, as to my own Condition and Circumſtances in this Journey, in a general Way. Before this Time, I was favoured with the Knowledge and Enjoyment of the Life of Truth; I had delighted therein above all Things, and thereby was reduced to a State of Silence; not willing to interrupt the ſweet and divine Pleaſure of his Preſence, by any needleſs and unprofitable Talk upon mean and trifling Subjects, which I obſerved many were enſnared in; I was ſtill ſo preſerved as in a State of Childhood in the Truth, without the leaſt Apprehenſion of any Cenſure: For tho' I uſually ſat with my Companion in the Meetings, and was conſtantly much broken and tendered with an Efflux, from time to time, of many Tears, not of Sorrow, (which I had known long before) but of Joy and Satisfaction

ANNO 1693. tisfaction unſpeakable; I never conſidered what any might think concerning me, as to the Cauſe of my Weeping, or of any Expectation they might have of my Appearance in a publick Miniſtry, often, if not always, accompanied with ſuch Indications in the Beginning of that Concern.

AND tho' I knew the LORD had called, and begun ſuch a Work in me, yet I had never met with any thing ſo great a Croſs to my natural Diſpoſition, as appearing in publick: And, if I might have continued to enjoy the good Preſence of the LORD any other Way, or on any other Terms, I had never ſubmitted to it: But thoſe divine Wages I could not live without; the Countenance of the LORD was become my All, and too dear to part with; and therefore, at length, I yielded, without any Manner of human Conſiderations or Views.

BUT it is not be forgot, that from the laſt Time of our leaving *Briſtol*, every Stage we journeyed northward, my Mind became darker and darker, and the Thoughts of returning to my Father's Houſe became loathſome and burdenſome to me, and even intolerable; and, before I got thither, I was greatly clouded, as if a thick Fog of Darkneſs came over my Mind; and then I mourned, looking back to Times paſt, recounting every Step, and the ſeveral Views and Openings of the Things of GOD and his Counſel, which I had ſeen and enjoy'd in the ſeveral Meetings in this Journey; and how the LORD, who is a Spirit, exhibits the Matters and Things of his Kingdom in the pure Mind, which is ſpiritual, and impreſſes it with a Neceſſity of uttering them; qualifying and aſſiſting the Inſtrument, which he chooſes, to bring them forth in an apt and intelligible Manner, for the Information, Help, and Conſolation of thoſe that hear and believe; whether in Doctrine, Expoſition of the Holy Scriptures, Reproof, Inſtruction in Morals, or whatſoever tends to the Convincement of Unbelievers, Confirmation of the Unſtable, Edification of the Church and Body of CHRIST, and perfecting the Sanctified in him.

AND, being fully convinced I had fallen ſhort of my Duty, by neglecting to utter the firſt Sentences which had been impreſs'd upon my Mind in ſeveral Meetings, not thinking them of ſufficient Weight and Importance for publick Service; and now plainly perceiving, that thro' want of Obedience in that which was firſt required, I had been precluded from any further Progreſs, the whole depending upon the due Order and Connection of the Parts: And, in conſequence of my Diſobedience, having been deprived of all Senſe of the divine Preſence for many Days, and deſtitute of all Comfort, ſave a little ſecret Hope, that the LORD might mercifully return, I reſolved, that if it might ſo pleaſe him, I would then obey: And, deeply mourning for ſome Weeks, till all Hope was near vaniſhing, the Heavens became as Braſs, and ſhut up as with Bars of Iron; and nothing remained but a bare Remembrance of former Enjoyments and Things, where the true Idea was wanting; which nothing can give, reſtore, or continue, but the divine eſſential Truth himſelf, by his own Preſence and Power.

BUT notwithſtanding all this, when the LORD did again unexpectedly appear, as divine Love and Light in my Heart and Mind, and new Matter preſented in my Underſtanding, I found that State ſo comfortable and pleaſing, that I thought nothing could be added to my Enjoyment by uttering it in Words, while in that Condition; and ſo let the proper Time of moving therewith ſlip over: And, the Duty being a-new neglected, I again fell ſhort of a Settlement in the divine Preſence; and, when that was withdrawn, Condemnation only remained, as due to my freſh Diſobedience and Neglect; and then I was ſurrounded again with black Horror and Deſpair, as if that had been the laſt Call of the LORD, and lateſt Offer of Terms

of

of divine Peace and Salvation; and my Soul mourned again unſpeakably: And then I underſtood the Language of the Apoſtle *Paul*, when he ſaid, *Wo is unto me if I preach not the Goſpel.* ANNO 1693. 1 Cor. ix. 16.

AND while I was in this Condition, my beloved and much eſteemed Friend, the aforeſaid *Thomas Wilſon*, imparted to me his Intention of viſiting the Churches in *Ireland*, deſiring my Company; but, having ſo thick a Cloud over my Mind, and little Love then appearing in me, either to him or any other Particular, or to Mankind in general, I did not think myſelf worthy, or in a Condition for ſuch an Undertaking: And beſides, I was at that Time unprovided with Money, and other Neceſſaries, for the Voyage, and for ſo long a Journey; and the latter I made Uſe of as an Excuſe for the former; and ſo declined it.

BUT though this Cloud remained over me for a Time, laying me under a Neceſſity to ſtand ſtill, to ſee what the LORD would pleaſe to do; yet his never-failing Goodneſs and Mercy did not finally leave me, but remained as withdrawn behind the thick Vail, hid from me only for a Seaſon; for, in another Meeting, in *Kirklinton* in *Cumberland*, on a Firſt Day, ſome Weeks after, the LORD returned in Peace and Reconciliation, and his divine Countenance ſhined again upon me; whereby I was enabled to reſolve, that if the LORD moved any Thing then, as in Times paſt, I would obey.

SOON after that Reſolution was firmly ſettled in my Mind, ſprang therein theſe Words, *It is a good Day unto all thoſe who obey the Voice of the Lord*; and as they ſettled in my Mind, with the Preſence of the LORD remaining, I ſtood up and uttered them in his Fear, with a Voice juſt ſo audible as that the Meeting generally heard: And no ſooner were the Words uttered, than my Soul was increaſed in Joy unſpeakable, which was followed with an Efflux of a Flood of Tears from that Root; and the Meeting, in general, was immediately affected the ſame Way, as a Seal of the Work of the LORD thus brought forth in me; and all were ſilent under the Canopy of the divine Preſence for ſome time: At length *John Bowſtead*, (before mentioned) having had a particular Concern to come to that Meeting, (about eight Miles from his Houſe at *Eglinby*) ſtood up in Teſtimony to the Truth of what I had uttered, making it the Subſtance of what he ſaid, to general Edification; and, as a Father, taking the Weak by the Hand, and helping forward in that Exerciſe, in which I had been long waited for, and expected by Friends in general, in thoſe Parts: And the LORD favoured us with the Enjoyment of his divine Preſence that Day.

AFTER the Meeting was over I returned to my Father's Houſe, reſtored to a Senſe of the remaining Goodneſs of the LORD; and thence forward, from time to time, appeared with a few Words in Meetings, as the LORD made way, and gave Matter, Strength, and Utterance; but was not forward to viſit any other Meeting, till I began to be a little ſhut up there; and then I waited on the LORD, to know the Drawings of his Love to ſome other Places, in which I was favoured through his divine Goodneſs; and yet did not make haſte, but was kept under a ſlow, gentle, and gradual Progreſs.

BUT now a Temptation of another kind began to interrupt me; for, having had a Reputation, in that Country, of an Underſtanding at leaſt equal to my Education and Years, when my Acquaintance, and others, heard of my Appearance in a publick Miniſtry, they expected ſomething more from me than from ſome others, of whom they had not conceived the like Opinion; and I, knowing

ANNO 1693. the Way of Truth with me was not in the Wiſdom and Multiplicity of Words, but in his own Virtue and Simplicity, and in a few Sentences only, was not willing (of myſelf) to yield up my own imaginary Honour on that Account, and be expoſed as a Fool, in their Way of judging; which affected me ſo as that I became backward to appear when ſuch were preſent, and ſometimes neglected the proper Times of the Movings of the LORD in this Calling: by which I retarded my Growth therein, and was in Danger of greater Loſs that Way: But the LORD is juſt and merciful; and tho' he charged it as a Failure, yet, by degrees, he helped me forward, tho' it was a long Time before I got over it; for it laid ſometimes as a Block in my Way for many Years after, remaining the unmov'd Cauſe of many a heavy Load; which none knew, or could eaſe me of but the LORD alone: and, if he had not extended Mercy, I had yet been undone for ever.

AFTER this, my Uneaſineſs in my Father's Houſe increaſing, I took an Occaſion, one Morning, to remind him of the Change of his Countenance and Behaviour towards me, and of the many Hints and oblique Intimations he had thought fit to give, concerning my Way of living in the World, (as if I were like to be chargeable to him) in ſome other Way than by the Practice of the Law, into which I had been initiated; having altogether declined it, as noted before in this Relation.

AND I told him, That he could not charge me with any Act of Diſobedience to him from my Childhood, (nor did he, or my Mother, or any Schoolmaſter, ever correct me with the Rod, or had any Cauſe) or with the Neglect of any Duty, ſave now, at laſt, my embracing the Truth of GOD, as my only Way to Salvation; in which Caſe he had no Right to command or hinder, but rather to conſider his own Ways and State, and how far juſt and pleaſing in the Sight of GOD; to whom I muſt anſwer for myſelf, where he could not for me: And then added, That I intended to leave his Houſe in a ſhort Time, and make him eaſy on that Account.

THIS touched my dear Father ſo near, that he could not bear it, but wept abundantly; confeſſing that I had ever been a dutiful Child to him, and had never diſobliged him, ſave in that Thing only; nor did he begrudge any Thing in his Power to do for me; but as he had brought me up to the Law ſo far, (which was laid aſide) he thought it might have been a Way of living in the World, both plentiful and reputable, but could not now ſee any reaſonable Means of a competent Subſiſtence, with that Reputation which my Circumſtances required after that Appearance I had begun to make among Mankind, before I eſpouſed thoſe Principles I ſeemed now too much attached to: However, he made me this Propoſal, as the beſt he could then think of, *viz.* That I ſhould manage his Eſtate to the beſt Advantage I could, and take all the Incomes to myſelf, ſave a reputable Subſiſtence to himſelf, and my Mother-in-law, his Wife.

TO this I returned him my dutiful Acknowledgement, but told him, It was now too late; I was fixed in another Reſolution, under a View of a different Nature, and could not ſubject myſelf to ſuch a Confinement, if he would, on ſuch Terms, give me his whole Eſtate for ever: but withal aſſured him, that I did not leave him under any Diſcontent, or Reſentment of any Behaviour he had uſed towards me, which he had Right to do, according to his Views and Meaning; but that I had an Inducement for my Departure, which, probably, he could not rightly apprehend, or believe, if I ſhould declare it; which was no other,

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in my own concealed Mind, than more perfect Liberty to ſerve the LORD, and his People, in the Way of the Calling of GOD, which was gradually increaſing, at that Time, upon me; and I was now grown a little ſtronger in the Miniſtry, and more experienced in the Exerciſe of the Gift of GOD therein. ANNO 1694.

NOT long after this *Aaron Atkinſon* acquainted me with his Concern to viſit Friends in ſome South and Weſt Parts of *England*; and as we had, from the Time of my joining with Friends, been very intimate and near in the Truth and Love of it, I was alſo willing to travel the ſame Way; but he, being ready ſooner than I could be, went before up to *London*, where he ſtaid for me. And, on the 22d of the Eleventh Month, 1694, I took Leave of my Father, and his Family, and ſet forward for *London*, taking ſome Meetings by the Way, as they happened of Courſe to fall out; for I did not think proper to appoint any, my Thoughts of my own Miniſtry being very low; yet the LORD favoured me with his Goodneſs and encouraging Preſence, and made Way for me every where; and gave me ſeveral open and comfortable Times with Friends in my Journey, tho' altogether a Stranger as to outward Acquaintance with any one; but the moſt ſatisfactory was at *Leiceſter*. It was a hard Froſt, and ſnowed every Day, more or leſs during moſt of my Journey, with a high Wind for ſome Days at firſt; ſo that the Lanes and High-ways were generally block'd up by the driven Snow, and few Travellers upon the Road; for it was very bad and dangerous travelling, and I was ſometimes alone riding long Stages: And when I came to *Leiceſter*, having been directed to the Houſe of honeſt *John Brookes*, he was the firſt Perſon that came to the Door, and looking upon me as I ſat on Horſeback, gave me a kind Invitation to alight; which I did, and was received with Gravity and Kindneſs. Leiceſter.

IT was their Meeting-day, the 30th of the Eleventh Month, in the Afternoon; and, being favoured with the divine Preſence, as my only Stay, I had little to ſay to the Family in Converſation, but was much in Silence; in which I perceived I had good Unity with them, for the Son of Peace was there.

AND, after ſome Refreſhment, we went into the Meeting-houſe, where the Meeting was ſmall; and we ſat in Silence a conſiderable Time before I found my Mind fully qualified to appear in publick; but being freely open'd at length in the Word of Life, the Meeting was generally reached and tendered thereby to a great Degree, which was likewiſe renewed in Prayer: This had its right Effect upon the Friends, ſo that they were affectionately kind and loving after the Meeting; and moſt of them ſpent the Evening with me, and we were no Strangers one to another any more, but one in the bleſſed Truth, tho' we had never ſeen the Faces of each other before; and from thence forward were near in Friendſhip, becoming outwardly acquainted alſo, on After-occaſions, from that Beginning, in which we had a certain Evidence of the Spirits of each other, as the beſt and moſt ſure Foundation of a laſting and unchangeable Friendſhip.

THE next Day I went forward by *Northampton*, *Newport-Pagnell*, &c. and, on the 2d Day of the Twelfth Month, arrived at *London*; where, at that Time, was a great Body of good Friends, well eſtabliſhed in the Truth, and many Meetings, and a good Number of great and able Miniſters of the Goſpel among them; as *William Penn*, *George Whitehead*, *Samuel Waldenfield*, *William Bingley*, *John Vaughton*, *John Field*, *Francis Stamper*, *John Bowater*, *James Park*, and many others of the younger ſort. London.

AND

ANNO 1694. AND, conſidering the many Talents of the Miniſters, their Improvements thereof, Experience, Diſcerning, and other Attainments in the Truth, in their ſeveral Degrees; their Parts and Qualifications as Men; as alſo the like Qualifications of Friends there in general; together with the Politeneſs, Knowledge, and Underſtanding of the People in that Place, I was kept very low in my Mind and circumſpect; having no Courage of my own to appear in publick among them: But the LORD, knowing me altogether, my Weakneſs, Integrity, Simplicity, and good Meaning, ſupported my Mind under all theſe Conſiderations. And *Aaron Atkinſon*, my intended Companion, having been in the City ſometime before, and obſerving him acceptable in his Miniſtry among them, gave me an Occaſion of reaſoning, that I might alſo, probably, go through the Meetings without Offence; which was the full Amount of my Expectation or Deſire there: And that which added much to my Encouragement was, the fatherly Care and Behaviour of the Miniſters in general, but eſpecially of that great Miniſter of the Goſpel, and faithful Servant of CHRIST, *William Penn*; who abounded in Wiſdom, Diſcretion, Prudence, Love, and Tenderneſs of Affection, with all Sincerity, above moſt in this Generation; and indeed I never knew his Equal: nor were Friends, in general, a-wanting to me in an open and tender Friendſhip.

Wandſworth.
Kingſton.
Guildford.
Alton.
Baſingſtoke.
Whitchurch.
Andover.
Lower-Wallop.
Salisbury.
Fording-Bridge.
Ringwood.
Pool.
Corfe.

IN this City we remained, in the Service of Truth and Friends, according to our ſeveral Meaſures and Attainments, (for *Aaron*, as he had been much longer convinced of Truth than me, and in the Miniſtry ſome Years before I yielded thereto, he ſeemed by ſo much the better grown, ſtronger, experienced, and preferable) until the 30th Day of the Twelfth Month; and that Day we had a Meeting at *Wandſworth*; the next Day at *Kingſton*; on the 15th, at *Guildford*; on the 16th, at *Alton*; on the 19th, at *Baſingſtoke*; on the 20th, at *Whitchurch*; next Day, at *Andover*; next, at *Lower-Wallop*; and at *Salisbury*, on the 23d; on the 25th, at *Fording-Bridge*; next Day, at *Ringwood*; and, on the 27th, at *Pool*; where we ſtaid till the 1ſt Day of the Firſt Month, and then proceeded to *Corfe*.

Pool.
Weymouth.
Sherburn.
Marnhill.
Blandford.
Bruton.
Hallitro.
Briſtol.
Belton.
Chue.
Claverham.
Wells.
Grinton.
Summerton.
Gregory-Stoke.
Taunton.
1695.
Wyvelſcomb.
Collompton.
Tiverton.
Exeter.

ON the 2d Day of the Firſt Month we returned to *Pool*; and thence, on the 4th, to *Weymouth*, the LORD preſerving us, and favouring us with his good Preſence; and the Aid of his divine Grace gave us many acceptable Times among his People; and our Journey and Service was thereby made eaſy and comfortable, both to us and them: And being thus encouraged, we proceeded farther, *viz.* on the 7th of the Month, to *Sherburn*; on the 8th, to *Marnhill*; on the 10th, to *Blandford*, and back to *Marnhill*; on the 11th, to *Bruton*; and ſo by *Hallitro*, to *Briſtol* on the 12th; and, on the 13th, to *Belton* and *Chue*, and ſo back to *Briſtol*; and, on the 19th, to *Belton* and *Chue* again; on the 20th, to *Claverham*; and ſo by *Wrinton*, on the 21ſt, to *Wells*; from whence, by *Glaſſenbury* and *Street*, to *Grinton*, on the 22d; and, on the 24th, to *Summerton*; and then, by *Longſutton*, to *Gregory-Stoke*, on the 25th; and, on the 26th, to *Taunton*; and, next Day, to *Wyvelſcomb*; to *Collompton*, on the 28th; and, on the 29th, to *Tiverton*; and, on the 30th, to *Exeter*, the LORD ſtill favouring us with his Goodneſs, by which we were preſerved and carried on in the Work and Service whereunto we were called by his Grace; which was ever with us, to the ſole Praiſe of the great Giver, who alone is worthy now and for ever.

Totneſs.
Plymouth.
Rowle.
Liſcard.
Melton.
Trygongieve.
Landwithen.
Kellington.

ON the 1ſt of the Second Month we were at *Totneſs*; on the 2d, at *Plymouth*; on the 4th, at *Rowle*; and thence by *Bodway*, on the 5th, to *Liſcard*; on the 6th, at *Melton*; and, on the 7th, at *Trygongieve*; and, on the 9th, at *Landwithen*; on the 10th again at *Liſcard*; on the 11th, at *Kellington*; and, on the 12th,

ANNO 1695.

12th, back to *Plymouth*; and, next Day, to *Kings-Bridge*; and ſo by *Totneſs* and *Exeter* to *Uſcolm*; and, on the 14th, to *Spiceland*; and, on the 15th, to *Collompton*; and, on the 16th, at *Wellington*; and, on the 17th, by *Taunton*, to *Michael-Creech*; and ſo, by *Grinton*, to *Street*, on the 18th; and, on the 19th, at *Glaſſenbury*; and thence to *Puddymore*; and, on the 21ſt, again to *Glaſſenbury*; and from thence, the next Day, to *Briſtol*; where, lodging at our ancient and honourable Friend *Richard Snead*'s, one Morning the Canopy of the divine Preſence came over us in the Family, and brought us all into right Silence for a Time; and then the holy Spirit of Prayer and Supplication came upon us: And, whilſt we were in that Exerciſe, *William Penn*, who ever loved the Truth in the meaneſt, came into the Room, and joined with us; and, after him, that ancient, able, and eminent Friend, and Miniſter of the LORD JESUS, *Roger Haddock*, who joined in the ſame likewiſe; and ſome others following them, all coming to ſee us, were favoured with the ſame Viſitation and good Preſence of the LORD our GOD, and the Enjoyment of him together in the Beloved, to our great and mutual Refreſhment, Edification, and Conſolation.

Kings Bridge.
Uſcolm.
Spiceland.
Collompton.
Wellington.
Michael-Creech.
Street.
Glaſſenbury.
Puddymore.
Briſtol.

THIS good Seaſon being over for the Time, we had ſweet and agreeable Unity and Converſation together; which proved a great Strength and Encouragement to my Companion and me, to be thus favoured in the Sight of thoſe Elders; who, by their free and fatherly (or rather brotherly) Behaviour towards us then, and from that Time forward, declared a firm and ſettled Friendſhip in the Truth, which never waxed old or decayed.

ON the 26th, we were at the Meeting at *Marſhfield*; and, on the 27th, at *Melkſham*; and, on the 29th, at *Warminſter*; and, on the 30th, back to *Melkſham*.

Marſhfield.
Melkſham.
Warminſter.

ON the 1ſt of the Third Month, we were at *Caln*; on the 2d, at *Bradford*; on the 3d, at *Broomham-Houſe*; and, on the 4th, back to *Melkſham*; on the 5th, at *Semington*, and back to *Melkſham*; on the 6th, at *Marlborough*, and, the ſame Day to *Newbury*; on the 7th, to *Reading*; and, on the 8th, to *London*.

Caln.
Bradford.
Broomham-Houſe.
Semington.
Marlborough
Newbury.
Reading.

IN this Journey, though we were not without Temptations and Exerciſes of divers kinds, yet the LORD was near to preſerve us; and, through his divine Grace, gave us many open, comfortable, and edifying Times, in the Aſſemblies of his People, and in divers Families, as alſo in Converſation; for the Fear of the LORD was over us, and we did not delight in vain and unprofitable Talk, but were kept ſolid; but not caſt down, or unconverſible.

AT *London* we lodged with our very good Friend *Peter Briggins*, in *Bartholomew-Cloſe*, and there we parted; *Aaron* went back into *Cumberland*, and I remained in the City, and entered into Buſineſs there for my neceſſary Subſiſtence; for my Father had not beſtowed any thing upon me at parting.

London.

THE firſt Thing I did was to ſell my Mare, which I had rid in my late Journey, for which I got about ſeven Pounds, and with it I put myſelf into ſome better Cloathing; for what I had was much wore out with riding: And Friends in *London*, knowing my Intention of ſettling there, (at leaſt for ſome time) and that I deſired to be employed in Conveyancing, drawing of Settlements, and other publick Writings of all ſorts, as Occaſion might offer; which was a Buſineſs I was acquainted with, and alſo the leaſt confining of any I could think of, and was fitted for; ſeveral of them were ſo kind as to give notice of it in ſome Month-

ANNO 1695. ly Meetings in the City, and on other Occaſions; and recommended me to ſuch Friends as might have any Thing to be done in that Way: And *William Penn*, in a particular Manner, was liberal in his Recommendations, and ſhewed himſelf a warm Friend in promoting my Intereſt.

THIS ſucceeded ſo well, by the Bleſſing of GOD, that, in a ſhort Time, I had more Buſineſs than I could do by myſelf; ſo that I often employed Aſſiſtants: And as I was rather under than over in my Demands for what Buſineſs I did, ſo my Pay was good and ſure, and I ſoon came into a reputable and plentiful Way of living; for which I was truly thankful to the LORD, who thus provided for me in a Way I had not foreſeen; but had fully truſted in the LORD, that I ſhould not want, tho' without any particular Proſpect how I ſhould be ſupplied when I left my Father's Houſe, to follow the LORD more fully, and enjoy his divine Peace, than I found I could do there.

REMAINING ſometime in the City, Friends employed me to record all the foreign Sufferings, until then lying in the Manner they had been ſent, from all Parts, to the Chamber there; for which they allowed me a Gratuity: And, after that, put all the Deeds and Writings belonging to the Quarterly Meeting of *London* into my Hands, to peruſe and conſider; and in divers of them I found Miſtakes, which were rectified: And I made a general Index and Abſtract of them in a Folio Book of Royal Paper, whereby the Purport of any Deed, and what Set of Truſtees the Title of any Meeting-houſe or Burying-ground was in, at any Time, might be found in a Quarter of an Hour; for which alſo I had a Conſideration.

I KEPT cloſe to Meetings and to Buſineſs, in their proper Viciſſitudes; the Countenance of the LORD was with me, and my Buſineſs increaſed daily to my Satisfaction; ſo that I had ſeveral Offers of Clerks, with competent Sums of Money, both from the North, and in *London:* But conſidering that, as tending to too deep an Engagement in the Affairs of Life, at that Time; and a Confinement not conſiſting with the Liberty requiſite in the Miniſtry, as I was then ſtated, or with my ſecret Views that Way, I declined every Propoſal of that kind, and did my Buſineſs with the Help of ſuch Writing Clerks as I could employ on any Emergency, without further Engagement.

ABOUT this Time *George Keith*, that infamous and contentious Apoſtate from the Truth of GOD, once made known to him, made great Diſturbances in and about *London*, as he had done before in divers Parts of *America*; endeavouring to impoſe ſome unprofitable, hurtful, and falſe Notions of his own and others upon Friends, contending fiercely about them; and had alſo obtained ſome Regard from envious and prejudiced Perſons of divers Sects and Societies.

AND, as I was going one Day to attend the Lord Chief Juſtice, in order to have a Fine paſſed upon an Eſtate offered in Mortgage for Security of a Sum of Money, there came to me, upon the Pavement near the Office, a Man well dreſſed, and of grave Behaviour, deſiring to have ſome Converſation with me; in which I could not gratify him then, being inſtantly engaged in the Buſineſs I went about; but when I had finiſhed it, and was come out from the Office, I found him waiting; and, advancing towards me, he began to diſcourſe about *George Keith*, ſaying, "That we (meaning the Body of Friends) had miſſed our Way in con-
"tending with him as we did; for he, being a Man of Learning and Knowledge,
"might

" might have been very ſerviceable to our Society, in helping us over ſome Miſ- ANNO 1695.
" takes we laboured under."

I REPLIED, " That we were not under any Miſtake about the Chriſtian Faith
" or Religion, or any Part of it; and did not want Inſtructions from *George*
" *Keith*, or any other like unto him, we being taught of the LORD, and by ſuch
" as he raiſes, qualifies, and ſends in his own Name and Power; and theſe we
" know, own, and receive, in the ſame Love in which they are ſent."

THEN he moved one of *George Keith*'s Notions and Subjects of Debate, by way of Queſtion; " Whether we believe, that JESUS CHRIST is now in Hea-
" ven, in the ſame Body in which he ſuffered on the Croſs on Earth?" I repli-ed, " That we believe all that the Holy Scriptures relate concerning the LORD
" and his Body; that he aſcended, until a Cloud received him out of the Sight
" of the Witneſſes who ſaw him aſcend; but as to the Identity, or Sameneſs, of
" his Body, or the Mode of its Exiſtence now in Heaven, as I do not remem-
" ber that to be revealed in the Holy Scriptures, 'tis a little too preſumptuous, I
" think, in *George Keith*, or any other, to take upon him to define or meddle
" with it; being a Myſtery of which he hath no Knowledge or Idea, nor could
" he transfer the true Notion of it to the Underſtanding or Apprehenſion of any
" other Perſon, if he had any ſuch Thing himſelf: Therefore all he pretends to
" on that Subject, can be no other than an unprofitable Dream of his own Head,
" on a Subject undeterminable by any Mortal, tending only to Strife and Envy,
" as fully appears by his Exerciſe therein, and its evil Fruits of Diviſion and Se-
" paration; and, if perſiſted in, would remain ſo to the End of the World; and
" is to be declined as a Snare and Temptation of the Adverſary, for Miſchief and
" Deſtruction."

THEN he urged, " That the Body of CHRIST in Heaven muſt be a real
" Body; and, if ſo, then material, and circumſcribed, as all ſuch Bodies are, yet
" wonderfully glorified." I replied, " This is like Satan diſputing about the
" Body of *Moſes*: Theſe Words *wonderfully glorified*, exhibit nothing to the Un- Jude 9.
" derſtanding; tho' I do not intend to enter into a Diſquiſition concerning Bodies
" material, or immaterial; glorified, or not glorified; circumſcriptive, or not ſo:
" But I remember what the Apoſtle *Paul* hath writ concerning the LORD JESUS
" in this Point, *viz. In that he aſcended, what is that but that he alſo firſt deſcend-* Eph. iv. 9, 10.
" *ed into the lower Parts of the Earth? He that deſcended is the ſame alſo that a-*
" *ſcended up far above all Heavens, that he might fill all Things:* If then he filleth
" all Things, how, and by what is he circumſcribed?"

TO this he anſwered, " That his filling all Things, was ſpoken of him as he
" is GOD omnipreſent, and not as Man; who is, as ſuch, not omnipreſent, that
" being an Attribute of the divine Nature only."

I RETURNED to this, " That it could not be ſpoken of CHRIST as he is
" GOD, becauſe he who is omnipreſent, is ſo from all Eternity, and at all Times,
" and cannot properly be ſaid to aſcend or deſcend into any Place; for that would
" imply his Abſence from thoſe Places to which he was ſaid to aſcend or deſcend;
" which, in the Notion of it, would oppoſe the eſſential and neceſſary Attribute
" of his Divinity, and confound the rational Conſideration of it: So that the
" Apoſtle's Aſſertion here, I think, muſt refer to CHRIST in ſome other Way
" than as he is the Word of GOD."

" THEN,

ANNO 1696. "THEN, ſaid he, theſe are ſecret and intricate Things, hard to be under-
"ſtood or defined; ſo that it may be proper to decline any farther Procedure
"thereon at this Time." "That I grant, ſaid I, and it was not of my moving;
"nor did I engage in this Diſcourſe with any other View, but to demonſtrate to
"thee how little Good can be reaped, or expected, by Conteſts on the Subject,
"or by any of *George Keith*'s Notions, or of any others about it:" And ſo we parted in a friendly Manner, after he had made himſelf known to me under the Character of Doctor *Engliſh*; a *Scotſman* by Nation, and a Phyſician by Profeſſion.

IN this ſame Year I was concerned, in the Love of Truth, to viſit the Meetings, in a general Way, in the North of *England*, and likewiſe in *Scotland*; and, in diſcharge of that Duty, ſet forward from *London*, on the 6th or 7th of the Fifth Month, accompanied by *Henry Atkinſon*; who was, at that Time, a very tender and hopeful young Man, but had not appeared in a publick Miniſtry; though Truth was working in him towards it.

Watford. WE went by *Watford*; where I made a Viſit to the Counteſs of *Carliſle*, (intending to have ſeen the Earl, but he was gone to *London*) and ſhe received me in her Cloſet with Reſpect, none being preſent but *Helen Fairley*, who had been her Gentlewoman; but having been lately convinced, another was then in her Place. The Counteſs aſked me divers Queſtions concerning the Way of Truth as profeſſed by us; of the Sacraments, commonly ſo called; of Women's Preaching; of our Marriages; and of the Grace of GOD, *&c.* To all which I anſwered in much Plainneſs, and, I believe, to her Satisfaction, *viz.*

"AS to the two Sacraments; the National Church owns, That a Sacrament
"is an outward and viſible Sign of an inward and ſpiritual Grace; and, if it is a
"Sign, it cannot be the Thing ſignified. That Grace, of which thoſe Symbols
"are called Signs, hath appeared, and doth appear, unto all Men; as well where
"thoſe Signs are uſed, as where they are not uſed or heard of: So that there
"can be no Advantage in the Uſe of ſuch Signs, but in that Grace which, thro'
"CHRIST, is given of the Father unto all Men, being a divine active Principle
"and Power, illuminating, inſtructing and guiding the Minds of all that believe
"therein, into all Truth neceſſary for the Salvation of the Soul. And the great
"God, Creator of Heaven and Earth, King of Kings, and Lord of Lords, is no
"Reſpecter of Perſons in his Diſpenſations of Grace to the Children of Men;
"but gives more or leſs as it pleaſeth him, but to every one that which is ſufficient; and hath no Regard or Diſregard therein to thoſe Diſtinctions, formed
"and impoſed by Mortals, one upon another, in this World: So that High and
"Low, Rich and Poor, Noble and Ignoble, have all Grace ſufficient for their
"Salvation, if they believe therein and obey; as it is written, *By Grace are ye*
"*ſaved, through Faith, and that not of yourſelves, it is the Gift of God:* Yet you
"who are great in this World are in moſt Danger, becauſe of the Cares, Riches,
"Pleaſures, Honours, and Glory of it: for as the Moſt High regardeth none of
"theſe Things, but conſiders you only as others of Mankind, theſe high Stations
"and Circumſtances delude your Hearts by their glittering Delights, and betray
"you into a Forgetfulneſs of GOD your Creator, and a Neglect of the Gift of
"his Grace which is in you, tho' the LORD is not a-wanting to you in his kind
"and merciful Admonitions and Reproofs in your own Minds.

"AND though you are ſometimes brought thereby into inward and deep Con-
"ſiderations of your Ways, your latter End, and a future State, as others are;

"yet

ANNO 1696.

" yet you are under the greater Diſadvantages thro' the Eminence of your Sta-
" tions and Circumſtances in the World, being thereby placed out of the Reach
" of the Converſation and Information of the true and ſincere Miniſters of the
" LORD JESUS; who, as they love you truly, thro' his Grace, would deal
" plainly, yet diſcreetly and reſpectfully with you, for the Sake and Redempti-
" on of your precious Souls, without any Flattery, or mean mercenary End, or
" other terrene View.

" BUT it is lamentable to ſee and conſider, that when the Grace of GOD, as
" it is the divine Light of his Preſence through the LORD JESUS CHRIST, let-
" teth you ſee yourſelves, and the Errors of your Ways; and brings Remorſe
" over you, and a ſecret Humiliation and Sadneſs into your Minds, appearing
" ſometimes in your Aſpects and Behaviour; when none of your Paſtimes, En-
" joyments, or Diverſions have any Reliſh, or afford any Satisfaction at all:
" Then (inſtead of the Counſel and Help of ſuch as have known this Word of
" Reproof, and walked in the Path of Life eternal, to direct you in the Way
" which leads to the Kingdom of GOD, and to that eternal and unſpeakable
" Glory, the beatifick Viſion of his Countenance, which never ends, as all this
" World, and the Glory and Pleaſures of it do, even in a Moment, and are
" known no more) you have two ſorts of Men in particular near you, by whoſe
" Ignorance, Self-views and Flattery, you are in more Danger of everlaſting
" Ruin than thoſe in lower Stations: For, in the Times of Humiliation, when
" you are fitteſt for the Teachings of GOD, (as it is written, *The Humble he will*
" *teach, and the Meek he will guide in Judgment*) then your Prieſts ſay you are
" melancholly; a Ball, or other unchriſtian-like Diverſion muſt be promoted,
" and your Phyſicians muſt give Phyſick to your Bodies; when, alas! the Sick-
" neſs is in the Soul, and they know it not, and can never be cured, but by the
" Phyſician of Value, the High Prieſt of GOD, and Saviour of the Soul; who
" firſt ſlays in it the vain and ſinful Life of the World, in which all the Evils
" thereof do dwell, and then breathes into it Life eternal, the Life of JESUS
" the Son of GOD, who never fell.

" AND, as to Women's Preaching, it ought to be impartially obſerved, that
" the Difference of Sexes conſiſts altogether in various Modifications of Body
" and organical Diſtinctions, and not in any Diverſity of Faculties in the human
" Soul; the intellectual Powers being alike common to Male and Female, and
" the Nature of the Mind the ſame in both, and conſequently ſuſceptible of the
" like and ſame Impreſſions and Impulſes: And accordingly the Almighty, point-
" ing at the Diſpenſation of the Goſpel by *Joel* the Prophet, ſaith, *I will pour out* Joel ii. 28, 29.
" *my Spirit upon all Fleſh, and your Sons and your Daughters ſhall prophecy.* A-
" gain, *Upon the Servants and upon the Handmaids, in thoſe Days, will I pour out*
" *my Spirit:* And by the Word *prophecy* is underſtood, by all Interpreters, preach-
" ing the Goſpel. And this Prophecy took place in the Church of CHRIST at
" the Coming of the Holy Ghoſt (or CHRIST in Spirit) at *Jeruſalem*, at the Acts ii. 16—18.
" Time of Pentecoſt; where, if no Woman ſpake, (though we have no expreſs
" Account that any did) the Apoſtle *Peter* did not apply that Text properly and
" without Exception; which we are not to ſuppoſe.

" AND though the Apoſtle *Paul* takes ſome Exceptions, and that with Sharp-
" neſs, againſt ſome Women as to that Exerciſe in the Church, yet not againſt
" all; for himſelf declares how Women, uſing that Exerciſe, ought to be cir-
" cumſtanced; and recommends *Phebe* as a Miniſter of the Church which was at
" *Cenchrea:* And *Philip* had four Daughters, all Preachers: And *Priſcilla*, as well

ANNO 1696. " as *Aquilla* her Huſband, was a Preacher in the Days of the Apoſtles; and ſhe, " as well as he, inſtructed *Apollo* further in the Way of CHRIST, tho' he had " been a Preacher before. I conclude therefore, with Truth, that Women both " may and ought to preach, under the Goſpel Diſpenſation, when the Spirit of " the LORD is upon them, and thereunto called, and qualified thereby; and " many ſuch we have now among us, very acceptable in their Miniſtry: So that " we know by Experience, that they are ſent of GOD, according to the various " Degrees of their Gifts, as well as the Men, and receive them accordingly in " the LORD."

SHE heard what I ſaid with Candour and Patience, and I took Leave of her with great Satisfaction in my Mind. And, this Viſit being over, I returned to the Houſe of our Friend *Alice Hays*; where I related the Paſſage, with other Circumſtances here omitted, to ſeveral Friends there at that Time, which well affected them; and we were all favoured with the divine Preſence on the Occaſion, and had a very comfortable Time together in Prayer: after which we departed thence towards *Albans*, where we had appointed a Meeting that Afternoon; after which we went to *Hartford*.

Albans.
Hartford.

THE next Day, being the 9th of the Month, we had a Meeting there; which at firſt was very hard and ſhut up, but ended well, in a weighty Senſe of the divine Preſence.

Hare Street.

THAT Evening we went to *John Etteridge*'s, at *Hare-Street*; where we lodged, and next Day had a Meeting near that Place; which, at firſt, was drowſy, hard, and dry, but, after a while, became as a little River, overflowing its Banks, to the Comfort and Refreſhment of the Friends and us, and to the Honour of the Name of the LORD; of whom alone is the Power, which he diſpenſeth when and where he pleaſeth. That Evening we returned to the ſame Lodging; and, the next Morning, there came a Concern upon our Minds, and *John Etteridge*, being much ſpent in a Conſumption, uttered a few Sentences, concerning a Day coming on a-pace, wherein the LORD would gather many, as from the four Winds, a numberleſs Number, to ſit down with *Abraham*, *Iſaac*, and *Jacob*, in the Kingdom of GOD, in divine Reſt and Peace; and, after Prayer, we departed, greatly comforted; as alſo were the Friends in the Family.

Baldock.

THAT Day we had a Meeting at *Baldock*; which, for a while, was ſmall, poor, and dry, but, in the End a little better.

THE 12th, being the Firſt Day of the Week, we were at *Cambridge*; where came two Prieſts, ſeveral young Collegians, and ſome other People; they were ſober, and the Meeting was peaceable: From thence we went, by *Huntington*, to *Stilton*; thence to *Wentsford*; and ſo on to *Nottingham*; and, on the 15th, fell in with the Meeting at *Mansfield*, which was ſmall and poor; and, that Evening, went to *Balbur-Hall*, and lodged with Sir *John Rhodes*, Baronet; who, being convinced of Truth very young, embraced the ſame under the Croſs; forſaking all the Honour of this World, and the Friendſhip of it, for that Honour which is of GOD only, and the Friendſhip and Fellowſhip of the faithful and ſanctified in CHRIST; of whom he is beloved and honoured in the Truth as worthy.

Stilton.
Wentsford.
Nottingham.
Mansfield.
Balbur-Hall.

Sheffield.
Burton.
Leeds.

THENCE we went to *Sheffield*; and ſo to *Burton*, to *Francis Harriſon*'s, where we lodged; thence through *Leeds*, and, by ſeveral Stages, into *Cumberland*; and

on

on the 5th of the Sixth Month, being the Fourth of the Week, we were at the Border Meeting. ANNO 1696.

ON the 7th Day of the Sixth Month we began our Journey into *Scotland*; and, next Day, arrived at *Kelso*; where, the Day after, being the First of the Week, we were at a Meeting in the Forenoon, and another after, to our Satisfaction; on the 11th, we were at the Meeting at *Edinburgh*; and, next Day, croſſed the Firth, in order for the North; and that Night, lodged at *Couper*, in *Fifeſhire*; where we could get neither Graſs, Hay, nor Straw, for our Horſes, but only Thiſtles, for which we paid 1 *s.* 9 *d.* Kelſo. Couper.

ON the 13th we lodged at our Friend *William Napier* of *Tayck*'s, near *Montroſe*; and, (willing to haſten to the fartheſt Part of our Journey before the Winter came on) on the 14th, at Widow *Barclay*'s, at *Urie*; and were, next Day, at a Seventh Day's Meeting, at *Aberdeen*, which went from Family to Family by Turns. Tayck. Urie. Aberdeen.

THE Day following, being the Firſt of the Week, we went to a Six Weeks Meeting at *Woodland*, (about nine Miles) which was large, but not very comfortable; but having another Meeting that Afternoon at *John Forbes*'s, we were favoured of the LORD with ſome more divine Refreſhment in his Preſence; and there we remained that Night and the next Day; and, the Day following, we had a pretty comfortable Meeting with a few Friends at *Inverury*; and, in the Evening, we went to *Kilmuck*; and, next Day, had a ſmall Meeting there; after which I was very well and eaſy, and that Evening went to *Aberdeen*; where we had a Meeting, next Day, to Satisfaction; and, the ſame Evening, had another there. Woodland. Inverury. Kilmuck. Aberdeen.

THE next Day we had an Evening-meeting in the ſaid Town, at the Houſe of our ancient and eminent Friend *Andrew Jeffrey*; where the LORD favoured us with his Life-giving Preſence to a good Degree, ſeveral Perſons of Note in the World being there, eſpecially of the Female Sex, but *incognito*. They behaved very ſolidly, and I had an open Time among them, through the Grace of GOD, eſpecially in Prayer, to the Praiſe of the great Giver of every good and perfect Gift; who is worthy now and for ever.

ON the 22d of the Sixth Month we had another Meeting there, which was very open and tender; and, after it was over, we viſited Friends in their Families in a general way; and, the next Day, being the Firſt of the Week, we had two more good and open Meetings in the Fore and Afternoon; and there I took publick Leave of Friends in thoſe Parts, Town and Country: but, next Morning, before we departed, the generality of the ancient Friends came to ſee us; and, being together in *John Hall*'s Houſe, where we lodged, the Power of the LORD came upon us, and we were greatly comforted together therein; and, at that Time, my Companion ſpake a few Words, ſeaſoned with Grace, to general Satisfaction; and then I had alſo a few Sentences, concerning the Bond of our Unity and Communion, which is the Spirit and Love of CHRIST; and then had a tender Seaſon in Prayer; after which *Andrew Jeffrey* likewiſe prayed; and ſo the Meeting concluded, to our mutual Conſolation: and, in the remaining Senſe of the Love of our heavenly Father, we parted, and that Afternoon went to *Urie*. Urie.

HERE we ſtaid till the 26th, and then had a Meeting, which was heavy for ſome time, but ended in a more lively State; for which we were thankful: and, the

ANNO 1696. the next Morning we had a Meeting in the Family; where we were much comforted together, in the Springings in of the Love of our heavenly Father; and greatly were we ſatisfied to find his divine Preſence ſo near them, not only then, but alſo on the Sixth and Seventh Days following; for they have a Meeting every Morning among themſelves.

Montroſe. ON the 29th, we went back to *William Napier*'s; and, the next Day, being the Firſt of the Week, we were at the Meeting at *Montroſe*, Fore and Afternoon: In the latter ſeveral People came in, and I ſaid many Things to them appertaining to Salvation; but they did not ſeem to be weary or heavy laden, or fit for the Croſs of CHRIST, nor ſenſible of any Want.

THE next Morning we went from *Tayck*, where we had lodged, and our Friend *William Napier* conducted us ſeveral Miles, and was very kind, and that Night we lodged at *Kennoway*.

Kinghorn. THE next Morning, being the 1ſt Day of the Seventh Month, we went to *Kinghorn*, in order to paſs over to *Leith*; where we found a Ferry-boat ready to put off from the Shore, in which were ſeveral Paſſengers, and, among the reſt, an Epiſcopal Prieſt: And, as ſoon as he perceived what we were, he fell into a Rage, and endeavoured to keep us out of the Veſſel, and diſappoint us of our Paſſage; which he ſeemed more bold in, under the Countenance of a young Gentleman in the Boat; who, by his Appearance, ſeem'd to be the Prieſt's Patron, or Benefactor: But I ſoon gave him to underſtand we were not to be impoſed upon in that Point; and, inſiſting on our Paſſage, required the Boatman to take in our Horſes, and we ſtepped in after them; and then his Spirit fell when he ſaw our Reſolution and Management, and that the Gentleman did not oppoſe us: And the Prieſt becoming more calm, ſo did the Wind, which had retarded our Paſſage.

AND, after a while, perceiving the Spirit of the Man to be overcome and quieted, I ſpake to him concerning his Paſſions, and Enmity againſt us without any Cauſe; putting him in mind how inconſiſtent ſuch a Behaviour is with Chriſtianity, of which I ſuppoſed him to be a Profeſſor, if not a profeſſed Teacher; and that Religion requires all the Profeſſors of it to be kind to Strangers: And that though he was equally a Stranger to us, as we to him, yet ſince we were Strangers in his native Country, that Character belonged more properly to us.

THIS calm Reaſoning with him, in the Grace of GOD, had ſo good an Effect, that he confeſſed his Fault, and deſired it might be paſſed by; which was freely granted: And then, as we ſtood together by the Side of the Veſſel, he became very kind and familiar, and told me he was, by Profeſſion, an Epiſcopal Miniſter, but diſplaced, and deprived of his Living by the Preſbyterians at the Revolution.

THEN I informed him, that I had been of the ſame Profeſſion of Religion; that my neareſt Relations were ſo ſtill, and my elder Brother a Dean of the Epiſcopal Church; the Manner of my own Education; my leaving the Profeſſion of the Law, as not conſiſting with the Calling of GOD in the Concern I was then about; and yet, caſting myſelf on his Providence, I wanted nothing.

AFTER which I adviſed him, that ſince, in the Courſe of Providence, he was diveſted of his Bread, in the Way he had choſen for himſelf, he had beſt now to lean upon the Arm of the LORD for his Subſiſtence, in a Way which might be ſhewn

ſhewn him, in ſome honeſt Employment, in caſe he ſhould look no more back to his former Courſe or Dependence: And all I ſaid he heard with Temper; and ſaid, he believed I wiſhed him well therein. ANNO 1696.

THEN the young Gentleman ſaid, a little pleaſantly, "He himſelf had a-"mind to diſpute with me on the Subject of Baptiſm." "Then, ſaid I, be-"fore we begin the Diſpute, anſwer me one Queſtion; How many Baptiſms "are there in Uſe in the Chriſtian Religion?" He anſwered, "There are three." "Then I told him he would make but a poor Hand in the Diſpute, that had "miſs'd it ſo far in the Entrance; for whereas the Apoſtle *Paul* ſaith, *There* "*is one Lord, one Faith, and one Baptiſm*, thou ſayeſt there are three Baptiſms; "and, ſince thou oppoſeſt the Apoſtle, thou art not fit to be diſputed with about "Religion." And, not being in earneſt in what he had propoſed, he only ſmiled, and dropped his Pretenſion.

THEN he addreſſed himſelf to the Paſſengers, and ſaid, concerning Friends, "They are a People who give no Honour to any, nor ſeek any, and yet "are honoured of all; being admitted into the Company and Friendſhip of "Men of all Stations and Degrees without Offence, becauſe they make their plain "Behaviour an Incident of their Religion, and Badge of their Profeſſion: And "their Principles leading them to Peace with all ſorts, and againſt Wars and "Fighting, whilſt other Profeſſors deſtroy one another, and thereby leſſen their "Numbers, this People are ſtill increaſing, by propagating their Kind and their "Principles." This he ſpake pleaſantly; and, not ſeeing Need to reply, or make any Obſervation upon it, I let it paſs; and ſo all that looked like Conteſt ceaſed, and they continued very ſociable till we went on Shore; and, when we were landed, they invited us to drink a Glaſs of Wine with them, but that we excuſed, and, parting with them in Friendſhip, went forward to *Edinburgh*.

WE reſted at *Edinburgh* the remaining Part of that Day; and, on the next, we had a peaceable, tender, and comfortable Meeting with Friends; on the Sixth and Seventh of the Week we viſited Friends at their Houſes; and, on the Firſt Day following, were at their Fore and Afternoon Meetings; and, though ſome Rudeneſs appeared in a few of the baſer ſort of the People, yet the LORD'S Power was over all in us, and many of the better ſort were very ſober and attentive. We met with no Rudeneſs in the Streets, ſave from one big-bodied ſtern Man; who, falling in with me and my Companion, looked furiouſly on us as we paſſed by, having a great broad Sword with a Baſket Hilt, and ſaid, "Awa, "the Quakers ſhould all be ſhot." Upon which I turned quick upon him, and, looking him ſteady in the Face, aſked him, "Why ſo? What Hurt have the "Quakers done to deſerve Deſtruction?" To which he made no Reply, but ſheer'd off as one condemned in his own Conſcience. Edinburgh.

ON the 7th, we went to *Linlithgow*; and, next Morning, the LORD favoured us with his Heart-tendering Preſence, with a few of his gathered People there. Linlithgow.

ON the 10th Day of the Seventh Month we had a Meeting at *Garthſhore*; where the Power of Darkneſs was very ſtrong, through one *Andrew Gray*, who had been wiſe and great in his own Conceit; and, like *Diotrephes*, had ruled by his own Authority, which he had aſſumed over the ſincere and honeſt minded; and, tho' he was become an Apoſtate from the Life of Truth, yet came to Meetings, where he ever brought a Cloud with him; for his dark Spirit was that Cloud, and Friends could have no Unity with him: Yet the Truth was over all; and, as he could do us no Hurt, the Meeting concluded well. Garthſhore. 3 John 9.

ANNO 1696. THE next Day we had a Meeting at *Glaſgow*; where came a great many Collegians, along with a Mob of other People; they were very rude, both in Words and Actions, as generally that ſort every where are: And it is a lamentable Thing to conſider, that People, of the Age of Diſcretion as Men, and profeſſing the Name of the true GOD, and of JESUS CHRIST the Son of GOD, the Meſſiah and Saviour of the World, ſhould be ſo blind concerning that Religion, as to think (if they think about it at all) that ſuch brutiſh Creatures, as thoſe Collegians are, can be Miniſters of CHRIST in that Condition; being commonly promoted brand new, as it were, out of that Mint wherein they are coined, not in the Image of GOD, but of the Adverſary; from wallowing in all Manner of Vice and Immorality, to pretend to teach thoſe who have far more Underſtanding in Religion than themſelves: Nevertheleſs ſo it is. But being reproved at that Time in the Word of Life, they were a little more ſober for a while; but, growing rude again, a Soldier, who had been in the Meeting moſt of the Time, reprehended them ſharply, ſaying, "That if any Thing was ſaid they did not like, "they might let it alone; but if it was right, why did they not receive it:" And ſo ſtupid were they that they had nothing to ſay in anſwer to the Soldier; neither to us did they make any Objection: And, towards the Concluſion of the Meeting, my Companion expreſs'd ſome edifying Matters, in great Humility and Tenderneſs, that was acceptable to the ſenſible Part; which was the ſecond Time he had appeared that Way: And, after all the rude Endeavours to diſturb us, the Meeting ended in divine Peace, and in a Senſe of the Love and Goodneſs of the LORD; which is a preſent, as well as future Reward, far exceeding all that can be ſuffered for it in this ſhort Life and momentary World.

Glaſgow.

Aſkeen. ON the 12th, being the Sixth of the Week, we went to *Aſkeen*, to our Friend *William Simſon*'s, where we had a very hard Meeting; and, the next Morning, went back to *Glaſgow*; where we ſtaid till the Firſt Day, and then had two very hard and dry Meetings: For tho' thoſe who came to the Meetings were outwardly civil, yet ſo ſtrong was the Power of Darkneſs, and ſo great Enmity againſt the Life of Truth, and little Faith in that Preſbyterian People, that we were that Night greatly loaden in our Spirits, and reſted but little.

Hamilton. THE next Morning we went to *Hamilton*; and, in the Evening, had a Meeting there, which was very poor and low, for Things were then in a declining Condition at that Place; from whence we ſet forward, on the 16th, for *Cumberland*; where we arrived, on the 18th following, in good Health, through the Mercy and Goodneſs of the LORD.

IN this Journey through *Scotland* we were preſented, in ſeveral Places, with further Inſtances of the Irreligion and Cruelty of the Preſbyterians of that Nation; which demonſtrated them to be of the ſame perſecuting Spirit of their murdering Brethren in * *New England*; and that they only wanted Power to practiſe the like,

* Between the Years 1656 and 1661, a violent and mercileſs Perſecution was exerciſed by the Presbyterian Government in *New England*; ſeveral Laws and Declarations being publiſhed, with ſevere Penalties annexed, againſt any Quaker's being allowed to land or live within that Colony: In conſequence of which, the Rage of blind Zeal and furious Bigotry roſe as high as in the worſt and darkeſt Times; ſo that a great Number of innocent and peaceful Perſons were cruelly impriſoned, and barbarouſly uſed, without any Regard either to Sex or Age: Many were ſtarved in Jails, and inhumanly beat and whipped with knotted Cords and pitch'd Ropes; others ſuffered by grievous Fines, Confiſcations, and Loſs of Ears; and three Perſons, *viz. William Robinſon, Marmaduke Stevenſon*, and *Mary Dyer*, were executed on the Gallows in 1559, and *William Leddra* in 1661: None of which appeared guilty of any Fault, but the Exerciſe of their religious Duties. Where this hot Perſecution would have ended is unknown, had not King *Charles* II. interpoſed his Royal Authority, and put an End to it by his Letter, dated at *Whitehall* the 9th of *September*, 1661.

like, or greater Deſtruction on Friends and others, differing from their Imaginations in Matters of Religion; a few of which being inſerted here, may confirm this Obſervation, and are as follow: ANNO 1696.

1. *A* COPY *of an* ACT *of the* GENERAL ASSEMBLY *of the Kirk of* Scotland.

Edinburgh, December 24, *poſt meridiem.*

" THE General Aſſembly of this National Church, for the preventing of " the Growth of thoſe abominable Hereſies of the Quakers, do recom- " mend to all Provincial Synods, Preſbyteries, Miniſters, and Kirk-Seſſions, to " uſe all proper Means for reclaiming of them; and, in caſe of their Obſtinacy, " to proceed againſt them with the CENSURES of the Church; and eſpecially " againſt the Ringleaders, that are Traffickers for the ſeducing of others."

2. *John Gilleſpie*, one of the Elders of the Preſbyterian Church at *Glaſgow*, going to the Houſe of *George Swan*, a Friend, who was an Inn-keeper in that City, exhorted and commanded his Wife, ſhe being a Preſbyterian, that if any of the Quakers ſhould come to their Houſe, ſhe ſhould beat them; and her Huſband too, if he ſhould encourage them. And in this ſhe proved obedient; for, in my Preſence, ſhe dragged a Friend of the Town, who came to ſee us, off his Seat by the Hair of his Head upon the Floor, and trampled him under her Feet, tho' he had given her no other Provocation, than by his coming into the Room (where we were) to ſee us, being Strangers among them.

3. THE ſame Woman having aſked *John Pickiethlie*, another of their Elders, whether ſhe might go to the Burial of a Child of one of our Friends; or if it was lawful for her ſo to do? He replied, " They ought not to be buried, but burnt " in the Place where they die."

4. THE ſaid *George Swan*, debating ſome Principles of Friends with *John Hay*, another of the Elders of the Kirk, who inveighed vehemently againſt Friends, as if holding damnable erroneous Doctrines; and, having one of *Robert Barclay*'s Catechiſms, requeſted the ſaid *John Hay* to read it, where he might find the Principles of Friends illuſtrated with Proofs from Scripture: Whereupon the ſaid *John Hay* anſwered, " I had rather look the Devil in the Face, than " look upon your Books."

5. IN further Purſuance of the aforeſaid Act of Aſſembly, ſome of the ſaid Miniſters of *Glaſgow*, in their Pulpits, called us *Hereticks*, *Blaſphemers*, *Deluders*, *poſſeſſed with the Devil*, &c. ſaying we ought not to be *admitted* to live among the Inhabitants there; charging them *not to converſe*, nor have *any Dealings* with us; telling them, that we are as dangerous to come near as thoſe who have the *Plague*. And one of them declar'd in his Sermon to the People, " That he had rather " converſe with the *muckle Devil* than with the Quakers."

6. THEY have read ſeveral Papers in the Places of their Worſhip, charging the People *not to converſe* with the Quakers; nor *lett them any Houſes*; nor have *any Dealings* with them; and not to come near their Meetings, ſo as to join in any thing with them, *upon pain of Excommunication from their Communion-table.*

7. MANY,

ANNO 1696.

7. MANY, both of the Magiſtrates and Commonalty, purſuant to thoſe Inſtructions and Directions of their Teachers, were in a Rage whenever they ſaw Friends; and the People often threw Dirt and Stones at them in the Streets; frequently crying out, "Stone thoſe Quakers to Death, for the Miniſters have excommunicated "them:" And this ſometimes in the Sight of the Magiſtrates, without any Reproof from them; whereby thoſe Cruelties were encouraged and eſtabliſhed.

8. SOME Friends having had occaſion to farm Houſes or Rooms in the City or Suburbs, the ſame were violently taken from them by the Magiſtrates, ſaying, "There ſhall no Quakers be here;" threatening alſo to turn ſuch of them out of their Houſes as had been Inhabitants there before this Perſecution began.

9. AND generally, when any Friends from other Parts viſited thoſe in *Scotland*, the People were extremely rude and turbulent, abuſing them as they lately did two from *England*, by caſting Stones and Dirt upon them; as likewiſe, ſince that, three more from the ſame Nation, who were going with ſome Friends to their Meeting at *Glaſgow*; whom a great Company of inſolent Preſbyterian People followed, caſting Stones and Dirt at them all the Way; and afterwards broke the Windows of the Meeting-houſe, throwing great Stones, with ſo much Fury, as if they would have beat it down.

10. SOMETIMES they have ſtoned and bedirted our Friends in the very Time of their Prayers to Almighty GOD; and Women have been violently thrown down Stone-ſtairs, with their Heads foremoſt.

11. AT other Times Friends have been dragged down Stairs out of their Meetings, and their Blood ſhed by the Rabble; and often they have been thrown down in the Streets, and their Mouths filled with Dirt: And, when they went into Houſes for Shelter, the Houſes were beſet, and in danger, till they were turned out; and then they were ſorely beaten, and otherwiſe affronted, ſcoffed, and abuſed by the inſolent Rabble.

12. AT other Times, when our Friends have been in their own Houſes, they have thrown Stones in at their Windows, to the Hazard of their Limbs, Eyes, and Lives: And their Elders have gone about among their Victuallers and Alehouſes, forbidding them to ſell the Quakers either *Victuals* or *Drink*; intending, as far as in them lay, to ſtarve Friends to Death.

MANY of theſe cruel and unreaſonable Practices, being committed by the People in the View of the Magiſtrates, they did not ſuppreſs, but encouraged ſuch Doings, by ſmiling upon the Actors: So that Friends could look upon the Rabble in no other Light than as the Hands of thoſe Magiſtrates; whereby they perſecuted them, and, as far as they were permitted, accompliſhed their own depraved and cruel Wills upon them and their poor Children; contrary to the true and good End of the Inſtitution of Magiſtracy, as a Terror to Evil-doers; and not to abuſe, but protect the Innocent.

AND the Conduct of ſuch Magiſtrates was, both in what they acted and were paſſive, contrary to the Commands of GOD, and to the Injunctions and Doctrine of the LORD JESUS, and the Morality of his Goſpel; which teacheth us *to do unto all Men as we would have them do unto us.*

ANNO 1696.

IT was alſo contrary to the King's Mind and Edicts, and deſtructive of the juſt Liberty of his Subjects; ſo that both Prieſts, Magiſtrates, and People, exalted themſelves in the deſtroying Power of *Apollyon* and Antichriſt; holding up his Kingdom and Laws, above the Laws of GOD and the King, and of Civil Society, and a Chriſtian Life.

ALL which Doings and Omiſſions gave Friends Cauſe to believe and fear, that what they were informed of by ſome among them, more humane and Chriſtian than theſe, was true, That there was a Combination of the Prieſts and Magiſtrates in *Glaſgow*, totally to extirpate our Friends out of the City.

AND a Collection of the ſaid Contrivances and Practices being made, with Intent to lay it before the King, the following Addreſs was ſubjoined, *viz.* "All which we humbly offer to the Conſideration of the King, and intreat ſuch "ſpeedy Redreſs therein, as the LORD, by his peaceable Wiſdom, may open in "thy Mind: And that the GOD of Peace, the LORD and Giver of Life, may "direct thee to that Courſe, which may be moſt to his Honour, conducive to "thy own everlaſting Peace, the preſent and future Help and Safety of a few "of the oppreſſed People of GOD, loyal and dutiful Subjects of the King, and "the moſt honourable to thoſe our Perſecutors; who thus diſhonour the Al-"mighty, the King, Magiſtracy, and themſelves, by their own unchriſtian Doings."

BUT tho' the ſaid Addreſs was drawn up, and deſigned for the King's View, I do not remember that it was delivered to him; but rather think it might be poſtponed, in Hopes that the LORD, in his Mercy and Time, might convince them of their Errors, and reform them; which was all our Friends deſired, not Revenge.

HAVING finiſhed what relates to this Journey in *Scotland*, I return to *Cumberland*; where, having viſited moſt of the Meetings, in the Space of about two Months, we ſet forward from thence on the 7th of the Tenth Month; and, that Evening, went to *Jacob Moor*'s, at *Welgill*, in *Alſton-Moor*; a wild mountainous Country, and in a Time of hard Froſt and deep Snow. Cumberland. Welgill.

ON the 8th, we were favoured of the LORD with a very open and comfortable Meeting, the LORD's tendering Preſence being with us; and, after the Meeting, we went about three Miles further, to *Weſt-Allandale*; where, in the Evening, came to us ſeveral Friends, and, among others, our ancient and honourable Friend *Cuthbert Featherſtone*: and, as we were converſing together, in that Friendſhip which the LORD begets in thoſe who are his, he drew our Minds under the Canopy of divine Silence; in which, remaining for a Time, we had a heavenly Viſitation of his Soul-melting Goodneſs together: And I, obſerving the Tears to trickle down from the Eyes of our ancient Friend, through his long white Beard upon his Cloaths, was greatly affected with Love towards him from the ſame Cauſe; and had this Hope and Confidence upon that Occaſion, that as I then obſerved the LORD was as near his Children in old Age, who had ſerved him faithfully from the Time of their Viſitation, as when he firſt revealed himſelf, through his Son the LORD JESUS, in their own Hearts, ſo he would be with me alſo in advanced Years, if I proved faithful and true to the LORD, and attained that Degree. Weſt-Allandale.

THIS Encouragement, in the Beginning of our Journey, by that tender Seaſon in the Preſence of the LORD, is not to be forgotten, but had in laſting Re-

ANNO 1696. membrance, to the Praiſe of the LORD our GOD, the Giver of every good and perfect Gift, and the Life and Length of the Days of his redeemed and ſaved People.

Eaſt-Allandale. ON the 9th we went to *Eaſt-Allandale*; where we had a threſhing Meeting, and got ſome Corn, which made amends for our hard Labour; and, the next Day, Steele. we went to *Steele*, where we met with our Friend *Archibald Gilleſpie*, who had been my School-fellow when we were Boys, and had embraced the Preſbyteran Notions in the Time of his Youth; but, being viſited of the LORD, had obeyed from the Heart, and become a ſincere and valuable Friend, adorning his Profeſſion by an innocent and upright Life and Converſation: He went with us, about thirteen Miles, to *Benfieldſide*, where we lodged at *Thomas Hunter*'s; and, the Iviſton. next Evening, we had a Meeting at *Iviſton*, which was but dull and cloudy: But we had learned, in ſome Meaſure, not only how to abound, but alſo how to be content and ſubject under a leſſer Degree; and to do the harder, as well as the more eaſy Part of the Service of the LORD, our good and righteous Maſter.

Newcaſtle. ON the 12th, we went to *Newcaſtle upon Tyne*; and, being the Seventh Day of the Week, we were at the Meeting there the next Day, and the LORD was with us; and alſo, on the Second Day, at their Monthly Meeting.

Ravenſworth Caſtle. AND Sir *Thomas Liddel* of *Ravenſworth-Caſtle*, Baronet, having taken notice of me, on ſome Account, at his Houſe, before I frequented the Meetings of Friends; and, hearing of my preſent Profeſſion, and being a Perſon of great Civility and Candour, he had deſired *John Fayrer*, a Friend of *Newcaſtle*, to invite me to *Ravenſworth* to dine with him, when at any Time I might happen to come that Way; which the Friend informing me of, I went accordingly, accompanied by him and another; and we were kindly and reſpectfully received and entertained by Sir *Thomas* and his Son, with whom we had much Converſation, in a very friendly Manner, till near Night: And, among other Things, he told us, "He had a great Reſpect for us as a People, and liked our Way, being ſenſible of that Principle of divine Light and Truth we profeſs'd; but he commonly went to the Preſbyterian Meeting: And then he aſked me, Whether a Man might not ſerve and worſhip GOD in his Mind, among any ſort of People, tho' he might differ from them in his Sentiments in ſome Points, and, in his ſecret Judgment, like the Way of ſome other People better?"

THUS, perceiving he was convinced of the Way of Truth in his Underſtanding, and that he ſtumbled at the Croſs, and the Meanneſs of the Appearance of Friends, I anſwered, "That the LORD JESUS CHRIST ſaid, *Whoſoever ſhall*
Mat. x. 33. Luke xii. 9. "*deny me before Men, him alſo will I deny before my Father and the holy Angels:* And
Rom. x. 10. "the Apoſtle alſo ſaith, *With the Heart Man believeth unto Righteouſneſs, and with* "*the Mouth Confeſſion is made unto Salvation.*

"AND again, Time was when the People and Elect of GOD were intermix-
"ed, in outward Situation, with the Inhabitants of Myſtery *Babylon*, the Anti-
"chriſtian Church, throughout the World, profeſſing the Name of the true
"GOD, and JESUS CHRIST, the Son of GOD and Saviour of the World:
Rev. xviii. 4. "But at length the Voice of the Angel of GOD was heard, ſaying, *Come out*
"*of her, my People, that ye be not Partakers of her Sins, and that ye receive*
"*not of her Plagues.*

Rev. xvi. 17. "AND, upon the pouring out of the Phial by the Seventh Angel, *the great*
"*City*

" *City was divided into three Parts, and the Cities of the Nations fell*, &c. To which the Beginning of the Reformation, (commonly ſo called) by *Martin Luther*, *John Calvin*, and others their Cotemporaries, may be reaſonably compared; ſince the (ſuppoſed) Chriſtian World was thereupon, and ſoon after, divided into three general Parts or Heads, *viz.* Popery, Prelacy, and Preſbytery; differing in their ſeveral Notions and Communions each from the other, but all of one perſecuting Spirit; not only hating and deſtroying one another, being out of the peaceable Spirit of CHRIST; but alſo perſecuting and deſtroying all beſides who diſſent ſeverally from them, wherever they have had Power: And their reſpective Succeſſors, in the ſame Spirit and Notions, continue to do the ſame Things, contrary both to the Nature and End of the Chriſtian Faith and Religion, which proclaims Peace on Earth, and Good-will towards all Men. ANNO 1696.

" BUT now, in theſe latter Days, the Voice of the Angel of the Right-hand of the Majeſty on High is uttered, and going over the Nation and Nations louder and louder; and the Elect of GOD have heard, and do hear it; and many are gathered, and more are gathering into one Body and one Spirit: And it is not lawful for them to ſtay any longer where they have been, but to deſert *Babylon*, the falſe Church thus divided in itſelf, and which cannot ſtand, but muſt ſhortly fall, through the mighty Word of GOD; and Antichriſt, who ruleth therein, ſhall be deſtroy'd, by the Brightneſs of the Coming and Glory of the Son of GOD.

" AND as for us, who are at this Day ſcornfully nick-named *Quakers* by the Children of *Babel*, it is remarkable, that we became a People by the gathering Arm of the LORD, by the Convictions of his Holy Spirit, and the Aſſent of the Underſtanding to the Teſtimony and Baptiſm of one Spirit, the Spirit of Truth, and of CHRIST, which leadeth into all Truth; and not by any Notions, or Faiths, or Creeds, or Articles contrived by the Art and Will of Man; or by any Subſcriptions, Oaths, or Agreements thereunto; and yet ſettled, as it were, at once, in one Uniformity of Doctrine, Principle, Practice, and Diſcipline; which no other People ever did, ſo fully, ſince the Days of the Apoſtles of CHRIST."

THEY heard me with Patience; but what I ſaid gave no Countenance to the Way in which this great and rich Man had choſen to conceal himſelf, and his real Sentiments, from the World: But I found it to be my Place and Duty to be plain with him, according to all that was preſented in my Mind on that Occaſion, that I might keep my own Peace, which remained in me. He told me he had read ſome of *William Penn*'s Works, and would willingly ride a Hundred Miles to ſee him: And had likewiſe read ſome of *George Keith*'s Books; and ſaid, the former wrote in a free, open, natural, and flowing Stile, and gave him great Satisfaction; but the Books of the latter were more laboured and artificial, and never afforded him any Reliſh of Sweetneſs, tho' the Matter was, in itſelf, true, and his Reaſoning often ſtrong: But as he was fallen away from his Principles, he was not to be regarded; tho' the Truths he had writ, would remain in their own Weight, whatever became of the Author.

AND in the Evening, when we inclined to return to *Newcaſtle*, he took his Horſe, and accompanied us till we came near the Town, and we parted in free and open Friendſhip.

THE

ANNO 1696. THE ſame Evening I viſited Dr *Richard Gilpin*, formerly mentioned, having ſtill a great Reſpect for him and all his Family. He was an eminent Phyſician, and Preacher among the Preſbyterians at *Newcaſtle*; to which Place he had removed from *Cumberland* after the Revolution. And with him alſo I had ſome Diſcourſe about Matters of Religion; in which he diſcovered more Paſſion and Prejudice than became his high Profeſſion or Years, and could not bear any Contradiction; but I adviſed him to beware of that Spirit, for it wanted Mortification: and this I did in a calm and reſpectful Mind, which reached the better Part in him, and brought it over the Evil; and then I left him in a loving Temper: For though he was naturally high, and the moſt eminent and celebrated Preacher of that Profeſſion in the North, and, from his very early Days, deeply prejudiced, and almoſt envious againſt Friends; yet he heard me with more Patience (though that was little) than he ever did any other.

Shields. ON the 16th Day of the Tenth Month we went to *Shields*, and had a Meeting; where the LORD mercifully favoured us with a glorious tender Seaſon of the ſweet heavenly diſtilling Virtue from his Preſence; to whom be Renown for ever.

Sunderland. NEXT Day we had an Evening-meeting at *Sunderland*, which was pretty com-
Stockton. fortable; and thence we went, by *Shotton*, to *Stockton*; and, on the 22d, had an
Yarm. Evening-meeting at *Yarm*; and thence proceeded by *Stoxley*, *Broughton*, *Giſbrough*,
and *Waterfall*, having Meetings in divers Places; and ſo on, by *Rouſby* and *Hin-*
Whitby. *derwell*, to *Whitby*, taking Meetings along as we went.

Scarborough. FROM thence we paſſed forward to *Staintondale*; and thence to *Scarborough*,
Burlington. *Burlington*, *Haſtrip*, to *Langtuft* and *Malton*; from whence we went to *York*;
Malton. where, on a Firſt Day, we had two Meetings; and then went on to *Shipwith*,
York. *Selby*, *Rowcliff*, and *Thorn*; and ſo on to *Lincoln*: and, on the 13th Day of the
Lincoln. Eleventh Month, were at a Burial at *Wadington*; where the LORD was pleaſed
Wadington. to favour us with his good Preſence, as at many other Times, to our great Refreſhment and Addition of Strength.

Blockſholm. ON the 14th, we went to *Blockſholm*, to *William Thornton*'s; he was not a Friend, but, being Brother-in-law to Sir *John Rhodes*, he received us with Reſpect; and, after Dinner, we went to *Sleaford*; and then, by *Spalding*, to
Lynn. *Lynn*, where we were favoured with a comfortable Meeting; and from thence we went to *Stoke*; and thence to *Bland* and *Edmonſbury*; and, on the 22d, were
Colcheſter. at *Colcheſter*; where we had ſeveral good Meetings, through the Favour of the LORD, who never fails to comfort and ſupport thoſe who love, fear, and faithfully ſerve him, his Children and People, according to his high and holy Calling
Boxtead. in CHRIST; on the 26th, we had a Meeting at *Boxtead*, and returned that Even-
Kelden. ing to *Colcheſter*; and, the next Day, were at a Meeting at *Kelden*; from whence,
London. on the 28th, we returned to *London*, with thankful Hearts and Acknowledgements to the LORD our GOD; who, by the Hand of his good Providence, preſerv'd us in this Journey, through many Exerciſes and Dangers both of Body and Mind, to his own high Praiſe; to whom be Dominion, Glory and Thanks, now and for ever.

SOON after we arrived at *London*, I received a Letter from an unknown Hand, upon Subjects of great Importance; my Anſwer to which, including the material Part of the ſaid Letter, was as follows:

My

ANNO 1696.

My unknown Friend, K. P.

" SINCE I came to *London*, about a Week ago, I received a Letter from " thee, by my Friend *E. F.* dated the 5th of *December* laſt, occaſioned by " one of mine to that Friend; of which I was glad, by how much I am perſua- " ded of thy Sincerity, and that thy Intent thereby is good; and not as a Buſy- " body, to be meddling in other Mens Matters, but to be ſatisfied in Things then " doubtful to thee: And, under that Conſideration, I find Freedom to anſwer " thy Requeſt; which I could not well do ſooner, by reaſon of ſeveral interpo- " ſing Concerns. And tho' this may be lengthened, as well by my tranſcribing " the ſeveral Parts, or genuine Purport of thine, as alſo by the Extenſiveneſs of " the Subjects treated on; yet, if thereby I can aſſiſt thee with better Informa- " tion, I ſhall think my Pains well beſtowed; having no End in what I ſhall " write, but the Promotion of GOD's everlaſting Truth, and the better-being of " thy never-dying Soul.

" 1. THOU ſayeſt in thy Letter, That thou, providentially, (for ſo to be " ſure it was, ſince a Hair of our Head falls not to the Ground without a Pro- " vidence) met with a Letter of mine to my Friend *E. F.* and was not a little ſur- " priſed at the reading it, to find ſo great a Senſe of the Love of GOD from one " of my Perſuaſion: A People thou always thought to be led away by a Spirit " of Deluſion and Vain-glory; but that thou art now fully convinced, that " whatever the Authors of theſe Suggeſtions were, there are many People, called " by the Name of *Quakers*, really fearing GOD; and that the Perſon I wrote to, " thou really takes to be ſuch an one; and my being ſo thou wilt not queſtion, " my Letter being ſo full of pithy Expreſſions of Love to GOD, and to his Son " JESUS CHRIST.

" 2. THAT CHRIST ſo loved Mankind, as to die for us, and waſh us in his " own precious Blood.

" 3. THAT he took upon him our Nature, that he might know how to pity " our Infirmities; and from thence knew what need we had of *ſtrengthening Or-* " *dinances*; and, in Love, commanded us to commemorate his Death till he " came, *&c.*

" 4. THAT CHRIST was baptized of *John*, and ſent forth his Diſciples to " preach to, and baptize all Nations.

" 5. THAT they are accurſed that take from, or add to the Scriptures.

" 6. THAT whoſoever breaks any of the leaſt of theſe Commandments, (*viz.* " the Sacraments, the Subjects there intended) ſhall not enter the Kingdom of " Heaven.

" THAT ſuch as tell of GOD's Love, and of rejoicing in it, and obey not his " Commands, (theſe pretended Sacraments) muſt be accounted of as confeſſing " him with their Lips, but denying him in their Actions.

" 8. THAT theſe Sacraments are better Means of Grace than we will make " uſe of.

" 9. THAT GOD hath ſet me upon ſeeking the Way to Heaven.

ANNO 1696.

" 10. THOU adviſeſt me to make uſe of my Reaſon in ſearching the Scrip-
" tures; and then to tell thee why I neglect thoſe two great *Ordinances* of Bap-
" tiſm and the LORD's Supper.

" 11. OF a ſinleſs Perfection in this Life; and what Scriptures I have to in-
" duce me to believe I ſhall arrive at it; with thy Scriptures cited againſt ſuch
" Perfection, and thy Reaſoning therefrom.

" 12. THAT if we had no Corruptions to ſtruggle with, we ſhould be for
" building Tabernacles, and abiding here.

" 13. THAT thou loveſt all thoſe that love the LORD JESUS CHRIST, and
" rely upon him for Salvation, by the working of his Holy Spirit in their
" Hearts.

" 14. THAT the Garb, Manners, and Converſation of our People, thou
" greatly likeſt:

" 15. BUT wouldſt gladly know, what induces us to the above mentioned
" Errors.

" TO all which I anſwer in Order.

" TO the *1ſt*; it reminds me of that Saying of *Nathaniel*, concerning the
" LORD JESUS CHRIST, *Can any good Thing come out of Nazareth!* (a mean
" deſpiſed Place it ſeems) and alſo of the Anſwer, *Come and ſee:* And likewiſe
John i. 50. " of what the LORD ſaid to *Nathaniel*; *Becauſe I ſaid unto thee, I ſaw thee un-*
" *der the Fig-tree, believeſt thou? Thou ſhalt ſee greater Things than theſe.* So
" even I, in the Name of the Moſt High GOD, and JESUS CHRIST the eter-
" nal Son, do write unto thee, that thou, who haſt thus believed concerning the
" LORD, and thoſe who are now hated and contemned for his Name's Sake,
" if thou art faithful to the Manifeſtation of the Life and Light of JESUS in
" thee, ſhall ſee greater Things than yet thou ſeeſt. Thy Light ſhall then break
" forth as a Morning without Clouds, and thy Peace ſhall ſhine as the Sun at
" Noon-day: Then ſhall the Subſtance take place in the midſt of thee; and
" the Shadows of the Night ſhall fly before his Glory.

" TO the *2d*; That he trod the Path of Regeneration; died a Sacrifice for
" the Sins of the whole World; aſcended above all Heavens, and prepared the
" Way for all that ſhould believe and obey to the End of the World, is true:
" But that he actually waſhed us, almoſt 1700 Years before we were polluted,
" or had any known Being in the World, (which thy Words ſeem to inſinuate)
" is a Thing worth thy further Conſideration: For though they, who had been
" great Sinners in that Day, (as we have been in this, though not in the ſame
" Things) and came to a Senſe and Acknowledgement of them, were waſhed
" and purified (he does not ſay with Water, but) in the Name of the LORD
" JESUS CHRIST, and by the Spirit of the living GOD: And theſe Things we
" believe; yet unleſs we come to be actually waſhed and purified from our actual
" Sins, and the old Root of them too, by the twofold Operation of the ſame
" Spirit of Judgment and of Burnings, our Belief, though true, of their being
" waſhed and ſanctified in their Age, will not ſave us now from the Pollutions,
" Power, and Reward of our own Luſts and Corruptions. The LORD open

" thy

" thy Underſtanding by his divine Power, and ſhine therein by his pure Light, " that thou mayeſt ſee all Things as they are. ANNO 1696.

" TO the 3*d*; the plain Senſe of this is, that the great End of CHRIST's " taking upon him our Nature is, that he might thereby know how to pity our " Infirmities; and, from a Knowledge thereof ſo obtained, was moved with ſo " great Compaſſion, as to give us the Sacraments, as the great Fruits of his Love " and Tenderneſs, till he ſhould come again at the End of the World.

" THIS is a great Perverſion of the End of his Coming, and highly dero- " gates from the Glory of it; inſinuating, that he was not ſenſible of our Infirmi- " ties, nor could pity us therein, till he acquired that Knowledge by Experience; " reflecting upon his Omniſcience as GOD: For he came that we might have " Life, not only Shadows of it; and that we might have it more abundantly: He " came the ſecond Time in that Generation, according to his Promiſe, to ſave " his People from their Sins, and not in them; to ſave them from their Pollu- " tions and Corruption, by the waſhing of Regeneration, and renewing of the " Holy Ghoſt, the Spirit of Judgment and of Burning, that eternally burns, as " an Oven, againſt all Corruption, and can never be reconcil'd to Sin; and not " to eſtabliſh a Shadow only of Cleanſing. He came to finiſh Sin, to put an " End to Tranſgreſſion, and to bring in everlaſting Righteouſneſs into the Soul " of Man, where it was wanted; and not ſome Shadow of it only.

" FOR this End likewiſe was the Son of GOD made manifeſt, that he might " deſtroy the Works of the Devil, which is Sin in the Hearts of Mankind; and " not to give ſome *Signs* of it only: He came to give his Life, the quickening " Spirit, the true Bread which comes down from Heaven, to revive and preſerve " dead loſt Man; and not only, as thou imagines, to give them theſe poor pre- " tended Ordinances (in which there is no Strength) to ſtrengthen them. And " the LORD himſelf, being with his People always, according to his Promiſe, " and will be, in his own Baptiſm of the Holy Ghoſt and Fire, to the End of " the World, they need not any outward Thing to put them in mind of him: " And ſprinkling of Children, being an Antichriſtian Forgery, is not ſo much as " a pertinent Shadow of the one true Baptiſm.

" BUT if thou wilt apply thine Heart to the LORD, in Sincerity and Truth, " and take up his Croſs daily, to thy own Will and natural Deſires, and embrace " thoſe Things he makes manifeſt to thee, to be thy Duty to him, and to Man- " kind, he will make thee wiſer than thoſe who have thus taught and deceived " thee: For great is his Compaſſion and tender Regard (as I find by his Grace " made known in my Heart) towards thee at this Time.

" THAT the LORD CHRIST took a Body of the ſame Nature and Kind as " ours, and was like us in all Things, (Sin excepted) is true: But whether he be " come *in us*, is the Queſtion? Whether that Day be come in and unto us, wherein " we have known, *that he is in the Father, and the Father in him, and he in us?* " Or that we be yet ſo clouded, ſhadowed and benighted, in the God and Spirit of " this World, as not yet to have ſeen the LORD JESUS in and for ourſelves? " If not, we are Reprobates, falſly covered with a vain Profeſſion of the holy " Name of him we do not know: For every Spirit that confeſſeth that JESUS " CHRIST is come in the Fleſh, the ſame is of GOD; but every Spirit that " confeſſeth not that JESUS CHRIST is come in the Fleſh, the ſame is Anti- " chriſt.

" NOW,

ANNO 1696.

" NOW, every Antichriſtian Spirit in the World, profeſſing Chriſtianity, will " confeſs, in Words, that CHRIST is come in that bleſſed, ſingle, prepared Body, " born of the Virgin *Mary*; yet none can make this true Confeſſion, of CHRIST's " being come in the Fleſh, but ſuch only in whom the Spirit of CHRIST is re- " vealed; and have put on CHRIST, and are put on of him; and are become " Members of him, by his Life that dwells in them, as Bone of his Bone, and " Fleſh of his Fleſh; no more than any Man can call CHRIST truly LORD " but by the Holy Ghoſt; tho' to call him our LORD JESUS CHRIST, and our " Saviour, in Words, is a Thing very eaſily acquired, and common among moſt " ungodly Profeſſors, wallowing on ſtill in all Manner of Sins and Wickedneſs, " and not ſaved by him. Conſider theſe Things fully; and the LORD ſo ſhine " in upon thy Heart in Love, and reveal himſelf in thee, that thou mayeſt be " able to confeſs him before all thy Acquaintance, and the World.

" AGAIN: As to thoſe ſuppoſed Ordinances of Bread and Wine, and being " ſprinkled in the Face with Water in one's Infancy; if there was any Thing " to boaſt of in theſe, I alſo might glory, having formerly had the Adminiſtration " of both; and the former with great Preparation and Fear, but know nothing " of the latter, but by oral Tradition only, being too young then, to know now " or remember any Thing of it; nor do, or ever did, find any Effect it had to- " wards Salvation.

" AND, in reſpect to the firſt, it is true there was ſomething like a Command- " ment; for it being the Paſſover of the *Jews*, and to be ended in CHRIST, the " Subſtance, he ſaid, *This do, as often as ye do it, in remembrance of me*; not ſimply, " *This do in remembrance of me*, but, *This do, as often as ye do it, in remembrance* " *of me:* On which the Apoſtle *Paul*, in his firſt Epiſtle to the *Corinthians*, makes " this Obſervation, *That as often as they ate that Bread, and drank that Cup, they* " *ſhewed forth the Lord's Death till he came.* This ſhews that it was determi- " nable upon a certain Contingency, or within a certain Limitation of Time, *viz.* " *till he came:* And, in that Generation, he *came* the ſecond Time, without Sin " unto Salvation, in thoſe who believed and obeyed. By which Coming, this, and " all other Types, Shadows, and Figures of him, were put to an End, as to any real " Obligation from that ſeeming Commandment, or any other of typical kind.

" AND yet, in Condeſcenſion to ſome, who had believed in CHRIST, as to " his outward Coming, that he is the Meſſiah and ſent of GOD, and were yet " weak, and not come to the Experience of his Preſence in themſelves, being yet in " an intermediate State, ſome Eatings and Drinkings (I do not ſay any now in uſe) " might be continued for a time, in ſome Places; though we read of none but *Co-* " *rinth*, where they were then in a very carnal State: But that Practice did not " make it neceſſary for Ages then to come; eſpecially ſince Antichriſt hath erect- " ed his Kingdom of Darkneſs under thoſe Shadows, and forged Idols under " the Cover of them, and thereby deceived the Nations, tho' not the Elect, who " cannot be deceived: Yet that Practice in thoſe Days, after the ſpiritual Co- " ming of the LORD JESUS CHRIST, adds no more Authority for the Con- " tinuance or Perpetuity of it, than the Practice of Circumciſion, Vows, Purifi- " cations, and the like Ceremonies and Types under the Law of *Moſes*, made " theſe neceſſary, after his Coming both in the Fleſh and Spirit; ſome of which " were not only continued, for the Reaſons aforeſaid, after the Revelation of the " Spirit of CHRIST, the Holy Ghoſt, in them in that Age; but ſome of them " are continued, eſpecially in the Church and Kingdom of Antichriſt, and among

" Pro-

" Profeſſors of Chriſtianity, unto this Day, as ſtill being needful, in their Judg- ANNO 1696.
" ment.

" BREAKING Bread, and drinking Wine, was a *Jewiſh* Rite, begun in the " Time of the Captivity at *Babylon*, and continued till the Coming of CHRIST, " and uſed at the Paſſover and eating of the Paſchal Lamb; which was a Type " of CHRIST as the Lamb of GOD, the true Vine and Wine of the Kingdom, " and Antitype of that Figure; who made the Application of it immediately to " himſelf, as being the real Subſtance. And tho' he was at that Time come, " and preſent with them as born of the Virgin *Mary*, and the Meſſiah outwardly, " according to the Prophets, yet he was then ſhortly to come, or be revealed, " according to the Prophecy of *Malachi*, the laſt of the Prophets, and of *John* the " Baptiſt, who propheſied of a more excellent divine Coming and Manifeſtati- " on of the ſame CHRIST and Saviour, than that was: That is to ſay, as the " Mediator and Meſſenger of the new and ſecond Covenant, of Light and Life; " (and he is alſo that Covenant) like a Refiner's Fire, and Fuller's Soap, to ſit, " in the Hearts of Mankind, as a Refiner and Purifier of Silver; to make " Men pure, and purer than fine Gold, ſeven Times tried in the Fire; to gather " the weighty and ſolid Wheat into the Garner of GOD, to be reſerved there " for his Uſe, and of which is made the one Bread; but to burn up the Chaff " of Pollutions with Fire unquenchable, by him who is that Fire, the WORD " of GOD; who baptizeth with the Holy Ghoſt, as *John* did with Water, and " with that divine and holy Fire.

" *As often as ye eat this Bread, and drink this Cup, ye ſhew forth the Lord's* " *Death till he come.* They therefore who are, at this Day, exerciſing them- " ſelves in the Imitations of theſe Things, with their own Additions, Diminuti- " ons, and Alterations thereof, are only ſhewing forth his Death until now; where- " by they are bearing Witneſs againſt themſelves, that they are not yet come to " *know him* as the Reſurrection and Life, by his Manifeſtation *in them*; that he " is not yet revealed in them; that they are yet dead unto the Senſe of the Life " of the WORD of GOD, and alienated therefrom, through the Ignorance that is " in them, and CHRIST yet crucified in and unto them; being contented with a " Hear-ſay of him; pretending to ſerve him in eating, drinking, touching, taſting, " and handling; in Shews; in imperfect Imitations of ſome outward and typi- " cal Shadows, once in uſe in their proper Diſpenſations of Time, Place, and " People; and yet deny or neglect the great everlaſting Command and *Ordi-* " *nance* of *Love: Love one another; love your Enemies; do good to them that* " *hate you; be perfect: By this ſhall all Men know that ye are my Diſciples, if ye* " *love one another:* Of theſe they are willingly ignorant. And how little Chriſten- " dom (falſly ſo called) hath been in the Practice of theſe Things, the Heathen " World has beheld, and has ſtumbled: And how little ſhe is in the Practice of " them ſtill, let her preſent Circumſtances demonſtrate, to all who have Eyes to ſee " the Bloodſhed and Uncharity, and Ears to hear the Cries of the poor and op- " preſſed, and Hearts to lament the Miſery and Judgments now on foot, and " ſwiftly advancing upon all falſe Pretenders; who are not only to be more and " more vexed, one by the deſtroying Hands of another, but, unleſs they ſpeedi- " ly repent, and turn unto him, the divine Subſtance of all Types and Shadows, " (even to that true Light which enlighteneth every Man that cometh into the " World) they muſt ſurely taſte of the eternal Judgment of the Son of GOD, the " great Judge of the Living and of the Dead; who is now haſtening upon all " the Kindreds of the Earth.

ANNO 1696.

" *I am the Bread of Life*, ſaid the LORD JESUS CHRIST, *the living Bread*
" *which came down from Heaven. If any Man eat of this Bread, he ſhall live for*
John vi. 48. " *ever. And the Bread that I will give is my Fleſh, which I will give for the*
—— 51. " *Life of the World. Except ye eat the Fleſh of the Son of Man, and drink his*
—— 53. " *Blood, ye have no Life in you. My Fleſh is Meat indeed, and my Blood is Drink*
—— 55. " *indeed. He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in*
" *him.* Then ſaid the Hearers, *How can this Man give us his Fleſh to eat! Ma-*
—— 52. " *ny therefore of his Diſciples, when they had heard this, ſaid, This is a hard Say-*
—— 60. " *ing, who can hear it?* And, to explain his Sayings, he added, *It is the Spirit*
—— 63. " *that quickeneth, the Fleſh profiteth nothing: The Words that I ſpeak unto you,*
" *they are Spirit and Life.*

" YET, *from that Time many of his Diſciples went back and walked no more with*
—— 66. " *him:* And even the twelve Apoſtles themſelves ſeem to have been ready to ſtagger
" at his Doctrine, (ſo far above the natural Capacity of Mankind, and of the Hearers
—— 67. " at that Time) as appears by his Queſtion to them in private; *Will ye alſo go*
—— 68. " *away?* When *Peter*, recounting their Experience, replied; *Lord, to whom*
" *ſhall we go? Thou haſt the Words of eternal Life.* As it is elſewhere written;
Mat. xiii. 11. " *It is given unto you to know the Myſteries of the Kingdom of Heaven; but to*
Mark iv. 11. " *them it is not given.* And even ſo it is at this Day: It is given unto thoſe who
" are awakened out of Sleep, to walk in the Light, and in the Day of GOD,
" where there is no Night nor Shadow, and to be fed with this living Bread and
" everlaſting Subſtance; but thoſe who are aſleep, and dreaming, as in the Night,
" that they are eating and drinking, and are ſatisfied; when they awake in the
" Morning, ſhall be an hungred: And then ſhall they know, that they have
" been deluded with an empty Dream, and that real Bread is awanting unto them,
" and the true Wine of the Kingdom they have not taſted.

" *It is the Spirit that quickeneth, the Fleſh profiteth nothing.* The Fleſh, or
Heb. x. 20. " Body of CHRIST, is called the *Vail*, and profiteth nothing; and ſeeing that
" *Vail* profiteth nothing, much leſs can (I think) any *Shadow*, or *Repreſentation*
" of it, profit. And, notwithſtanding any Uſe of any Shadows, or Signs-viſible,
" in the Church of CHRIST, after his deſcending upon them in Spirit, we find
" the true Supper and divine Subſtance explained, and the Way to obtain it direct-
" ed to, by the Spirit of CHRIST, after his Glorification in Heaven; and of which
" we are, at this Day made Partakers, through the infinite Mercy of the Father
" in him; without the Uſe of any Ceremony, Sign, or Shadow; or of any other
Heb. xii. 5.— " Means than thoſe of his own directing: That is to ſay; *As many as I love I rebuke*
11. " *and chaſten; be zealous therefore and repent. Behold I ſtand at the Door and knock;*
Rev. iii. 19. " *if any Man hear my Voice, and open the Door, I will come in to him, and will*
—— 20. " *ſup with him, and he with me.* Here the Love of GOD is the firſt moving
" Cauſe, and is ſeen in the Rebukes and Chaſtiſements of his Holy Spirit, in the
" Hearts and Minds of Mankind; and we ought to ſhow our Zeal and Love
" to him, by a free and hearty Repentance, and forſaking of thoſe Things we
" are reproved for: He will then ſtand at the Door of ſuch a Heart, and call
" more plainly and powerfully there; and knock by the Hammer of his Ho-
" ly Word, which breaketh the Rock in Pieces: And whoſoever ſhall hear, be-
" lieve, and obey this Voice, and ſhall open his Heart and Door, and let in this
" divine Gueſt, ſhall ſit with him at his heavenly Table, and eat of his holy Sup-
" per, the true Bread which comes down, Day by Day, from Heaven, and ſhall
" drink of the new Wine of his Kingdom, even now in this preſent World;
" where their Peace ſhall flow as a River, and their Joy in him and the Father,
" as a mighty Stream: They ſhall eat of the hidden Manna, and Fruit of the

" Tree

" Tree of Life, which grows in the Midſt of the Paradiſe of GOD; and live " with, and in him, who was dead, and died for them, and liveth for evermore. ANNO 1696.

" AND, in all Humility, and Honour to the ſacred Name of the LORD, be " it confeſſed, I am often made Partaker of this Supper, with many Brethren " and Siſters, Children of one Father, without the Uſe of theſe Means thou " talkeſt of, and without any Self-conceitedneſs, or blaſphemous and vain Ap- " prehenſions of our own Wiſdom, or being wiſer than he; for he is the Wiſdom " of GOD, and the Power of GOD, and is made unto us Wiſdom, Righteouſ- " neſs, Sanctification and Redemption; and by him, the heavenly Subſtance, we " are led, directed, and redeemed out of all Shadows, Types, and Figures, to " ſerve GOD in Newneſs of Life; in Love to GOD, and to all Mankind: Which " Love is the one great Commandment, upon which depends all the reſt; and " which he, the LORD JESUS, the great Diſpencer of it in the Hearts of his " People, is come to fulfil in us by his Eternal Power; and we are become, and " more and more becoming, the Workmanſhip of the Father in him, unto good " Works, ſuch as pleaſe him.

" AND, without this new and living Commandment, the Obſervation of Sha- " dows, tho' once lawful, (or what Men may invent to themſelves, in Imitation " or Addition thereto, are as ſurely an Abomination to the LORD at this Day, " as the Obſervation of Things once commanded unto *Iſrael*; and, in point " of Diſpenſation, were then ſtill in Force) became as the cutting off a Dog's " Neck, and offering of Swine's Blood, becauſe of their neglecting Righteouſ- " neſs, and greater Matters of the Law.

" NOW obſerve: Every Type, or Shadow, once inſtituted, remained as an " Obligation, and in Force, until CHRIST, who is the Antitype and Subſtance " of all Types and Shadows, became that Thing to Man, which the Type did " typify or ſignify: As, when CHRIST was offered upon the Croſs, the *Jewiſh* " Offerings were ended; when he became the High Prieſt of the Soul, the *Jewiſh* " High Prieſt's Office was fully ended, *&c.* Even ſo the Paſchal Lamb, and the " breaking Bread and drinking Wine at that Feaſt, as Part of it, was fully ended, " when the true Paſchal Lamb, upon whom the Saints and Saved of the LORD " were to feed, was fully come, ſo as actually and ſpiritually to become Meat " and Drink to their enlivened Souls. And in like manner alſo, ſo ſoon as the " heavenly Body of the LORD JESUS became, experimentally, that Bread of " Life which came down from Heaven, and his Blood that new Wine of the " Kingdom, unto the Sanctified and Redeemed in that Day, the breaking of " Bread outward, and drinking Wine, fully came to an End, as to any Obligati- " on that was on any to retain the Practice of it, any more than waſhing the Feet " one of another, alſo a *Jewiſh* Rite, and a Thing not leſs, but rather much more " poſitively commanded, and with great Solemnity; and which, nevertheleſs, " hath been little in uſe in the Church of CHRIST. And, as ſaid the Apoſtle " *Paul, I ſpeak as to wiſe Men; judge ye what I ſay: The Cup of Bleſſing, which* 1 Cor. x. 16, " *we bleſs, is it not the Communion of the Blood of Chriſt? The Bread, which we* 17. " *break, is it not the Communion of the Body of Chriſt? For we, being many, are* " *one Bread, and one Body; for we are all Partakers of that* one Bread: And, " bleſſed be the Name of the LORD, ſo alſo is it now.

" GREAT hath been the Apoſtacy of Mankind from the heavenly Subſtance, " and even from the Shadow alſo; and all has become unto them as one Sha- " dow, as the dark Night and Shadow of the Earth: And great Idolatry hath

" been

ANNO 1696.

" been committed, by the Profeſſors of the Name of the LORD JESUS, there-
" in and thereby. And, even at this Day, great is the Apoſtacy from the true
" Subſtance, and Superſtition committed and reigning in the Imitation of this
" Shadow, whilſt the living Subſtance is ſtill neglected and decried.

" I SOUGHT the LORD in this Ordinance, as thou, miſtaking, calls it, but
" found him not therein; but, in a Day of deep Diſtreſs, and Hour of bitter Af-
" fliction, when Hell opened her Mouth, and eternal Death ſtood ready to de-
" vour; when Terrors unſpeakable laid hold on my Soul amazed, and ſuddenly
" arreſted for a Debt I could not number or pay, and grim Deſpair encompaſſed
" me round about; then cried I unto the living LORD with exceeding Lamen-
" tation, from the Depth of Affliction, and in true Reſignation to his holy Will,
" and his Mercy ſprang in as the Dawning of the Morning.

" THE Day dawning, the Night retires; and the Subſtance come, the Shadow
" vaniſhes. My dear, though unknown Friend, when the beloved of thy Soul ap-
" pears, (if the World, and the Things, and Friendſhip and Glory of it, be not thy
" Beloved) thou wilt not then mind his Picture, if it were his Picture; nor mind
" his Shadow, though he had even ſaid, Look upon this till I come. 'Tis true,
" thou wilt not then contemn his Picture when he is with thee: No more do I;
" but have a due Eſteem for all he hath commanded, in their Times, Diſpenſa-
" tions, and Ends: Nor do I lightly eſteem thoſe who uſe that in Imitation, with
" a good Intent and ſincere Mind, but pity that they are come no nearer the
" Kingdom; which, though at hand ſeventeen hundred Years ago, is not yet
" come unto thoſe who are ſet down contented under the Shade of Night, and
" dreaming of Things of which they have no Knowledge or Enjoyment.

" NOW, go into the Sun-ſhine, and turn thy Face towards the Sun, and the
" Shadow will be behind thee; but turn thy Back on the Sun, and the Shadow
" will be before thee; and the more thou followeſt it, the more it will fly thee;
" and the more thou goeſt after it, the further from the Sun: And this is the
" State of apoſtatized Chriſtendom at this Day, and hath been for many Ages.

" THE Kingdom of Heaven is within, and ſtands not in eating and drinking,
" nor comes with outward Obſervation, but in Righteouſneſs and Peace, and in
" Joy in the Holy Ghoſt; to which the only true and living God, through the
" inward Revelation of his eternal Son, the LORD JESUS CHRIST, bring thy
" precious Soul: And that is the only Thing that can truly ſatisfy, where the Soul
" is alive by the Breath of Life from GOD, and hungry and thirſty indeed;
" though I am willing thus to take a little Pains for thy preſent Information.

" *4thly*, AND now as to Baptiſm: To *John* the Baptiſt, who was the imme-
" diate Fore-runner of CHRIST, came the Word of GOD in the Wilderneſs,
Luke iii. 2. " commanding him to preach Repentance to the *Jews*, to whom alone he was ſent,
Mat. iii. 1. " and to proclaim the Kingdom of Heaven to be then at hand; and to baptize
" the People in Water, directing them to believe in him who was to come after
" him, who was CHRIST the LORD, then among them, though not known at
" that Time to be the Meſſiah, either by *John* himſelf, or any other: But *John*
" declared that he baptized with Water, and that after him was to come one
" more worthy and powerful than he, who ſhould baptiſe them with the Holy
John iii. 30. " Spirit and Fire; and that *John* muſt *decreaſe*, and CHRIST *increaſe*.

" AND when the LORD JESUS CHRIST did appear, he likewiſe preached Re-

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ANNO 1696.

" pentance; as alſo did his Diſciples, who baptized with the ſame Water Bap-
" tiſm that *John* did, and at the ſame Time, but not in the Name of one to
" come; teſtifying that JESUS is the Meſſiah, ſent of GOD unto *Iſrael*. And
" the Diſciples of CHRIST, being thus in the Practice of Water Baptiſm, co- John iv. 1.
" temporary with *John*, and the LORD CHRIST preſent with them, they con-
" tinued in that Practice till after his Reſurrection; and then he declared and
" eſtabliſhed his own proper Baptiſm, ſo foretold by *John* as aforeſaid, ſaying,
" *Repentance and Remiſſion of Sins muſt be preached in his Name unto all Nations,* Luke xxiv. 47
" *beginning at Jeruſalem. And ye ſhall be Witneſſes unto me,* ſaid he, *in Jeruſalem,* Acts i. 8.
" *in Samaria, in all the Countries round about, and to the uttermoſt Parts of the*
" *Earth. All Power in Heaven and in Earth is given unto me; go ye therefore,* Mat. xxviii.
" *teach all Nations, baptizing them into the Name of the Father, Son, and Holy Ghoſt;* 18, 19, 20.
" *teaching them all Things whatſoever I have commanded you; and lo I am with you*
" *always, even unto the End of the World.* And, to explain what he had thus
" ſaid, he further added, *Go into all the Earth, and preach the Goſpel unto every* Mark xvi. 15,
" *Creature. He that believeth, and is baptized, ſhall be ſaved; but he that belie-* 16.
" *veth not, ſhall be damned. And, behold, I ſend the Promiſe of my Father upon you;* Luke xxiv. 49
" *but tarry ye at Jeruſalem till ye are endowed with Power from on high: But ye* Acts i. 8.
" *ſhall have Power, after the Holy Ghoſt is come upon you; for John truly baptized* — — 4, 5.
" *with Water, but ye ſhall be baptized with the Holy Ghoſt not many Days hence.*

" BY all which Scriptures it is clear, that *John* baptized with Water only;
" that the Diſciples of CHRIST, in his Preſence, baptized with the ſame, and at
" the ſame Time; that *John* had foretold them of the Baptiſm of the Holy
" Spirit, to be adminiſter'd by CHRIST; and that CHRIST declared and ap-
" pointed the Baptiſm of the Spirit, and not any Water Baptiſm, where he com-
" manded them to *teach all Nations, baptizing them,* &c. And as the Terms of Mat. xxviii.
" their Miſſion were *into the Name of the Father, Son, and Holy Ghoſt,* whenever 19.
" any Water was uſed, of which we have few Inſtances, after the Coming of the
" Holy Spirit, it was not in the Name of the Father, Son and Holy Ghoſt, as from
" that Text, but only in the Name of the LORD JESUS; which demonſtrates
" it was *John*'s Baptiſm, and from no new Command, but only the Continuance
" of the Practice of Water Baptiſm they had been in during his Time, before the
" Commencement of the Baptiſm of the Holy Spirit, which initiates into the
" divine Nature.

" AND when the Churches became able to bear the Myſtery and Spirituality
" of the true Baptiſm, the Apoſtle declared, that *there is one Lord, one Faith, and* Eph. iv. 5.
" *one Baptiſm. For by one Spirit are we all baptized into one Body; the Church,* 1 Cor. xii. 13.
" *which is his Body, the Fulneſs of him who filleth all in all.* And as *John* ſaid Eph. i. 22, 23
" of his Baptiſm, *I muſt decreaſe*; and of CHRIST's Baptiſm, *He muſt increaſe:* John iii. 30.
" and that which decreaſeth gradually comes to an End, ſo Water Baptiſm came
" to an End many Ages ago; when the Church of *Rome*, by her own Wiſdom
" and Authority, which is from beneath, without any Inſtitution of CHRIST,
" and being ignorant of the Baptiſm of the Holy Spirit, invented and impoſed
" Rantiſm, or ſprinkling of Infants, inſtead of the Baptiſm of CHRIST, from
" which they are departed; and between which there is no Reſemblance.

" AND as the Baptiſm of CHRIST muſt increaſe, without any determinate
" Time of being full; ſo that which increaſeth indefinitely, never endeth. The
" Baptiſm of CHRIST is an Initiation into, or Beginning of the Manifeſtation of
" his Power and Kingdom in the Mind of Man; which Kingdom is not of this
" World, nor does it ſtand in any of the Elements or Powers of it, but is his eter-
" nal Power manifeſted in Men: And as we began to know this Baptiſm, we be- Rom. vi. 3, 4.

ANNO 1696.

" gan to die to the World, and to all the Vain-glory and Evils of it, and be-
" came hated and perſecuted of thoſe who are after the Fleſh, and are not yet
" thus baptized or born of the Spirit, but remain in the Nature and Spirit of
" this World: Yet we are, by Grace, made able to ſuffer all Things, for the
" Sake of him who hath loved us, and into whoſe Name and Nature we were
" baptized by him.

" AND as to thy Notion, that as CHRIST was baptized with Water by *John*,
" ſo muſt we alſo be baptized with the ſame, by his Example: This is not a juſt
" Conſequence, but a common Fallacy, invented by the Letter-mongers and
" Hirelings; who pervert the Holy Scriptures for worldly Wealth, Power and
" Honour, though to their own Deſtruction, and Ruin alſo of many other Souls:
" For as CHRIST, being born after the Fleſh among the *Jews*, ſubmitted to the
Exod. xxix. 4. " Law of *Moſes*, and was circumciſed, and had Offerings offered for him as others
" had, that he might fulfil all the Righteouſneſs of the Law, and end it; ſo he
" was likewiſe baptized of *John*, to fulfil the Righteouſneſs of that Diſpenſation
" alſo; that all Righteouſneſs, being fulfilled and concenter'd in him, he might
" become Righteouſneſs, and the Diſpencer of it to them that believe, through
Iſa. ix. 6. " all Generations: As it is written, *Unto us a Child is born, unto us a Son is given,*
" *and the Government ſhall be upon his Shoulders; and his Name ſhall be called Won-*
" *derful, Counſellor, the mighty God, the everlaſting Father,* [*the Lord our Righte-*
Jer. xxiii. 6. Iſa. ix. 7. " *ouſneſs*] *the Prince of Peace. Of the Increaſe of his Government and Peace there*
1 Cor. i. 30. " *ſhall be no End. Who of God is made unto us Wiſdom, Righteouſneſs, Sanctifica-*
Col. ii. 9, 10, 11, 12. " *tion, and Redemption; for in him dwelleth all the Fulneſs of the God-head bodily.*
" *And ye are compleat in him, which is the Head of all Principality and Power.*
" *In whom alſo ye are circumciſed, with the Circumciſion made without Hands, in*
" *putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt: Buried*
" *with him in Baptiſm, wherein alſo ye are riſen with him, through the Faith of the*
" *Operation of God, who hath raiſed him from the dead,* &c. *Blotting out the Hand-*
Col. ii. 14. " *writing of Ordinances that was againſt us,* &c. *Let no Man therefore judge you*
— — 16. " *in Meat or in Drink, or in reſpect of an Holy-day, or of the New Moon, or of*
" *the Sabbath-days; which are a Shadow of Things to come; but the Body is of*
— — 17. " *Chriſt,* &c. *Wherefore, if ye be dead with Chriſt from the Rudiments of the World,*
— — 20. " *why, as though living in the World, are ye ſubject to Ordinances,* &c.

" NOW, obſerve from this Doctrine, that Circumciſion, Baptiſm, (with Water)
" and all religious Ceremonies, reſpecting any Thing that may be eat, or drank, or
" Holy-days, or New Moons, or Sabbath-days, and all ſuch like Ordinances,
" are here ended and fulfilled in the LORD CHRIST, the ever-living and perdu-
" rable Subſtance: So that neither Circumciſion, nor Uncircumciſion, Baptiſm
" with Water, or no ſuch Baptiſm, availeth any Thing, but a new Creature;
" born of him, the WORD OF LIFE, and compleat in him, who is the Perfecti-
" on of Beauty, and Head of all Principality and Power: So that if we have
" CHRIST we have all, and without him there is nothing at all in Religion.

" To the *fifth* I anſwer, That this is a Miſapplication of the Scripture ſug-
Rev. xxii. 18, 19. " geſted in the Expreſſion; for the Words are theſe, *I teſtify unto every Man*
" *that heareth the Words of the Prophecy of this Book, if any Man ſhall add unto*
" *theſe Things, God ſhall add unto him the Plagues that are written in this Book:*
" *And if any Man ſhall take away from the Words of the Book of this Prophecy,*
" *God ſhall take away his Part out of the Book of Life, and out of the holy City,* &c.
" Thus it is teſtified by the Holy Spirit; and the Penalty here is great indeed,
" (and ſo is thy Accuſation and Charge) but it is upon thoſe who hear the Words

" of

ANNO 1696.

" of the Prophecy of that Book, and ſhall add to, or take away from the Words " of that Book. We are not guilty of this Charge, of adding any Thing " to that Prophecy, or taking any Thing from it, or of doing ſo to any other " Part of the Holy Scriptures; and ſo not liable to this Curſe, or Penalty: " But ſince Actions, importing an Addition of any Thing to the Chriſtian " Faith and Religion, as an Ordinance of CHRIST, which is not ſo; or ſup- " preſſing any Thing as an Error, which is no Error, can be no leſs within the " Meaning of this Scripture, in the Nature of Things, than adding or taking " away of Words: Then theſe are deeply guilty, who have detained many ty- " pical Things ended by the Coming of CHRIST, and invented and added to Re- " ligion ſprinkling of Infants, with many impertinent, ſuperſtitious, and idola- " trous Things, never commanded or ordained of CHRIST; but forged in their " own Imaginations, and impoſed upon the Profeſſors of the Faith of CHRIST " as his *Ordinances*, by the Violence of grievous Antichriſtian Perſecutions and " Murders, by Fire, Sword, and Gallows, and all manner of cruel and inhuman " Tortures and Torments: And have detained and taken away the Uſe of all " the Holy Scriptures from the People, to whom, as Chriſtians, they belong. " Then do thou make haſte from among them, leſt the Curſe, thou art beſtow- " ing ſo blindly upon the Innocent, fall upon thy own Head among thoſe guilty " Sinners; who are not Citizens of the *New Jeruſalem*, the holy City of GOD, " but of *Babel*.

" THE LORD open their Eyes to ſee, and give them Hearts to underſtand, " and Power to come out of all their Inventions, to the great Baptizer and Feeder " of Souls; that they may be ſaved from Corruption, and enter thoſe Manſions, " where there is no Want, and where no unclean Thing can come. And the " LORD bleſs thee, my unknown Friend, with the Knowledge of his Love, and " with a right Underſtanding in all Things.

" TO the *ſixth* and *ſeventh*: This likewiſe is a manifeſt wreſting and Miſap- " plication of the Holy Scripture, alluded to in this Place; for the LORD JESUS " was not then ſpeaking of any Thing called Sacraments, as Commandments of " GOD, but of the moral Commandments in the Law of *Moſes*: And I know, Mat. v. 19. " that while we are breaking the Commandments of GOD, we cannot rejoice in " his Love; but, in that State of Diſobedience, are under his Wrath and Reproof: " But haſt thou ſeen me break any of the Commandments of GOD? What I " wrote in that Letter of the Love of GOD, was in Truth and Righteouſneſs, " as it then was manifeſt in my Soul by the LORD JESUS CHRIST; and what- " ever it may be accounted of by ſuch as know him not, yet I know it is not " accounted an Offence before the LORD, to tell of his Goodneſs, but a Duty in Pſal. xcviii. 1. " all them that are mercifully favoured with the Enjoyment of it, when thereunto " called by its own Virtue: Nor does the LORD, the great Judge of the World, " at any Time charge me with the Breach of any of his Commands, either for " diſuſing the Bread and Wine of the Prieſts, or their Rantiſm, which the LORD " never ſent them to adminiſter; nor the Pope's Bread, or his Rantiſm, and " other Impertinences, which the LORD never commanded.

" AND who are they that are thus ſaying, but doing the contrary? If thou knoweſt " of any that are breaking the Moral Commands of GOD, or the new and living " Command of the LORD JESUS, the Son of GOD, daily; and teaching Men " ſo, either by Example of a ſinful Converſation, or by pleading and wrangling, John xiii. 34, 35. " in Words, for a Neceſſity of it for Term of Life; loving GOD with Lip-love 1 Cor. i. 20. " only, and ſerving him only with Tongue-ſervice; thou mayeſt, if free thy ſelf, Iſa. xxix. 13, 14.

" re-

ANNO 1696.

" reprove ſuch as Mockers of GOD; but accuſe not the Brethren, in whom is
" revealed the eternal Commandment, leſt thou offend the Father, and the Judge
" reprove thee in thy own Boſom; but believe in, and follow and obey the Light
" and Life of the Son of GOD, in the way of Regeneration, if ever thou thyſelf
" expects to enter his Kingdom; which thou ſhalt never ſee in any Invention of
" the Children of Men.

John xiii. 34, 35. John xii. 36. — iii. 3.

" TO the *eighth:* Where doſt thou read, or what Experience haſt thou, that
" theſe pretended Sacraments are *Means to obtain the Love or Grace of God? The*
" *Grace of God, that bringeth Salvation, hath appeared unto all Men, through the*
" *Lord Jeſus Chriſt*; and conſequently to Millions, even the greateſt Part of all
" Mankind, who never heard of thoſe ſuppoſed *Ordinances. Their Sound is gone*
" *into all the Earth, and their Words unto the End of the World:* All have heard,
" but all have not believed or obeyed. And he, by whom this univerſal Grace is
" come upon all Men, in order to heal the univerſal Diſeaſe, is the elect Seed of
" GOD, and Covenant with the Nations; even that *true Light, which lighteth*
" *every Man that cometh into the World*; and is *ordained of God to be Judge of*
" *Quick and Dead:* By whom in no ways am I condemned for neglecting theſe
" thy *Ordinances* as Means of his Love; but, by the Mercy of the Father thro'
" him, do enjoy it, at Times when it pleaſeth him, without any other Means
" than his own free Will and Goodneſs.

Tit. ii. 11. — iii. 4, 5, 6. John i. 14, 16, 17. Rom. x. 18, 19. 2 Theſſ. iii 2. Iſa. xlii. 1, 6. John i. 9. Acts x. 42. Mic. vii. 8. John iii. 19, 20, 21. — viii. 12. — xii. 35, 36, 46.

" TO the *ninth:* Time was when I was ſeeking the Living among the Dead,
" and the Way to GOD and his Kingdom among the Lo-heres and Lo-theres of
" the Times; who were ſeverally ſaying, Lo here, in our Liturgy and Ordi-
" nances; Lo there, in our Directory, and the like Ordinances, as we adminiſter
" them; Lo, in the Pools and Ponds with us, as we perform with a nicer Imi-
" tation; and behold yonder, in the Maſs, and Glory, and Pomp of the World,
" in the great Wilderneſs of Antichriſtian Ordinances of human Invention: But
" within is the Kingdom, and there I have found it, through the Voice of him
" who ſpeaketh from Heaven; and there is made known the Way, and I deſire
" to walk on in him who is the Way, Truth, Light, Life, and Love, and leads
" to the GOD of Love; to whom be Renown, Dominion, and Glory, for ever
" and ever.

Luke xxiv. 5. — xvii. 21. John xiv. 6. 1 John iv. 8.

" TO the *tenth:* The Scripture ſaith, *The Things of God knoweth no Man,*
" *but the Spirit of God, and God hath revealed them by his Spirit*; *for the Spirit*
" (not the Reaſon of Man) *ſearcheth all Things, yea, the deep Things of God.*
" *By Wiſdom the World knows not God, nor does the natural Man receive the Things*
" *of the Spirit of God: for they are Fooliſhneſs to him; neither can he know them,*
" *becauſe they are ſpiritually diſcerned:* But in the LORD JESUS, the Word of
" GOD, *are hid all the Treaſures of Wiſdom and Knowledge*; by whoſe Breath of
" divine Life (not by Reaſon) is Underſtanding given, and the Scriptures opened.

1 Cor. ii. 10, 11, 12. — i. 21. Col. ii. 3.

" *None knows the Father but the Son, and to whomſoever the Son will reveal*
" *him*; *and none can come to the Son unleſs the Father draw him.* Men, by their
" reaſoning about the Things of GOD, in a natural State, ignorant of GOD,
" have made the Goſpel, to themſelves, of no effect, as the *Jews* did the Law,
" by their Tradition.

Mat. xi. 27.

" WHILST I remained reaſoning with Fleſh and Blood, I had no true Peace
" or Knowledge of GOD; but when it pleaſed him to reveal the Life of his Son
" *in me*, then I denied myſelf, and the World, with all the vain Pleaſures and
" Glory

ANNO 1696.

" Glory of it, and likewiſe my own Wiſdom, and to the World became as a Fool, " that from thenceforth I might be Partaker of that Wiſdom and Knowledge " diſpenſed by him, who is the Fountain and Diſpenſer of all true Wiſdom, Know- " ledge and Underſtanding; by the Opening and Manifeſtation of whoſe Holy " Spirit, the Scriptures were given forth of old; and the Matters therein con- " tained, being Things of GOD, are rightly to be underſtood, and truly known, " only by the Openings and In-ſhinings of the Light of the ſame divine Word, " by which, at firſt, they were dictated, or the Matters therein treated of, made " known.

" AND upon this WORD have I ever depended ſince I was favoured with the " Knowledge of GOD, and not upon my own Reaſon as a Man only; nor upon " any ſuppoſed natural Parts or Acquirements, which, by themſelves, ought not " to intermeddle with the Things of GOD, how pregnant ſoever they may be.

" AND now, dear Friend, know, that I am not a Contemner of the Holy " Scriptures, but do love them, and have ſearched them from my Youth, and have " often been much comforted, and my Heart has often glowed within me, whilſt " the bleſſed and holy Spirit of CHRIST, which was in the Prophets and Apoſtles, " brought the Scriptures to my Remembrance, and opened the Myſteries there- " of in me: And therefore, to the WORD of GOD, which the noble *Bereans* " received with all Readineſs of Mind before they ſearched the Scriptures, do I " refer thee; even to the ingrafted Word, which is able to ſave thy Soul, if thou " believeſt therein; that, by the Light and Power of it, thou mayeſt read and " underſtand, and have the Scriptures (as well the divine Law of GOD written " in thy Heart, as the Letter of the Book) opened unto thee: And then ſhalt " thou know the Reaſon of my Diſuſe of theſe ſuppoſed *Ordinances*; till which, " all that can be ſaid by Man is not able to inform thy Underſtanding to the full: " But, in a plain Aſſertion of the innocent Truth, theſe Shadows are not of GOD, " as they now ſtand and are uſed; and, being come to the immortal Subſtance, " I have no need of them; but have the Authority of the LORD and Giver of " Life, and the Enjoyment of the divine and everlaſting *Subſtance*, for leaving " them behind.

" 11*th*, THE Enemy of Man having deceived him, under Pretence of a Friend, " and wrought Sin and Iniquity in his Heart, and thereby defiled him, and ob- " tained a Place in his Heart, the Son of GOD, through the Love and Mercy " of the Father, is made manifeſt there, to diſcover unto Man the Works of the " Devil, and to deſtroy them; and to create Man a-new in the Image of GOD, " in Righteouſneſs and Holineſs, and to bring forth in him a new Life: And Man, " being thus the perfect Workmanſhip of the Almighty, created a-new unto " good Works by JESUS CHRIST, his Thoughts, Words, Actions, and De- " portment, are changed: And as it was natural, whilſt in his firſt State in this " Life, to think, do, and ſpeak Evil; ſo, in his new Nature, being born of the " Spirit, it is natural to him to think righteouſly, ſpeak Truth without Guile, " and do Good unto all Men, and no Evil, in Thought, Word, or Action.

" AND tho' the LORD JESUS cloſed his Sermon upon the Mount with theſe " Words, *Be ye therefore perfect, even as your Father which is in Heaven is perfect*; " yet it was not by the Letter of the Book only that I was firſt induced to be- " lieve this Doctrine of ſinleſs Perfection in this Life, but by the Revelation of " JESUS CHRIST, as he is the Wiſdom and Power of GOD, who condemns

Mat. v. 48. Eph. iv. 13. Col. i. 28. Rom. vi. 10, 11, 17, 18, 20, 22, — viii. 2, 3, &c.

ANNO 1696. " Sin in Mankind; and, by the manifeſt Operation of his Power within, con-
" demns the Man of Sin, caſts him out, and ſpoils his Goods.

" AND though we have many Temptations, from time to time, to ſtrive againſt,
Ja. iv. 7, &c. " we find Power in the Spirit of CHRIST whereby to reſiſt and overcome them:
" For it is not we alone that ſtrive or reſiſt the Evil, but firſt the Spirit of CHRIST
" in us is lifted up as a Standard and Enſign againſt the Enemy, and then we,
" through him, become as Co-workers in effecting our own Salvation, by conti-
" nuing in Faith, and Obedience in well-doing.

" IF thou conſiders only thy own Weakneſs and Infirmities, as in the Nature
" and Properties of the Firſt *Adam* in the Fall, in whom all die, thou wilt hardly
" believe the Liberty of the Sons of GOD; but, coming to the revealed Power of
" CHRIST, the Second *Adam*, the quickening Spirit, in whom all are made alive,
" thou wilt not only believe, but, through Faithfulneſs to his Power, which work-
" eth in thee againſt all Sin, may come to attain that Perfection of Righteouſneſs
" and Holineſs which thou canſt not now conceive.

" AND tho' we are tempted as he was tempted, but ſinned not, yet if we
" do not yield, we are not charged: For it is no Sin to be tempted; but to
" conſent, and enter into the Temptation, is Sin. And how ſhould we know
" the Power of the Grace of GOD, or what Degree of Virtue we have thereby
" attained, if we were not tempted? And how ſhould we diſtinguiſh the Voice
" of the Tempter, if we knew not the Voice of the Word of Life? But as GOD
" tempteth no Man, nor is himſelf tempted of Evil; ſo he ſuffers not any of his
" Children, Son or Daughter, to be tried ſo as not to eſcape the Evil, if they
" adhere to his Grace.

" BY a ſinleſs State in this Life, we do not mean ſuch a Degree wherein it
" is not poſſible for us to commit Sin; but ſuch a Stability in CHRIST, in
" whom there is no Sin, that we may reſiſt all the Temptations we meet with,
" after our old Sins, in Time of Ignorance, are pardoned, by Faith in the Blood
" of CHRIST, and our whole Man ſanctified, juſtified, and ſtrengthened, by
" his Power remaining in us, againſt the old Adverſary; who ſtill ſeeks to regain,
" by his Subtility, his old Place in us as before, by means of any Paſſion or Af-
" fection unmortified or unſubdued.

John viii. 24. " CHRIST ſaid to the *Jews* who did not believe, *If ye believe not that I am*
21. " *he, ye ſhall die in your Sins. Whither I go, ye cannot come.* And again, to
—— 31. " thoſe who did believe, *If ye continue in my Word, then are ye my Diſciples in-*
—— 32. " *deed. And ye ſhall know the Truth, and the Truth ſhall make you free. And if*
" *the* Truth *make you free, then are you free indeed.* In this they did not under-
—— 33. " ſtand him, as appears by their Anſwer. They thought he had meant ſome
— 34, 36. " outward Freedom; but he intended their Freedom from Sin, which is a greater
" Deliverance than out of *Egyptian* Bondage.

" BY this it appears, that if we die in our Sins, we cannot enter the Kingdom
" of Heaven. There is then great Need that we come to him in Time, who
Mat. i. 21. " alone is able to ſave us: As it is written, *He ſhall ſave his People from their*
" *Sins*; but not in them.

" THE more we obey the Diſcoveries and Leadings of the Spirit of Truth,
" the more he ſets us free; and the more we are Co-workers with CHRIST,

" the

ANNO 1696.

" the more perfect we are. And many Things, which have formerly been " Temptations to us, being overcome by Faith in his Grace, given by the " Word of Faith working in our Hearts by Love, are now no Temptations at " all; ſo that the Work becomes eaſier by Degrees. And I know the LORD " is able to carry on his own Work, when, and how, and to what Degree it " pleaſeth him. And if the Creature reſiſts him not, and quenches not the Holy " Spirit, by wilful or known ſinning againſt him, his Work of Perfection, as " all his Works are perfect, can never fail.

" THEY who are GOD's Workmanſhip in his Son, are perfect, ſo far as he " hath wrought; and they who have given way, and been Co-workers with " Satan, ſo far are imperfect. If then Satan, who is a Creature, was able, thro' " the ſubtile working of his Power and Cunning, which is finite, to deprave in- " nocent Man, and betray him into Sin and Death; much more is GOD, the " Creator of all Things, by his infinite Power and Wiſdom, revealed in Man, " through JESUS CHRIST, able to reſtore Mankind to his firſt Innocence " and Image of GOD, in Righteouſneſs and perfect Holineſs, to diſſolve the " Chains of Death, and fix him for ever in the Bounds of eternal Love, Light, " and Glory; where no Darkneſs, nor Temptation, nor Defilement, can ap- " proach, nor any Fear of falling, can appear for evermore.

" Oh, my unknown Friend! great is the Myſtery of the Redemption of poor " loſt Man, who, thro' his Ignorance of the Almightineſs of GOD's ſaving Arm, " is ready to prefix Limits and Bounds to the immenſe GOD; whoſe Wiſdom " is paſt finding out, and incomparably tranſcends all the Imaginations of the " Thoughts of every Creature, Men and Angels, fallen, unfallen, and reſtored.

" I COULD tell thee many Things, but thou art not in a Condition to hear " them; and had much rather thou ſhould come to the Knowledge of that " Power, which makes perfect, than write many Things to thee concerning it; " which, in the State thou art in, might prove a Stumbling-block, inſtead of " Aſſiſtance, to thee.

" BUT tho' it was not the Holy Scriptures that firſt induced me to believe " this Doctrine; yet I have met with many Paſſages therein ſince, which fully " prove it, ſome of which I have before pointed at herein. The great End of " the Coming of the Son of GOD, being to ſave Mankind from the Power of " Sin, the Cauſe of eternal Death, and Separation from GOD; and that Sin be- " ing removed, with all its evil Effects, which ſtood as a Partition-wall, Man " might again have preſent Fellowſhip, in meaſure, with the LORD, and walk " with him in Newneſs of Life, and finally be crowned with unſpeakable Glory.

" GOD is Light, Sin is Darkneſs, and betwixt theſe two there can be no " Fellowſhip: But Sin being pardoned, (as declared) by Faith in the Blood of " CHRIST, and the Root thereof done away and deſtroy'd, by the Manifeſta- " tion of his Holy Spirit, then Men come to dwell in CHRIST, as he dwells in " the Father; and ſo they have true Knowledge of, and Fellowſhip with the " Father and the Son, and with one another in him, who is Light, in whom " there is no Sin, nor Darkneſs, nor Shadow at all: Which Knowledge and " Fellowſhip is greatly a-wanting among the Profeſſors of CHRIST, in this con- " fuſed Age of the World.

" AS to that Paſſage thou alludes to in an Epiſtle of *John*, where it is ſaid,

" *If*

ANNO 1696.

" *If we ſay that we have no Sin, we deceive ourſelves, and the Truth is not in*
" *us. If we ſay, that* we have not ſinned, *we make him a Liar, and his Word*
1 John i. 8. " *is not in us.* The Context proves the contrary to thy Intention: For in the
—— 10. " ſeventh Verſe he ſaith, that *if we walk in the Light, as he is in the Light, we*
" *have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son* cleanſeth
1 John i. 9. " us from all Sin. And again, *If we confeſs our Sins, he is faithful and juſt to*
" *forgive us our Sins, and to* cleanſe us from all Unrighteouſneſs.

" THE *Jews* were a People who built much on the Works of their Law,
Phil. iii. 5, 6. " thinking themſelves blameleſs in a ſtrict Performance of them; as *Paul* was, *cir-*
" *cumciſed the eighth Day*, &c. *touching the Righteouſneſs which is in the Law,*
" *blameleſs.* And it ſeems, by the Tenor of the Apoſtle *John*'s Epiſtle, ſome
" ſuch there were among the Diſciples, at that Time, who were not come
" rightly to ſee that they were, or had been, Sinners; and ſo could not ſee
" the true Reaſon of the Coming of CHRIST, to make them righteous and
" juſt, by his inward Work; which could not be till they came to a real Sight
" of their own ſinful and degenerate State; and that all the Works of their Law,
" which they could work in that natural State, were but as an unclean Thing.
" And that Apoſtle, having laboured to convince them, firſt, that they had
" ſinned, and were Sinners, notwithſtanding their legal Performances, how
" ſtrictly or exactly ſoever obſerv'd, and tho' as to theſe they might be blame-
" leſs; he then proceeds to preach perfect Redemption and Salvation by
" JESUS CHRIST, eſpecially by his inward Workings and Teachings in their
Acts iv. 27. " Minds, figuratively termed anointing; as it is written concerning himſelf,
Chap. x. 38. " ſimply conſidered as Man, *That God anointed Jeſus of Nazareth with the Holy*
" *Ghoſt.*

" AND what Man ever more fully preached the Doctrine of Perfection in this
" Life, or ſpake of higher Attainments here, than this Apoſtle doth in that
1 John iii. 9. " Epiſtle! where he ſaith, *Whoſoever is born of God, doth not commit Sin: For*
Chap. v. 4, " *his Seed* (that is, the Word of GOD) *remaineth in him; and he cannot ſin, be-*
— 18. " *cauſe he is born of God.* Again, *I have written unto you, young Men, becauſe*
1 John ii. 13, " *you are ſtrong, and the Word of God abideth in you, and ye have overcome the*
14. " *wicked one:* And their *Fellowſhip was with the Father and the Son*, in the
— i. 3. " pure Light, where no Sin can come: And the Apoſtles were not only there
" themſelves, but were labouring, in the Spirit and Power of CHRIST, to bring
" thoſe to whom they preached and wrote, to the ſame State and Fellowſhip.

" AND, though what I have already ſaid to this 12th Head here, and to the
" former, might be a ſufficient Anſwer to the Extent of thy Meaning therein;
" yet, being zealous for thy Convincement of the Truth, and Converſion to GOD,
" I ſhall proceed farther, and add, that I obſerve, that the Children of the Fleſh,
" and of this World, Champions for Sin, and the Kingdom and Rule of Satan,
" both by Word and Practice, commonly wreſt ſeveral particular Scriptures, to
" ſupport themſelves, and one another, in Sin, to the End of their Days, to their
" final Deſtruction: Such as this Expreſſion of the Apoſtle *John*, already
1 John i. 8. " noted, that *if we ſay we have no Sin, we deceive ourſelves, and the Truth is*
Rom. vii. 15, " *not in us*; and where the Apoſtle *Paul* ſaith, *That which I do I allow not*;
24, 25. " *for what I would that do I not, but what I hate, that do I. O wretched Man*
" *that I am, who ſhall deliver me from this Body of Death!* From theſe Scriptures
" ſome ungodly Men perverſly contend, that thoſe Apoſtles, and conſequently
" all the primitive Chriſtians, were ſtill Sinners at the Times of writing thoſe
" Scriptures, and continued in Sin during Life; upon a falſe Suppoſition, that

" all

ANNO 1696.

" all Mankind are under an unavoidable Neceſſity, from the Weakneſs of Na-
" ture and Conſtitution, ſo to continue to the End of this Life; which I oppoſe,
" and ſay, That as the Apoſtles, as well as others, *had been Sinners*, before they
" believed in CHRIST and were converted; ſo it was common with them to uſe
" that condeſcending Way of Expreſſion, in Terms once applicable to them-
" ſelves as well as to others: As where the Apoſtle *James* alſo ſaith, *The Tongue* Ja. iii. 8, 9.
" *can no Man tame; it is an unruly Evil, full of deadly Poiſon: Therewith bleſs*
" *we God, even the Father; and therewith curſe we Men:* Whereas, at that Time,
" this Apoſtle was not a Curſer of Men, if ever he had ſo been: No more were
" the Apoſtles *John* and *Paul* then Sinners; but had known, not only Forgiveneſs
" through Faith in the Blood of CHRIST, but alſo a Sanctification and cleanſing
" from all Unrighteouſneſs and Sin, by *the Waſhing of Regeneration, and renewing*
" *of the Holy Ghoſt*; and, as thou thyſelf haſt expreſſed the Thing in the thir-
" teenth Paragraph, or Head, but without Knowledge, *viz. By the working of*
" *the Holy Spirit in their Hearts.*

" AND thou mayſt ſee, that *John* writes, in that Epiſtle, to three different
" States in the Church at that Time, and the ſame Diverſity continues ſtill: *To* 1 John ii. 1,
" *little Children* in Religion, tho' they might be Men in Nature, that they ſhould 12, 13, 14.
" not ſin: For he knew Children in the Faith were yet weak, and might offend
" and fall; but if they ſhould, he inſtructed them how they might riſe again, thro'
" the Mercy of GOD in JESUS CHRIST, declared unto all Men, by the Blood
" of his Croſs ſhed once for all:---*To young Men* in the Faith, that they ſhould not
" ſin: Why? Becauſe they were ſtrong, and eſtabliſhed in the Faith and Word
" of Life, and had already thereby overcome the wicked One, with all his Temp-
" tations; being begotten and born of GOD, and become his Children, tho' once
" merely the Children of *Adam*, and of this World:---And *to Fathers* in CHRIST, — v. 4, 18.
" and in the Church of GOD, who were come to a more full and mature Know-
" ledge of GOD and CHRIST, revealed in them as a Light, without the leaſt — i. 5, 6.
" Darkneſs of any Type, Figure, or Shadow at all; and to a more ample Per-
" fection in him, through whom they were ſo far from Sin at that Time, that
" they were become the Light of the World, by the Light of him whoſe Glo-
" ry ſhined in them.

" THY other Suggeſtion, againſt the Power and Efficacy of the Chriſtian
" Faith and Religion, ariſes from the Words of the Apoſtle *Paul*, before noted, Rom. vii. 15,
" or ſome other Scriptures miſapplied, which thou doſt not underſtand. 24, 25.

" HOW true is that Saying, *The Letter killeth, but the Spirit giveth Life?* 2 Cor. iii. 6.
" Men, falling to work upon the Scriptures in their ſinful State, with their own
" *Reaſon*, and Wiſdom from beneath (not knowing the Scriptures, nor the Power
" of GOD by the Work thereof in their Hearts) have erred from the Truth
" themſelves, and lead aſtray others alſo.

" I SHALL therefore begin with the Doctrine of the Apoſtle *Paul*, in the E-
" piſtle to the *Romans*, and obſerve the manner of his proceeding in preaching
" the Goſpel: He ſets forward with Mankind, both *Jews* and *Gentiles*, as all
" once concluded under Sin and Unbelief; where he ſaith, *We have before proved,* Rom. iii. 9.
" *both Jews and Gentiles, that they are all under Sin:* And yet they were not to
" continue therein, but were dead unto Sin by the Baptiſm of the Spirit of CHRIST:
" And then proceeds to illuſtrate his Doctrine by way of Compariſon; *that like* — vi. 1, 3, 4.
" *as Chriſt was raiſed up from the dead by the Glory* (or Power) *of the Father, even*
" *ſo we alſo ſhould walk in Newneſs of Life:* Importing, that as ſure as CHRIST

ANNO 1696. " was raiſed from the Dead; ſo, by the ſame Spirit and Power, they who then " believed, and had been baptized with the Baptiſm of the Spirit, had attained a
Rom. vi. 10. " new Life in him. Again: *For in that he died, he died unto Sin once; but in*
—— 11. " *that he liveth, he liveth unto God:* So, by Analogy, *Likewiſe reckon ye alſo*
" *yourſelves to be dead* indeed *unto Sin; but alive unto God, through Jeſus Chriſt,*
" *our Lord.* Who then can deny the Death and Reſurrection of CHRIST, but he
" that will deny any Freedom from Sin in this Life, through the Power of JESUS
—— 1, 15. " CHRIST, our LORD? And further, *Shall we continue in Sin, that Grace may*
" *abound? God forbid: And ſhall we ſin, becauſe we are not under the Law, but*
" *under Grace? God forbid.* And ſince GOD hath for ever forbidden Sin, un-
" der both the Law and Goſpel, and offered a free Redemption therefrom, with all
" its dreadful Effects, through JESUS CHRIST, his Son, let us lay hold of it
" with all Readineſs. Obſerving further the Doctrine of this Apoſtle in the
—— 18, 20, 22, 23. " ſame Chapter, *Being then made free from Sin, ye became the Servants of Righ-*
" *teouſneſs; for when ye were the Servants of Sin, ye were free from Righteouſ-*
" *neſs: But now, being made* free from Sin, *and become the Servants of God, ye*
" *have your Fruit unto Holineſs, and the End everlaſting Life: For the Wages of*
" *Sin is Death, but the Gift of God is eternal Life, through Jeſus Chriſt, our Lord.*
" Read the whole Chapter with Attention.

" BUT that which gives occaſion to many (who are ignorant of the Things
" of GOD, and yet full of themſelves, and of their own dark Conceivings, and
" willing to favour and live in Sin) to miſtake or pervert this Doctrine, and ima-
" gine that the Apoſtle contradicts all this in the ſeventh Chapter, is this: He, ha-
" ving cloſed and finiſhed his Doctrine, under the Similitude of CHRIST's Death
" and Reſurrection, in the latter End of the ſixth Chapter, reſumes the ſame
" Doctrine in the Beginning of the ſeventh, under the Similitude of Marriage
" under the Law; which he directs in a more particular Manner to them who
" were acquainted with the Rules and Cuſtoms of it: And, in handling the
" ſame Doctrine under that other Similitude, he perſonates divers States, where-
" in Men commonly were in a State of Nature, and under the Law, before they
" came to the Knowledge of the LORD CHRIST, as if then his own; which to
" himſelf, and the Saints cotemporary with him, were then really paſt and over,
" and he and they arrived at another Degree and Diſpenſation: And he was en-
" deavouring to excite them that were yet ſhort, to come further forward in the
" ſame Way of Life and Salvation; from State to State; from their Initiation
" into the ſame, by the Baptiſm of CHRIST, till they ſhould be perfect in him.
" And, having ſpoken of theſe inferior States as in his own Perſon, for Illuſtrati-
—vii. 24, 25. " on, and to be more intelligible, in the ſame Chapter he cries out, *O wretched*
" *Man that I am, who ſhall deliver me from the Body of this Death!* And, in the
" next Verſe anſwers his own Queſtion, and ſaith, *I thank God, through Jeſus*
—viii. 1, 2. " *Chriſt, our Lord:* And further adds, *there is therefore now no Condemnation to*
" *them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spi-*
" *rit; for the Law of the Spirit of Life in Chriſt Jeſus,* hath made me free from
" the Law of Sin and Death.

" NOW, neither the Apoſtle, nor any other, could be both delivered and not
" delivered, both in Bondage and free, in the Time of the writing theſe few
" Verſes; which might all be done in half an Hour. I conclude therefore, with
" underſtanding, that the Apoſtle here perſonates two oppoſite States; that of Sin
" under the Law, in a natural Condition, and that of Liberty from Sin, by Grace
" through CHRIST; and that the latter was his own, and of thoſe alſo who had
" received and obeyed the Goſpel: And the Goſpel, and the Effects of it, are the

" ſame

" ſame, throughout all Generations unto this Day, in and unto all that believe, " receive and obey the ſame; though they that do not, remain as they were by " Nature, or degenerate more and more to Perdition. ANNO 1696.

" AND ſeeing the ſame Apoſtle laboured to preſent every Man *perfect* in " CHRIST JESUS, he himſelf was not excluded. And canſt thou think that " the All-wiſe and All-powerful GOD, LORD of Heaven and Earth, ſet this " great Apoſtle, and the reſt of them, upon Labour in vain; which needs muſt " have been, if they laboured to preſent the Believers perfect in CHRIST, if it " had not been attainable. Col. i. 28, 29. Heb. vi. 1.

" AND that this bleſſed Freedom, and glorious Liberty of the Sons of GOD, " is not attainable in this preſent World, is only a Dream in the Night, which " is yet over the Nations in too general a Way, told and propagated by ignorant " and unexperienced Pretenders in this Age; who meaſure the Attainments of " the Apoſtles and primitive Saints, as alſo of this preſent Time, by the very une- " qual Meaſure, and falſe Standard, of their own Corruptions; and the Wiſdom " and Power of GOD, by their weak and carnal Knowledge: For which the " Moſt High will ſhortly rebuke them in Judgment, and call them to Account " for their great Preſumption.

" NOW, to the *twelfth* Head: Though what has been ſaid to the 11th, and " ſome Parts of the former, might be ſufficient alſo to this; yet, being deſi- " rous to do thee all the Help and Service I may, I proceed upon this likewiſe " in particular Manner: That we have Corruptions to ſtruggle with we are very " ſenſible; our own natural Corruptions, and a ſubtle unwearied Adverſary, lurk- " ing and working therein, ſeeking to entangle us again in the Yoke of Bon- " dage. But we are likewiſe ſenſible, that it is one Thing to be tempted, but " another to remain in Sin: For CHRIST was tempted, yet without Sin; tempt- " ed of Satan with the Power, Riches, and other Glories of this World, by which " poor Mortals are commonly enticed, yet overcame the evil One; tempted by " weak and cunning Men, Children of the evil One, by enſnaring Queſtions, " falſe Accuſations, Lies and Slanders; by the rude and impudent Contradictions " of bold and ignorant Sinners: Yet he, being the Wiſdom of the Father, put " them all to Silence; and finally, by Patience and his Croſs, he overcame the " World, and all the Power and Enemies therein: And the holy One, who " thus overcame in his own Perſon, prevails alſo in us, by his own Wiſdom " and Power, againſt all our Sins and Corruptions; and againſt the evil One, and " all his Subtilties and Power; and over the Principalities and Powers of this " World, and the Temptations therefrom ariſing; and againſt ſpiritual Wicked- " neſs exalted in the high Places of the Earth; as our Eyes are kept open and " watchful towards the LORD, the great Captain-General of the Armies of the " LORD of Hoſts, in Heaven and in Earth; *Michael*, the Prince and Arch- " Angel of the Right-hand of the Majeſty on high, as our Confidence is and " remaineth in him, and our Faith in his Power and Love.

" AND as to that Scripture hinted at, *in building Tabernacles here in this World*, " I obſerve, That the Transfiguration of CHRIST was a Figure of his Glorifica- " tion, and alſo a Repreſentation of the then preſent Diſpenſation of GOD, and " Condition of his Church, at that and future Times: There was *Moſes*, repre- " ſenting the Law by him, then not fully ended; *Elias*, the Diſpenſation of the " Doctrine and Baptiſm of *John*, then likewiſe, in ſome degree, remaining; " with CHRIST, the only Diſpenſer of the Goſpel and eternal Subſtance; and Mat. xvii. 1, —8.

" Me-

ANNO 1696. " Mediator of the new Covenant of Light, Life, and Glory. And after the " Glorification of CHRIST, neither *Moſes* remained, nor *Elias*; the Law of " Ceremonies, nor *John*'s Baptiſm; but CHRIST alone upon the Mount, with " his Diſciples; repreſenting his Church, directed by the Voice from the excel- " lent Glory, to *hear him:* And the Soul-quickening Voice of the Son, which " brings forth the good Pleaſure of the Father therein, is his Holy Spirit; as
Rev. ii. 7. " it is written, *He that hath an Ear let him hear what the Spirit ſaith unto the* " *Churches.*

Heb. i. 2. " IT is this great and powerful Voice out of Heaven, *by which the Worlds*
Rev. xxi. 3. " *were made*, which ſaith, *Behold, the Tabernacle of God is with Men; and he will* " *dwell with them; and they ſhall be his People, and God himſelf ſhall be with them,* " *and be their God.* The Tabernacle of GOD is his Church and People, as ſay the
2 Pet. i. 13, 14. " Apoſtles *Peter* and *Paul*; *For we know, that if our earthly Houſe of this Taber-*
2 Cor. v. 1, 4. " *nacle were diſſolved, we have a Building of God, an Houſe not made with Hands,* " *eternal in the Heavens: For we, that are in this Tabernacle, do groan, being* " *burdened; not for that we would be uncloathed, but cloathed upon, that Mortality* " *might be ſwallowed up of Life.*

" WE have no Cauſe therefore to erect Tabernacles here of our own invent- " ing, ſince a far more glorious Degree is to be received hereafter, by all thoſe " who hold out to the End of the Race; which made not only ſome then, but " others alſo now, deſire to be diſſolved, that they might be with CHRIST alone, " in the Fulneſs of that Love, Light, and Glory, which our Souls have, in mea- " ſure, been made Partakers of; to the eternal Praiſe of him who lives for ever " and ever; and becauſe he liveth, we live alſo in and by him.

Rev. xiii. " AND though the true GOD, and his holy Name, and this his Tabernacle, " and thoſe who dwell in Heaven, may be blaſphemed for a Time, by the Beaſt
— ii. 9. " and Dragon, and the Worſhippers of them; and by the Synagogue of Satan,
— iii. 9. " and of his Tabernacle, who live in Sin and Uncleanneſs, or rather are dead " therein, in the Darkneſs of the Earth, and Spirit and Life of this World: Yet " he, who pitcheth his Tents in his Saints, ſhall ſhortly wipe away all Tears
— xxi. 4. " from their Eyes; and there ſhall be no more Death unto them, neither Sor- " row, nor Crying, nor Pain.

" 13*th*, AND I can aſſure thee, if thou canſt believe me, that all *true Quakers* " truly love the LORD JESUS CHRIST, and rely upon him alone for the Com- " pletion of that Salvation which he hath begun in us, *by the working of the Holy* " *Spirit in our Hearts*; but ſay alſo, that we muſt be Co-workers with him in " our Salvation, with Fear and Trembling: And, by reaſon of that Trembling, " ariſing from a true Dread of his awful Preſence, whilſt not fully reconciled, " we have received that Name of Contempt and Scorn, by ſuch as have ſeen the " Effects ſometimes, when the Cauſe has been hid from their Eyes. And " whatever may befal thee, for want of Obedience to thy Convictions in time to " come, I can ſincerely wiſh the Increaſe of that Love in thee, and that thou " mayſt teſtify it before the World, in GOD's appointed Seaſon; remember-
Mat. x. 32, 33. " ing that Saying of our LORD JESUS CHRIST, *Whoſoever therefore ſhall con-* " *feſs me before Men, him will I confeſs alſo before my Father which is in Heaven:*
Mark viii. 38, " *But whoſoever ſhall deny me before Men, him alſo will I deny before my Father*
Luke xii. 8, 9. " *which is in Heaven. He that receiveth you, receiveth me; and he that receiveth* " *me, receiveth him that ſent me.*

" 14*th*,

ANNO 1696.

" 14*th*, THE Garb, Manners, and Converſation of our People thou greatly
" likeſt. O my beloved Friend, the LORD is come near thee, and haſt thou
" conſidered it? In the Love and Fear of the Moſt High I write unto thee, that
" thy Sincerity ſhall be tried in this very Thing; for the LORD GOD of *Sabaoth*
" ſhall demand thy Garb, thy Manners, thy Converſation, thy Crown and thy
" Glory, that he may give thee a Garb, Manners, and Converſation; and, upon
" thy Reſignation and Obedience ſhall depend thy Peace and thy Glory; which
" the LORD GOD of never-changing Love ſhall crown thee with, or not, ac-
" cording to the Integrity, or Deceit, of the inmoſt of thy Soul.

" AND the LORD GOD of Life, Truth and Peace, be merciful to thee in the
" Midſt of Judgment, and bear up thy Mind in the approaching Trial, ſaith the
" Soul of him who is deeply concerned for thee on that Account, in the univer-
" ſal Love of him, the Father of Mercies, manifeſted by our LORD JESUS
" CHRIST; through whom, unto the inviſible, juſt, merciful, and all-powerful
" GOD and Father, be offered and aſcribed eternal Honour and immortal Praiſes;
" for he is worthy of all Love, Obedience and Renown, for ever and ever. *Amen.*

" THE 15*th* Head is anſwered in the whole, and needs no further. *Try all,*
" *hold the beſt.* Farewel."

THO. STORY.

AFTER this, the ſame Summer, I had an Interview and Conference with the ſame Perſon, who was convinced of the Way of Truth; but being engaged in Election of Marriage, could not decline that, nor embrace the Croſs of CHRIST, and deſpiſe the Shame; and ſo fell back, and never made any Profeſſion with us.

ONE Firſt Day about this Time, came *Thomas Kent*, Preacher to the ſeparate Meeting at *Harp-Lane*, *London*, and *Arthur Iſmay*, another ſeparate Preacher out of the Country, to our Meeting in *Whitehart-Court*, in *Grace-Church* Street, and many of the Separates of *Harp-Lane* Meeting with them, with Intent (as appeared by their Management) to impoſe themſelves and Preachment upon our ſaid Meeting, which was very large. And *Iſmay*, being of a large Body, and a bold and unmortified Soul, with a loud ſtrong Voice, began early, before the Meeting was half gathered; and went on with Abundance of ranting Matter, ſuch as he uſed to vent, and held it till near the Time to break up the Meeting; and then *Thomas Kent* ſnatched an Opportunity to pray; in which he made many Proteſtations to the Almighty of his Innocence, in Things of which ſeveral Perſons there preſent knew him to be guilty. But as his own Diſciples, and ſeveral other weak and inadvertent Perſons, together with ſome Strangers, not of our Communion, moved their Hats in Poſture of Prayer at the ſame Time; though Friends generally kept their Hats on, and ſome reproved *Thomas Kent* in the mean time, for his Impoſition on the Meeting: And I being there, and under a very great Concern, by reaſon of this Attempt and Uſurpation, as ſoon as the Meeting was broken up over his Head, I called to the People to ſtay, and hear me a few Words; which generally they did: And then I ſaid, " That conſidering the Diſturbance
" and Confuſion, which had then happened; where, when one goes to Prayer,
" or pretends to pray to the Almighty, as if he were the Mouth of the Aſſem-
" bly in that Exerciſe, ſome ſeem to join with him, ſome reprove and forbid him
" in the mean time, and the greater Part reject him and his Performance, as not
" having any Unity with him therein; (which might perplex many, and be offen-
" ſive to ſeveral ſober Perſons there preſent, who could not know the Rea-
" ſon of ſuch Conduct) I therefore put them in mind of the Direction of our

ANNO 1696. Mat.v.23,24. "LORD JESUS CHRIST, where he ſaith, *If thou bring thy Gift to the Altar, and there remembereſt that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift.*

"NOW, by this we may obſerve, that tho' the Gift may be ſuch as may, in itſelf, be proper to be offered, yet there is a Qualification neceſſary in him that offereth, before he ought to offer; and that is, Reconciliation to a Brother juſtly offended by him: You are therefore to know, that this Perſon and his Accomplices have given juſt Cauſe of Offence, not only to one Brother, but to the Community, by ſetting up and continuing a ſeparate Meeting, in Oppoſition and Contempt of his Brethren at this Time; and have thus impoſed themſelves, and inſulted this Meeting, where they ought not to have come in this Manner. Since then he that offereth an Offering unto GOD, as he who prayeth doth, or pretendeth to do, is not acceptable until he be reconciled, even to a ſingle Brother, if juſtly offended, ſuch an one muſt needs alſo be unacceptable to the Almighty, whilſt he ſtandeth in oppoſition to the whole Community and Body of his Brethren, throughout this Nation and elſewhere; contrary to the Order of CHRIST, in whoſe Name alone he ought to pray. And this is the Reaſon of the Behaviour of them, who have thus publickly denied him, and teſtified againſt him, and his Performance, at this Time; leſt, by joining with him, as now ſtated, they ſhould make themſelves Parties to his Sin before the Moſt High."

THIS plunged him and them into a furious Rage, and they began (many at the ſame Time) to bawl out aloud ſome Pretences to a Juſtification of their Conduct herein; but the Multitude immediately diſperſed, and would not hear them, and they were then like Mad-men. I ſaid no more to any of them, but went immediately into the Paſſage that leads out of the Court, in order to face them as they came out of the Meeting-houſe; where *Thomas Kent*, coming towards me in a great Rage, ſaid, "I had charged him with more than I could prove." I looked upon him, and ſaid, "I both could and would prove all that, and much more to his "Diſadvantage, if, by contending, he would make it needful:" And then he ſhrunk, and went off grumbling.

THEN I went to *Theodore Eccleſtone*'s, where I was invited to dine, and in great Peace in my Mind; but ſoon after that Peace withdrew, and a very great Uneaſineſs appeared: This remained but a very ſhort Time till my Peace returned; and, in that my Mind ſettled with great Conſolation. And then I obſerved, that the Uneaſineſs and Diſſatisfaction was the State of thoſe Oppoſers; and my Peace confirmed me that I had done my Duty; and that it was my preſent Reward for that Work the LORD had required and enabled me to perform, for his Glory, and the Juſtification of his People at that Time.

THIS had ſuch Effect upon *Thomas Kent*, that he came the next Day to the Morning Meeting; and, ſeeming in a very low and humble Mind, deſiring to be reconciled to Friends; and offered to bring back moſt of his ſaid Meeting. But one of the Friends of the Morning Meeting aſked him, If he expected to return as a Preacher among us? And he owning that he did, the ſame Friend then ſaid, "That he could not be received as ſuch, till he had given ample Satisfaction for "his Outgoings, and what he had done, in teſtimony of his ſincere Repentance:" Which he did not comply with at that Time; but never troubled our Meetings any more, as I remember.

AND

AND, continuing in *London*, my elder Brother, who was Dean of *Limerick*, in *Ireland*, desired my Company in a Visit to *Robert Constable*, a Justice of Peace in *Goodman's-Fields*, and our near Relation; and, when we came to his House, we met with his Brother *George*, who was likewise a Priest; and, with him, another Priest, (a Stranger to me) and some other Company. This strange Priest, not knowing the Relation among us, and looking upon me as a Bird of a differing Feather, began to peck at me by several sour Hints, which showed his Dislike of my Company; which, for Conversation's sake, I passed by: But, my Forbearance and Silence encouraging him to be a little bolder, at length he moved a plain Accusation, and said, "You deny the Ordinances of CHRIST, Wa-"ter Baptism and the LORD's Supper." ANNO 1697.

I REPLIED; "Thou hast not heard me say any Thing on these Subjects; "how dost thou therefore know what I deny or affirm?" Then, said he, "I "perceive you are one of that Sect that does deny them." "What Authority "hast thou, said I, for Water Baptism?" He was ready with that much mistaken Text, *Go ye therefore and teach all Nations, baptizing*, &c. "This, said I, "was a Commandment given by CHRIST to his Apostles; but dost thou think "this is a Command to thee; (for thou seems to be a Teacher of the People) "hast thou any Authority by this Text?" Upon this he hesitated a little, and the Justice began to smile: The Pause being over, the Priest answered, Yes. "Then, said I, how many Nations hast thou travelled through in this Work? "how many taught and baptized?" His Countenance began a little to alter, and then he replied, "I have never been out of *England*." My next Question was; "How many Counties of *England* hast thou travelled in this Service?" He answered, "He had not travelled in any on that Account." "Then, said I, thou "wicked and unfaithful Servant, out of thy own Mouth shalt thou be judged: "Thou hast here affirmed, before these Witnesses, that the LORD JESUS CHRIST "hath commanded and sent thee to teach and baptize all Nations, and thou art "set down in a Corner, and hast not baptized any one: For thou must under-"stand, Friend, that sprinkling an Infant is no Baptism, either in Mode or Sub-"ject." Upon this the Counsellor laughed outright, (for so he was as well as a Justice) and the other Priests smiled. Then, said the Justice, "Sir, This Gen-"tleman is my near Relation, a Cousin-german, you will get nothing by med-"ling with him on these Subjects." And so the Matter dropped, and we entered on such Matters as occurred, and more natural for Conversation among Relations and Acquaintance.

AT this Time *Peter* the Great, Czar of *Muscovy*, being in *London incog.* and *Gilbert Mollyson* (*Robert Barclay*'s Wife's Brother) having heard that a Kinsman of his was in the Czar's Service; and, being desirous to increase the Knowledge of the Truth, requested me to go with him, in quest of his Kinsman, to the Czar's Residence, a large House at the Bottom of *York-Buildings*, in order to present him with some of *Robert Barclay*'s Apologies in *Latin*; hoping that, by that Means, they might fall under the Czar's Notice, and be subservient to the End proposed: And accordingly we went one Morning; and, when we came to the Place, *Gilbert* enquired of the Porter after his Cousin; but could not hear any Thing of him in the lower Apartments, but was desired to stay till further Enquiry was made in the House; and a Servant went up Stairs to that End, and, when returned, invited us up. The Head of the Stair-case, on the first Floor, brought us to the Entrance of a long Passage, which went through the Middle of the House, and there stood a single Man at a large Window, at the further End next the River *Thames*, to whom we were directed for Intelligence: And, as we passed

along,

ANNO 1697. along, we obſerved two tall Men walking in a large Room on the Right-hand; but we did not ſtop to look at them, only tranſiently as we moved: For, ſuppoſing one of them to be the Czar, of whom I had heard that he was not willing to be looked upon; and, careful not to offend him, we behaved with Caution, and went directly to the Perſon ſtanding at the Window, of whom *Gilbert Mollyſon* enquired after his Kinſman; and he told us, that ſuch a Perſon had been in the Czar's Service, but was dead.

IN the mean time came the Czar and the other to us; the other, I ſuppoſe, was Prince *Menzicoff*, his General. Our Backs were towards them, and our Hats on; and when they approached, the Perſon with whom we had converſed looked down upon the Floor with profound Reſpect and Silence; but we ſtood in our firſt Poſture, with our Faces towards the Window, as if we had not taken any Notice of them. The Perſon we had converſed with was an *Engliſhman*, a *Moſcovy* Merchant, known to the Czar in his own Country, underſtood his Language, and was his Interpreter. Then the Czar ſpoke ſomething to him, which we did not underſtand. Upon which he aſked us, "Why "do you not pay Reſpect to great Perſons, when you are in their Preſence?" I anſwered, "So we do when we are fully ſenſible of it, eſpecially to Kings and "Princes: For tho' we have laid aſide, and decline all vain and empty Shows "of Reſpect and Duty, and flattering Titles, whereby they are generally de-"ceived, by inſincere and deſigning Men, who ſeem to admire them for their "own Ends; yet we yield all due and ſincere Reſpect and Duty to ſuch, and "all in Authority under them, by giving ready Obedience to all their lawful "Commands: But when, at any Time, any of them, either through Tyranny "or Ignorance, or ill Counſel, happens to command any thing contrary to our "Duty to the Almighty, or his Son CHRIST our LORD; then we offer our "Prayers and Tears to GOD, and humble Addreſſes unto ſuch Rulers, that their "Underſtandings may be opened, and their Minds changed towards us."

THE Czar gave no Reply to this, but talked with his Interpreter again, who then aſked, "Of what Uſe can you be, in any Kingdom or Government, ſeeing "you will not bear Arms and fight?"

TO this I replied, "That many of us had borne Arms in Times paſt, and "been in many Battles, and fought with Courage and Magnanimity, and "thought it lawful, and a Duty then, in Days of Ignorance; and I myſelf "have worn a Sword, and other Arms, and knew how to uſe them: But when "it pleaſed GOD to reveal in our Hearts the Life and Power of JESUS CHRIST, "his Son, our LORD, who is the Prince of Righteouſneſs and Peace, whoſe "Commandment is Love, we were then reconciled unto GOD, one unto ano-"ther, unto our Enemies, and unto all Men. And he that commandeth "that we ſhould love our Enemies, hath left us no Right to fight and deſtroy, "but to convert them. And yet we are of Uſe, and helpful in any Kingdom "or Government: For the Principle of our Religion prohibits Idleneſs, and ex-
Iſa. ii. 4. "cites to Induſtry; as it is written, *They ſhall beat their Swords into Plough-"ſhears, and their Spears into Pruning-hooks:* And we, being Huſbandmen, "concerned in all manner of Huſbandry and Improvements, as likewiſe in "Manufactories and Merchandizing, with the Bleſſing of Heaven upon our "Labours, do not want, but rather abound. And though we are prohibited "Arms, and fighting in Perſon, as inconſiſtent (we think) with the Rules of "the Goſpel of CHRIST; yet we can, and do, by his Example, readily and "chearfully pay unto every Government, in every Form, where we happen to

"be

" be Subjects, ſuch Sums and Aſſeſſments as are required of us, by the re- ANNO
" ſpective Laws under which we live. For when a general Tax was laid by the 1696.
" *Roman* Czar upon his extenſive Empire, and the Time of Payment came, the
" LORD JESUS CHRIST, whoſe Kingdom is not of this World, demanded of
" *Peter, Of whom do the Kings of the Earth take Cuſtom or Tribute? Of their* Mat. xvii. 25,
" *own Children, or of Strangers? Peter ſaith unto him, Of Strangers. Jeſus* 26, 27.
" *ſaith unto him, Then are the Children free. Notwithſtanding, leſt we ſhould*
" *offend them, go thou to the Sea, and caſt an Hook, and take up the Fiſh that firſt*
" *cometh up: And when thou haſt opened his Mouth, thou ſhalt find a Piece of*
" *Money; that take, and give unto them* (the Tribute-gatherers) *for me and*
" *thee:* Thus working a Miracle to pay a Tax, where yet it was not ſtrictly
" due; we, by ſo great an Example, do freely pay our Taxes to *Cæſar*, who, of
" Right, hath the Direction and Application of them, to the various Ends of
" Government, to Peace or to War, as it pleaſeth him, or as Need may be, ac-
" cording to the Conſtitution or Laws of his Kingdom; and in which we, as
" Subjects, have no Direction or Share: For it is *Cæſar*'s Part to rule, in Juſtice
" and in Truth; but ours to be ſubject, and mind our own Buſineſs, and not
" to meddle with his."

UPON this the Czar took ſeveral Turns in the Gallery, or Paſſage, and then came and looked ſtedfaſtly upon us, though we did not ſeem to mind him, or know that it was he. Then I ſaid to the Interpreter, " That we underſtood " there was a Perſon of great Dignity and Diſtinction in that Place, a Stranger, " very inſpectious into the State of Affairs and Things in general; and, no " doubt, might be alſo inquiſitive into the State of Religion; and we (being a " People differing in ſome Points from all others, and ſo much miſunderſtood " and miſrepreſented in our own Country, that even our Neighbours themſelves " did not know us) leſt that great Prince ſhould be miſinformed, and impo- " ſed upon concerning us and our Religion, had brought him ſome Books, " dedicated to the Sovereign of our native Country; by which he might pleaſe " to ſee a full Account of our Principles."----We then produced two of the " Apologies in *Latin*.

THEN the Czar talked again with the Interpreter, who aſked us, " Were " not theſe Books writ by a Jeſuit? It is ſaid there are Jeſuits among you." To which *Gilbert Mollyſon* replied, " That is a Calumny, and proves the Ne- " ceſſity of our Endeavours, in that reſpect, at this Time. We have no Jeſuits " among us. Our Religion and theirs differ very widely. This Book was writ " by a near Relation of mine, who was not a Jeſuit, but ſincerely of thoſe Prin- " ciples aſſerted and maintained in the Book, as our whole Community is."

AND then the Czar and Interpreter talked together again; after which the latter took ſome Gold out of his Pocket, and offered us for the Books. But I told them, " We were no ſuch Men as to want any thing for the Books, or " otherwiſe. They were a Preſent to that great Prince, and given freely; and " all that we deſired was, that they might be acceptable; and that in caſe any " of our Friends ſhould, at any Time hereafter, come into his Country, and " preach thoſe Principles contained in the Books, and if they ſhould meet with " Oppoſition, and be perſecuted, by any Officers or Perſons in Power under " him, for the ſame, he would pleaſe to afford them Protection and Relief." Then they talked together again, and the Interpreter kept the Books; and the Czar and Prince *Menzicoff* retired into the Room from whence they came.

ANNO 1696.

THEY being gone, we aſked the Interpreter, "If that was the Czar? He "ſaid he was. Then we aſked him, If he had told the Czar the Subſtance of "what we had ſaid? And he ſaid he had. Then we deſired, that if he aſked "him any more Queſtions about us and our Religion, not to mention to him "any of thoſe rude Calumnies thrown upon us by ignorant and malicious Per-"ſons, but the Truth, to the beſt of his Obſervation and Information; and he "promiſed he would." Then he told us, that the Czar did not underſtand the *Latin* Tongue; but only his own Language and *High Dutch*. Then *Gilbert Mollyſon* gave one of the Apologies to the Interpreter, (for he had ſeveral with him) and ſo we departed in Peace and Satisfaction.

THIS was about the Beginning of the Week, and the next Firſt Day the Czar, the Prince, and a great Company of his other Attendants, came in the Morning to our Meeting in *Grace-Church Street*, all in *Engliſh* Habits, like *Engliſh* Gentlemen, and the ſame Interpreter with him. I happened to be there in the Gallery, and the firſt I knew was *Menzicoff*. *Robert Haddock* had begun to preach a little before they came in, upon the Subject of "*Naaman*, the "Captain General of the Hoſt of the *Aſſyrians*, going to the Prophet for Cure "of his Leproſy; who, directing him to dip himſelf ſeven Times in the River "*Jordan*, the General, deſpiſing the Means, as too low a Thing, expecting ſome "Ceremony or Action from the Prophet, was about to return without a Cure, "till, being perſuaded by his own Servant to make a Trial of the Means pre-"ſcribed, he found the End accompliſhed, by happy Experience."

FROM which *Robert* drew this Obſervation, as from a Type of a more excellent and general Nature and Conſequence, ſaying, "The Nations of this World "being defiled and diſtempered, as with a Leproſy of Sin and Uncleanneſs, no "Cure or Help could be found, untill the Almighty, in his infinite Goodneſs, "ſent his Son JESUS CHRIST into the World, to die for Man, as a Propitia-"tion for Sin; through whom alſo he hath ſent forth his divine Light, Spirit, "and Grace upon all Mankind, in order for the compleating of that Cure; which "nothing leſs can do, and to which all Mankind are directed by the Servants of "CHRIST; and as many as have believed and made Trial of this excellent "Means, have found the bleſſed Effects thereof; they have been healed, cured, "and cleanſed.

"NOW, ſaid he, *If thou wert the greateſt King, Emperor, or Potentate upon "Earth, thou art not too great to make Uſe of the Means offered by the Almighty "for thy Healing and Reſtoration, if ever thou expect to enter his Kingdom, into "which no unclean Thing can come.*"

AND the Czar and his Interpreter were often whiſpering together in the Time, though *Robert Haddock* knew nothing of his being in the Meeting; and thus he ſtaid very ſociably, till obſerving the People crowd up before him to gaze, (which he could not endure) he retired on a ſudden, along with his Company, before the Meeting was quite over: For ſome People in the Streets had ſeen him as he came, and, by ſome Means, had diſcovered who he was, and crowded after him to ſee him more perfectly.

AFTER this he went *incognito* to *Deptford*, to improve himſelf in the Art of Ship-building, and there wrought at it with his own Hands: And *Gilbert Mollyſon* and I acquainting ſome Friends how we happened to ſee him, and had given him ſome Books, and that he underſtood the *High Dutch*, *William Penn*, *George White-*

Whitehead, and ſome other Friends, went to *Deptford*, and waited on him privately, and preſented him with more of the ſame Books in that Language; which he accepted, and afterwards was ſometimes at our Meeting there, behaving as a private Perſon, and very ſocial; changing Seats, ſtanding or ſitting as Occaſion might be, to accommodate others as well as himſelf. ANNO 1697.

WHEN this great Prince had, in a good degree, furniſhed himſelf with uſeful Knowledge in natural Things, neceſſary for the civilizing and improving the barbarous People of his Kingdom and Nation, he returned thither, accompliſhed with Experience in many Particulars, to the great Advancement thereof in general. But, ſince I may have occaſion to make mention of him again, in proper Time and Place, in the Sequel of theſe Accounts, I ſhall leave him at preſent, and proceed to ſome other Matters.

DURING my Continuance in *London*, I employed myſelf in Conveyancing, and the like; and, having more Buſineſs than I could manage alone, I had ſeveral Clerks, or Apprentices, offered, both in *London*, and from the North, and conſiderable Sums of Money with them; but could not accept of any, leſt it ſhould prove too great a Confinement from my Calling in the Truth: For though I was willing to take Pains for my neceſſary Support, and the Charges of my Travels, yet I ſuffered much in my Mind, by reaſon of Confinement; ſince the Calling of GOD cannot be rightly and fully anſwered by any one, too much entangled in other Concerns, though lawful and gainful, and, to the View of Reaſon, needful. And here I ſtaid, attending the City Meetings, and ſometimes viſiting thoſe of the Neighbourhood in the Country, until the Year 1698; when, having a Letter from *William Penn*, then at *Briſtol*, deſiring me to meet him and *John Everot* at *Holy-Head*, in *Wales*, at a Day certain, in order to go for *Ireland*, I accordingly ſet forward from *London*, on the 28th of the Second Month; and, that Night, went to *Brickhill*; and thence, by *Daventry*, *Coventry*, *Litchfield*, *Stone*, *Namptwich*, and *Cheſter*, to *Aberconway*, in *Wales*; meeting, in the Way, with a great Shower of Snow, high Wind, and loud Thunder, very unuſual Concomitants at that Time of the Year, (the 3d of the Third Month): But the Inconvenience of that was ſoon forgot; for, in about half an Hour, reaching *Conway*, I there met with my Friends aforeſaid, to our mutual Satisfaction; and from thence we went to *Holy-Head*, in the Iſle of *Angleſea*, where we arrived the next Day about the 10th Hour in the Forenoon; and, the next Day, about Two in the Afternoon, we ſet Sail, and arrived in *Dublin* Bay, in about 24 Hours; for which we were thankful. 1698.

AT the Time of our landing, there was a Ship in the Bay, with a great many Friers, going for *France*, being ſent out of *Ireland*, by virtue of a Law lately made there: And *John Everot* having ſomething to ſay in ſome Meetings, after we landed, againſt ſeveral Tenets, Opinions, and Practices of the Papiſts, a Report was raiſed, that *William Penn* had preached among thoſe Monks and Friers at our landing, and had converted ſome of them; one of whom, being more zealous than the reſt, was now with *William Penn*, preaching mightily againſt the Papiſts, meaning *John Everot*.

THIS was reverſe to a Report formerly invented againſt *William Penn*, that he himſelf was a Jeſuit, and died ſo in *Penſylvania* many Years ago; and not only reported, but printed and publiſhed; and alſo confuted by his appearing ſoon after in *England*.

ON

ANNO 1698. ON the 6th of the Third Month we went to *Dublin*; and, on the 8th, being the Firſt of the Week, was the Half-year Meeting there; where we were greatly comforted, not only in the Enjoyment of the bleſſed Preſence of the LORD, but alſo in obſerving the Unity, Mildneſs, and Order which appeared among Friends, in the Management of the Affairs of the Church on that Occaſion.

GREAT was the Reſort of People of all Ranks, Qualities, and Profeſſions, to our Meetings, chiefly on account of our Friend *William Penn*; who was ever furniſhed by the Truth with Matter fully to anſwer their Expectations: Many of the Clergy were there; and the People, with one Voice, ſpake well of what they heard: And, of the Clergy, the Dean of *Derry* was one; who, being there ſeveral Times, was aſked by his Biſhop, Whether he had heard any Thing but Blaſphemy and Nonſenſe; and whether he took off his Hat in time of Prayer, to join with us? He anſwered, "That he heard no Blaſphemy nor Nonſenſe, but "the everlaſting Truth; and did not only take off his Hat at Prayer, but his "Heart ſaid Amen to what he heard:" Yet he proved like the ſtony Ground, and brought forth no Fruit. He ſaid, "Though he could die for the Principles "of Religion the Quakers profeſs'd; yet, to loſe his Living and Character for "ſome Incidents they are tenacious of, as plain Language, plain Habits, and "other diſtinguiſhing Particularities, he did not think theſe of ſufficient Weight, or reaſonable:" And ſo came no further in the Way of Truth, but proved unfaithful in the Day of ſmall Things.

IN the Intervals of Meetings, *William Penn* viſited the Lords Juſtices of *Ireland*, and Chief Miniſters of Government there; in which he was very ſerviceable to Truth and Friends.

BUT the Envy of Satan ſoon began to work againſt the Truth and us, in ſuch Tools as he then had; for one *John Plympton*, a Journeyman Woolcomber, and Teacher among a few General Baptiſts, ſoon after we came there, publiſhed an abuſive Paper againſt Friends in general, and *William Penn* in particular; wherein he treated him with Language much below common Civility, calling him a wilful and deſperate Liar, *&c.*

UPON this ſeveral of us went to the Chief Elders of that People, and afterwards to their Meeting, and enquired whether this Work was by their Conſent; and they, in a very modeſt Manner, and with Concern, anſwered, that it was altogether his own Work, in which they had no Hand, but diſowned him therein: And, finding him an impertinent Wrangler, of little Conſequence, we took no further Notice of him at that Time, but afterwards publiſhed a Sheet, call'd *Goſpel Truths*; drawn up chiefly by *William Penn*, and ſign'd by himſelf, and ſeveral others, of whom I was one. *Plympton* alſo publiſhed a Paper, which he called *A Quaker no Chriſtian*; which *William Penn* anſwered by another, intitled, *The Quaker a Chriſtian*. He alſo reprinted the 8th and 9th Chapters of his *Primitive Chriſtianity revived*; which gave the People a general Satisfaction that *Plympton*'s Charges were groundleſs. And as *William Penn*'s Travels through the Nation at that Time, made the Envy of the Prieſts to boil againſt the Truth and us, the Biſhop of *Cork* wrote a Book againſt the above Sheet intitled *Goſpel Truths*; which gave occaſion for much Controverſy, and many other Books to be writ.

WE had ſeveral very crowded Meetings at *Dublin* in the mean time, and the LORD was with us; and many, I believe, were touched by the Virtue of Truth; eſpecially through the Miniſtry of *William Penn*, upon whom were the Eyes of the People

People in a more particular Manner; and *John Everot* had alſo good Service: But, juſtly preferring them before myſelf, my Spirit was weakened by bearing too much, and I became very uneaſy; but they taking a Turn into the Country about *Wicklow* for ſome Days, I had Opportunity, at *Dublin*, to clear my Mind to Friends and others in ſeveral Meetings. ANNO 1698. Dublin.

William Penn returning to *Dublin*, we went thence, on the 27th of the Third Month, towards the County of *Wexford*; and that Night lodged at an Inn in *Ballymorenſtis*, ſeveral Friends accompanying us thither. Ballymorenſtis.

NEXT Day we went forward to our Friend *John Watſon*'s, where we ſtaid ſome Hours; and from thence to *Lambſtown*, to our Friend *Thomas Cubage*'s, who came with us from *Dublin*; and, in the mean time, *John Everot* viſited ſome Meetings alone in thoſe Parts; but *William Penn* and I had a large and good Meeting at *Lambſtown* on the 29th, the divine Preſence being with us, to the Praiſe of his holy Name; and, the next Day, we reſted there, where came to us Colonel *Butler*; who, though an *Iriſhman*, and a Papiſt, had been kind to the *Engliſh* in general, and to our Friends in particular, in time of the late Wars in that Nation: And, on the 31ſt, we viſited our Friend *John Tatenham* and his Family in the Neighbourhood, and ſtaid with them till the Evening, returning then to *Lambſtown*; where came to us *John Everot*, and ſome other Friends. Lambſtown.

ON the 1ſt of the Fourth Month we had a Meeting at *Wexford*, which was very large and open; after which a Juſtice of Peace for the County and his Wife dined with us, being very near the Truth, and loving; and, that Evening, we returned to *Lambſtown*; where, the next Day, we wrote the following Epiſtle to the Yearly Meeting at *London*, *viz.* Wexford.

Dear Friends and Brethren,

" IT is not the leaſt of our Exerciſes that we are thus far outwardly ſepara-
" ted from you at this Time of your holy and bleſſed Solemnity; but,
" becauſe we have great Reaſon to believe it is in the Will of GOD, we humbly
" ſubmit to his ordering Hand; and, with open Arms of deep and tender
" Love, embrace you, our living and loving Brethren; who are given up to
" ſerve the LORD in your Generation, and that have long preferred *Jeruſa-*
" *lem*, and the Peace and Proſperity of her Borders, above your chiefeſt Joy.
" The Salutation of our endeared brotherly Love in CHRIST JESUS is unto
" you; deſiring that he may richly appear among you in Power, Wiſdom, and
" Love, to guide your Judgments, and influence your Spirits, in this weighty
" and Anniverſary Aſſembly; that ſo nothing may appear, or have place
" among you, but what ſingly ſeeks the Honour of the LORD, the Exaltati-
" on of his Truth, and the Peace and Edification of his Heritage: For this,
" Brethren, you and we know, has been the Aim, End, and Practice of thoſe,
" whom the LORD hath made willing to forſake and give up all for his Name's
" ſake; and, through various Exerciſes and Tribulations, yea, in the Way of
" the daily Croſs, and through the Fight and Baptiſm of manifold Afflictions,
" to have their Converſation and Sojourning here below upon the Earth in
" Fear and Love; looking for their Reward in the Heavens, that ſhall never
" paſs away: who have not been lifted up by good Report, nor caſt down by
" evil Report, from their Love to the LORD and his precious Truth; but
" held on their Way: and whoſe Hands, being clean of evil Things towards
" all Men, have waxed ſtronger and ſtronger in the LORD: Wherefore, dear
" Brethren, let us alſo be found in the ſame Steps, and walking the ſame Way;

ANNO 1698.

" not being high-minded, but fearing the LORD, that we may ſerve him thro' our " Generation, in Diligence and Faithfulneſs, and ſo enter into the Reſt that GOD " hath reſerved for his true Travellers, and Labourers in his Vineyard.

" AND now, dear Brethren, know, that the LORD hath brought us well in- " to this Kingdom of *Ireland*, and given us many large and bleſſed Opportu- " nities in ſeveral Parts; Meetings being crowded by People of all Ranks and " Perſuaſions, eſpecially at *Dublin*; who, for any Thing we have heard, have " given the Truth a good Report: And indeed the LORD hath mightily ap- " peared for his own Name, and owned us with a more than ordinary Preſence, " ſuitable to the Occaſions, and made very heavy and hard Things eaſy to us, " becauſe of the Glory of his Power, with which he aſſiſted us in our needful " Times; for which our Souls bow before him, and bleſs, reverence, and praiſe " his holy and worthy Name: So that, dear Brethren, we have good Tidings " to give you of Truth's Proſperity at large; and more eſpecially in the Church, " having had the Comfort of the General Meeting of this Nation, conſiſting " of many weighty Brethren and Siſters from all Parts thereof, which was " held in the City of *Dublin*, in much Love, Peace, and Unity, for ſeveral " Days; wherein we had occaſion to obſerve their commendable Care for the " Proſperity of the bleſſed Truth, in all the Branches of its holy Teſtimony, " both in the general, and in the particular; improving the good Order that " is practiſed among the Churches of CHRIST in our Nation.

" INDEED their Simplicity, Gravity, and Coolneſs in managing their " Church-affairs; their Diligence in Meetings, both for Worſhip and Bu- " ſineſs; their Diſpatch in ending Differences, and Expedience to prevent " them; but eſpecially their Zeal againſt Covetouſneſs, and Indifferency in " Truth's Service, and an exemplary Care to diſcourage an immoderate " Concern in purſuit of the Things of this Life, and to excite Friends " to do good with what they are poſſeſs'd of, while they have it, and Time " to do good withal; theſe have very greatly comforted us: And, in the ſweet " and bleſſed Power of CHRIST JESUS, the Meetings ended, and Friends " departed. The LORD grant that you may alſo make the ſame Purpoſe the " Travel of your Souls, and End of your Labour and Service of Love, as not " ſeeking your own Things, but the Things of JESUS CHRIST, in this your " ſolemn General Meeting. And, dear Brethren, we muſt tell you, here is " Room enough for true Labourers in GOD's Vineyard; and cannot well for- " bear to recommend the Service of Truth in this Nation to your ſerious Con- " ſideration, if happily the LORD may put it into the Hearts of any faithful " and weighty Brethren to viſit it, in the Word of eternal Life; for we cannot " but ſay, the Harveſt appears to us to be great, and the Labourers, in Com- " pariſon, but few.

" SO, in that Love which many Waters cannot quench, nor Diſtance wear " out of our Remembrance, and in which we deſire to be remembred of you " to the LORD of our Houſhold, we dearly and tenderly ſalute and embrace " you, and remain *Your loving and faithful Brethren*,

WILLIAM PENN,
JOHN EVEROT,
THO. STORY.

" *P. S.* FRIENDS here have been very zealous and liberal in printing and " re-printing, and freely diſtributing great Quantities (and to very good Pur- " poſe) of ſeveral Books and Papers, writ in Defence of the Truth, and for

In-

" Information of the Simple and Misinformed; which, we hope, will also fall " under your Consideration." ANNO 1698.

BEFORE we departed from *Lambstown*, I found my Mind deeply engaged in some heavy Work, and much laden; but as I did not know the Cause, or what the particular Matter might be, I conceal'd my Concern from every one. And on the 3d of the Fourth Month, (being the 6th of the Week) we set forward for *Waterford*, where was a Meeting appointed to begin at the 5th Hour Afternoon that Day, and my Concern continued till we came to *Ross*, Ross. where we dined. And after Dinner we took a Boat to cross the River, in order for *Waterford*; but as we were about to enter the Boat, about half a Dozen Dragoons stepped in before us, and forced off the Boat from the Shore; which *William Penn* observing, he went to some of their Officers and Gentlemen standing on the Key, reasonably expecting they should so resent the Abuse, as, at least, to reprove the Soldiers; which, when they neglected, we perceived it was done by their Direction, to prevent our Passage. Then *William Penn* said to them, with a suitable Freedom and Resentment, What! are you Gentlemen and Officers, and will stand here and suffer such Insolences in your open View? And then the Load went off my Mind, and my Spirit was at Liberty, and over them.

THE Case was thus: In order to discourage the evil Purposes of Papists, the Parliament of *Ireland* had made a Law, that no Papist should be allowed to keep a Horse of the Value of *L.* 5, 5 *s.* or upwards; and, to make the same take Effect, the Horse of any Papist, being deemed worth so much, any Person, being a Protestant, might discover, or make Information of it upon Oath, before two Justices of the Peace, the Mayor, or chief Magistrate of any City, or Town corporate; and the Horse to be brought before such Magistrate, and the Informer to pay, or tender, to the Owner or Possessor, before such Magistrate, *L.* 5, 5 *s.* and the Property of the Horse to be altered after tender of the Money, and vested in the Informer, *&c.* And all to be deemed Papists, who should refuse to take the Oaths, and subscribe the Declarations, upon tender thereof, *&c.* And tho' this Law was not intended against Friends, yet it was put in Practice against us.

THE chief Informers were, Lieutenant *Alexander Wallis*, of Major *Stewart*'s Regiment, and Cornet *Robert Montgomery*, of the Lieutenant Colonel's Troop of Colonel *Ecclin*'s Regiment; who, we then perceived, had seized several of our Horses in Town, by this Law, whilst we were at Dinner; and these Dragoons seized our Boat, to detain us there till they could have Opportunity to tender the Money. The Warrant by which they seized the Horses run thus:

County of Wexford. } *WHereas several Persons, whose Names are unknown, now in the Town of* Ross, *are Papists within the Construction of the late Act, having now in their Custody in this Town, several Horses, of the Value of* L. 5, 5 s. *each Horse: And request being made unto me, by* Alexander Wallis *and* Robert Montgomery, *Protestants, informing of the same, for Warrants according to the said Act to be granted; these are therefore to will and require you, to make diligent Search, according to the said Act, for the Persons and Horses, and then bring them to me, to be dealt with according to the Law and true Meaning of of the said Act.*

New Ross, May 3. 1698. JOHN WIAKWORTH, *Suff. of* Ross.

To the Constables of the Town of New Ross. *These.*

AND

ANNO 1698. AND as ſome of our Friends returned from the Key into Town, they met theſe Informers in Poſſeſſion of four of our Horſes, *viz. William Penn*'s, and his Son's, and two more. The two laſt they returned by Intreaty, being worth little more than *L.* 5, 5 *s.* each; but the two firſt they detained, being of much greater Value.

William Penn and *John Everot* in the mean time had got over the River, and ſeveral other Friends with them, and took the Horſes that had been got over before the Seizure, and went on to *Waterford*, to anſwer the Meeting; and our Friends *Joſeph Pike* of *Cork*, and *Thomas Cubage* of *Lambſtown*, and ſome other Friends, ſtaid to ſettle the Matter about the Horſes which were in Cuſtody: And they, going to the Sufferan of the Town, who granted the ſaid Warrant, (before whom alſo appeared the aforeſaid Lieutenant and Cornet) took out a Replevin, whereby they gained Poſſeſſion of the Horſes; which ſo diſappointed and enraged theſe covetous and unreaſonable Officers, that they were upon the Point of forcing them again from the Friends by their Soldiers; but not adventuring on that Method, they ſtormed, and boaſted what they would expend in Law to regain them: But in their Seizure they were ſo precipitate and inconſiderate, that they had omitted ſeveral material Points directed by the Statute, which gave us great Advantage againſt them. The Replevin being taken out, and Bond given by *Thomas Cubage* to proceed therein, we left them and went to *Waterford* that Afternoon to the reſt of our Friends; but the Meeting was over before we arrived, which was all the further Hurt they could do us.

Waterford.

BUT theſe rude diſingenuous Perſons had not their Ends of us; for *William Penn* wrote to the Earl of *Galloway* and the Marquis of --------, then Lords Juſtices of *Ireland*, complaining of the Abuſe; and they iſſued an Order, whereby they confined theſe Officers to their Chambers, and commanded them to decline the Suit; and there they were detained ſeveral Weeks, till they made Application to Lieutenant Colonel *Purſel*, Governor of *Waterford*, to make Way for them by ſome of our Friends at *Cork*, to *William Penn*, and (being then gone thither) to intreat him to write again to the Lords Juſtices for their Releaſement, and that they might not be broke: For the firſt they did not expect, till it ſhould be effected by his Means, and the latter they much fear'd would happen, unleſs he ſignified his Satisfaction; which they had endeavour'd to obtain, by paying all Charges, and diſcharging the Suit at *Roſs*: And *William Penn*, who was not a Man of Revenge, but of Juſtice and Mercy, ſo ſoon as he found their Requeſt was made in a due Senſe of their Error, delay'd not to ſolicit for them accordingly; upon which they were releaſed and forgiven, for which they appeared very thankful and much humbled.

THE Meeting at *Waterford* was very large, and well; and it was ſaid the Biſhop of the Place, and ſeveral of his Clergy, were in his Garden, where they might hear; but we heard of no Objection, *William Penn* having had the whole Meeting, or Service of it, upon him.

Clonmell.

ON the 4th of the Fourth Month, we went from *Waterford* to *Clonmell*; and the next Day, being the Firſt of the Week, were at the Province Meeting there, which was very large; and had another there next Day, on the Afternoon of which were the Men and Womens Meetings.

ON the 7th we went forward for *Youghall*, tho' not without ſome Danger, of

of which we were not then aware: For we were told afterwards, that the Rapparees uſually haunted ſome waſte Places we had paſſed over; and that there had been about fourteen of them in Ambuſh under a Hedge, on the Side of a Mountain in our Way, to have ſet upon us: for they ſaid, if they could ſeize Mr *Penn*, they ſhould have a Hatful of Guineas. But it being a heavy Rain, and ſome of us ſtaying behind, on occaſion of that and removing our Horſes Shoes, our Company was divided into ſeveral Parties, riding at certain Diſtances one from another; and ſeveral of the Rapparees knowing ſome of our Company belonging to *Youghall*, they did not attack us, or appear: But whether for fear that ſome who knew them might eſcape, and make Diſcovery who they were, or that our Number (though unarm'd) over-awed them, or (which is moſt likely) the LORD by his Power reſtrained them, I ſhall not determine; but, through his good Providence, we went all ſafe to *Youghall* in the Evening. ANNO 1698. Youghall.

THE LORD is good to them that love him, and near to preſerve thoſe that truſt in him, and mean no Hurt; and all thoſe can praiſe his never-failing Power.

AT *Youghall* we ſtaid one Night, and had a ſmall Meeting with Friends there; it being uſual for them to meet at our Friend *William Fennell*'s, as on that Afternoon.

ON the 7th we went into the Barony of *Imokilley*, where lies great Part of *William Penn*'s Eſtate in that Kingdom, ſome of which he view'd, and we ſtaid thereabout till the 10th; and being at the Caſtle of *Shannigary*, belonging to him, a Gentlewoman, of good Senſe and Character, related to me the following Paſſage, *viz.* Imokilley. Shannigary.

" THAT ſhe, being in the City of *Cork* when it was inveſted by King *William*'s " Army, and having a little Daughter of hers with her, they were ſitting " together on a Squab; and being much concerned in Mind about the " Danger and Circumſtances they were under, ſhe was ſeized with a ſudden " Fear, and ſtrong Impulſe to ariſe from that Seat; which ſhe did in a pre- " cipitant Manner, and haſted to another Part of the Room; and then was " in the like Concern for her Child, to whom ſhe called with uncommon " Earneſtneſs to come to her; which ſhe did; immediately after which came a " Cannon Ball and ſtruck the Seat all in Pieces; and drove the Parts of it about " the Room, without any Hurt to either of them."

FROM this Relation I took occaſion to reaſon with her thus: " That In- " telligencer which gave her Notice, by Fear, of the Danger they were in, muſt " be a ſpiritual Being, having Acceſs to her Mind (which is likewiſe of a ſpi- " ritual Nature) when in that State of Humiliation, under thoſe Circum- " ſtances; and muſt alſo be a good and beneficent Intelligencer, willing to " preſerve them, and furniſhed alſo with Knowledge and Foreſight more than " human. He muſt have known, that ſuch a Piece would be fired at that " Time, and that the Ball would hit that Seat, and infallibly deſtroy you both, " if not prevented in due Time, by a ſuitable Admonition; which he ſug- " geſted by the Paſſion Fear, (the Paſſions being uſeful when duly ſubjected) " and by that Means ſaved your Lives. And ſeeing that the Paſſions of the " Mind can be wrought upon for our Good, by an inviſible, benificent Intel-

ANNO 1698.

" ligencer in the Mind, in a State of Humiliation and Stillneſs, without any " exterior Medium, Is it not reaſonable to conclude, that an evil Intelli- " gencer may have Acceſs likewiſe to the Mind, in a State of Unwatchfulneſs, " when the Paſſions are moving, and the Imagination at Liberty to form " Ideas deſtructive to the Mind, being thereby depraved and wounded? And " when ſo, Is it not likewiſe reaſonable to think, that the Almighty himſelf, " who is the moſt pure, merciful, and benificent Spirit, knowing all Events " and Things, doth ſometimes, at his Pleaſure, viſit the Minds of Mankind, " through CHRIST, as through or under a Vail, ſo as to communicate of " his Goodneſs and Virtue to a humble and ſilent Mind, to heal and inſtruct " him in Things pleaſing to himſelf, and proper for the Conduct of Man " in his Pilgrimage through this preſent World, and lead him to the next in " Safety?"

THIS coming immediately upon the Inſtance ſhe had given, took with her and the Company; who readily granted it might be ſo, and ſome of them knew it; and this Converſation ſeem'd agreeable to us all.

Cork.

ON the 10th, in the Evening, we went to *Cork*; and, on the 12th, being the Firſt of the Week, we had a large Meeting there, both of Friends from ſeveral Parts, and others in great Numbers; and the divine Truth was over all.

Bandon.

Ibaune.
Barryroe.

ON the 16th, (leaving *John Everot* at *Cork*) we went to *Bandon*; and, from thence, next Morning, accompanied by ſeveral Friends, into the Barony of *Ibaune*, and *Barryroe*, to view the reſt of *William Penn*'s Eſtate in thoſe Parts, and ſpent two Days there to and again; and, on the 18th, came back to *Bandon*, where next Day *John Everot* came to us with many Friends from *Cork*, and, being the Firſt of the Week, we were favour'd with a large good Meeting; which was much crowded with Perſons of all Ranks, Religions, and Qualities, of both Sexes.

Skibbereen.

HERE we ſtaid that Night, and the next Day *John Everot* went Weſt to *Skibbereen*, and *William Penn* and I, with ſeveral Friends, returned towards *Cork*, though *William Penn* turn'd off to the Right-hand to *Shannon Park*, to viſit the Lord *Shannon* at his Houſe there.

BUT whilſt we were thus in the Service of Truth, according to the ſeveral Degrees of the Diſpenſation thereof unto every one of us, Satan was buſy in his evil Work at *London*: For we had Letters about this Time from thence, importing, that ſome Perſons, profeſſing Truth, and ſetting themſelves up in the Society as no ſmall Dictators, and ſome of them in the Miniſtry, being filled with Envy, and unwiſely emulating that Glory and Dignity the LORD was pleaſed to put upon *William Penn*, for the Exaltation of his own holy Name, had made very unworthy and unchriſtian Attempts againſt his Character in his Abſence, and even in the yearly Meeting, to the great Grief of all the right-minded among them: But this was done by a ſhameleſs and implacable Party. The ſame Week, on the Third and Sixth Days, we had full and edifying Meetings at *Cork*, *John Everot* being alſo returned.

AND, on the Firſt Day following, another very large and much crowded Meeting there: And that all who were made privy to theſe Suggeſtions ſtirring at *London* againſt *William Penn*, might be aſſured they were from a falſe and evil Root, the LORD was mightily with him that Day, cloathing him with Ma-

Majeſty, holy Zeal, and divine Wiſdom, to the great Satisfaction of Friends there, and Admiration and Applauſe of the People; even increaſing in that unſought popular Praiſe of which ſome did much begrudge him; whoſe Years, and Pretences to Truth, might have ſhewn forth a better State of Chriſtianity and Wiſdom; and who, by attempting his Character unjuſtly, greatly loſt their own.

HERE we had ſpent ſome Days; and on the 28th I was at a Meeting at *Skibbereen*, accompanied by our Friend *George Rook* from *Dublin*, he having come to us at *Cork*. The Meeting was ſmall, by reaſon of a Fair that happened the ſame Day at that Village; yet the Promiſe of the LORD was made good unto us, being met in the Virtue of his holy Name and Preſence, which he was pleaſed to afford us together.

FROM thence we went that Afternoon, and were next Day at *Bandon*, where we were favoured with a good Meeting; and that Evening we returned to *Cork*, where we had another Meeting.

ON the 3d of the Fifth Month *William Penn* and *John Everot* had a large and good Meeting at *Charlynill*, which might have been much larger, but that the Prieſt there proved too cunning for ſome of his Hearers, (though not for his own Son;) for, beginning his Sermon ſooner than uſual, and our Meetings there commonly not beginning till others have done, he continued his Diſcourſe till our Meeting was near over; in which he uſed (as we heard) many Invectives againſt Friends, and our Principles in general, and againſt *William Penn* in particular: Though ſuch was the Report which they that heard carried of the Meeting, that it ſoon wiped off all the Prieſt's Lies and Reproaches; and thoſe of his Hearers, who had been ſo impoſed upon by his long Preachment, when they heard of our good Meeting in a general Applauſe, ſpoke contemptibly of him; and one who had been at the Meeting, went to the Prieſt and told him, to his Mortification, that Mr *Penn* preached much better than he. Charlynill.

THAT Evening they had another Meeting near that Place, where came ſeveral Perſons who had been tendered in the other Meeting, and were again well ſatisfied.

THE ſame Day *George Rook* and I ſtaid at *Cork*, where the LORD likewiſe favour'd us with his good Preſence, in a large and good Meeting of Friends and others; and the next Day, accompanied by ſeveral Friends, we went to *Limerick*, where we were glad to ſee *William Penn*, *John Everot*, and many other Friends, ſome of whom had accompanied them from *Cork*.

ON the 5th, being the Third Day of the Week, we had a great Meeting at *Limerick*, of a mixed Multitude, over whom was thick Darkneſs that might be felt. It was a hard Meeting; and from thence I came with a heavy Load, not having had any Time therein; yet it cleared up towards the End, and ſome Service was done therein, as I believe. Limerick.

THAT Afternoon we viewed ſome of the Effects of the late Siege there, and obſerved the Walls of ſome Houſes, as well as of the City, had been much ſhatter'd, with many large Cannon Shot, and that great Breaches had been made at the late Siege by King *William*'s Army, in which I had two Brothers; one of which, an Enſign, was killed before, at the Siege of *Charly-*

ANNO 1698. *Charlymount*; and the other, being Chaplain to a Regiment under Command of Sir *Thomas Gower*, a Relation of ours, ſurvived all the Wars, wrote the Hiſtory of them, and afterwards was made Dean of *Limerick*, in which Station he died. We viewed alſo the Ruins of the Beſieged's Out-works and Baſtions, and divers unrepair'd Deſolations and Ruins, as ſo many Characters of the Indignation of him, who juſtly gives Men up to the Deſtruction one of another, in furious Wars, when they like not to retain GOD in their Thoughts, nor really to embrace his Son, the Prince of Love, Peace, and Concord; though in Words they confeſs him. And yet we had occaſion here, to obſerve the kind and protecting Hand of divine Providence, over thoſe who love and fear the LORD: For we had a certain Account, from our Friend *Thomas Pearce*, an Apothecary in that City, that in the Time of the Siege, a Bomb fell into his Yard, cloſe by the Window, when divers Friends were with him in the Houſe; which, if it had broke, might have deſtroy'd them: but falling into a Ciſtern full of Water, the Fuſe was quenched, and it did not break at all.

Birr. THE next Day, accompanied by our Friends *Samuel Randall* from *Cork*, *Thomas Pearce* from *Limerick*, and ſeveral other Friends, we went to *Birr*, to our Friend *Thomas Winſloe*'s, where we ſtaid that Night, and next Day had a good Meeting in the *Town-hall*; which the chief Magiſtrate, at the Inſtance of *William Penn*, let us have for that Purpoſe. To this Meeting came the Prieſt of the Pariſh, and ſeveral Perſons of Quality thereabout, and were all civil: And in the Evening came the Prieſt to ſee *William Penn*, with whom he had ſome Converſation, praiſing his good Sermon, and Soundneſs of Doctrine; to whom *William Penn* gave a little Book concerning our Principles, which he thankfully received, and took a very reſpectful Leave, and departed.

SOMEWHERE hereabouts we obſerved an old-faſhion'd Piece of Superſtition, and Antichriſtian Figment, *viz.* a Stone Croſs, on the Side of a Way, raiſed on a Pedeſtal of many Steps, with this Inſcription thereon, *Orate pro anima Petri Lincei.*

Roſeanalles. NEXT Morning we ſet forward for *Roſeanalles*, to ſee our ancient and honourable Friend *William Edmundſon*, where we arrived about the ſecond Hour Afternoon, and there reſted ſome Time, and refreſhed ourſelves plentifully; and there ſtaid *William Penn*, *John Everot*, and ſome Friends with them; and ſome others went on with me to *Mountmellick*, and that Evening we viſited ſome Friends there in Town, and near it, and next Day reſted there.

Mountmellick. ON the 10th, being the Firſt of the Week, *William Penn* and his Company came to us, and we had a very large Meeting at *Mountmellick*, (being moſt of us Friends) and the LORD was with us in general: But as I had greater Regard to the Services of *William Penn* and *John Everot* than my own, I had, at *Limerick*, under that Conſideration, neglected my own Gift, till the proper Time of the Exerciſe thereof was over, and ſo had come from thence greatly loaden in my Mind. And here, at *Mountmellick*, fearing to do the like, and add to my Burthen, (too heavy already to bear) I ſtood up to ſpeak too ſoon; and that I might not be in the Way of thoſe I preferred, I ſpake too faſt, and thereby went before my right Guide; ſo that my Burden remained on that Account, though not ſo heavy as before: For the LORD, who is merciful, knew it was not wilful, but out of Weakneſs.

YET by this Conduct I obtained further (though expenſive) Experience; that

that neither too much Regard nor Diſregard to any Perſon, neither ſhort nor over, ſtaying behind our true Guide or going before, ought to be; but in and with the divine and living Truth, and the Motion and Operation of it is GOD's Time; and then only can Men preach the Goſpel. Time is diſtinguiſhed by Motion, and when he moves, then is his Time to be obſerved; and that, and no other, ſooner or later, ſhould be made our Time; though ſome Diſappointments there are, not properly our own Fault, but occaſioned by the Unskilfulneſs and Haſte of others, taking a wrong Time, and intruding where they ought not; in which there is a great and hidden Myſtery of Evil, and the Goſpel of CHRIST thereby greatly hindered, often out of the View of the unskilful Inſtruments acting or omitting to act therein. ANNO 1698.

THE ſame Afternoon was their Meeting for Buſineſs, where Things were managed with a juſt Severity againſt every Appearance of Evil, to the great Comfort of the Upright, and Diſcouragement of evil Doers; a great Inſtrument of exact Diſcipline being that ancient and worthy Friend of Truth *William Edmundſon*, who lived within the Precincts of that Meeting: For whom not they only, but alſo all *Ireland*, may give Thanks to the LORD, for due Obſervation of Order in the Churches of CHRIST in that Kingdom.

NEXT Day we went to *Edenderry*, where we met our Friends *Samuel Waldenfield* and *John Vaughton*, from *London*, of whom we had an ample Account of the Concern moved againſt *William Penn* in the yearly Meeting at *London* in his Abſence; and by whom, and to what Purpoſes, and on what Foundation chiefly begun and proſecuted; being only the Fruits of Emulation and Envy of ſome who wanted that Honour the LORD was pleaſed to put upon him, and could not have it. Edenderry.

HERE alſo we were favour'd with a large and full Meeting of Friends and others, divers Perſons of Quality being there, and two Epiſcopal Prieſts; one of whom (an ancient Man) was tendered in the Meeting by the Teſtimony of Truth, to which he confeſſed. The LORD was good to us that Day; and when the Meeting was ended, we had comfortable Society together in his Love, who never fails to be with all thoſe from Age to Age, and will be to the End of the World with them, that love one another in him, according to his new and bleſſed Commandment.

IN the Evening we went along with the *London* Friends, and ſome others, to *John Barcroft's*, where we ſtaid that Night; and next Morning the *London* Friends went towards *Carlow*, and we (about thirty-one in Company) ſet forward towards *Lurgan* in the North; but the greateſt Part, being *Dublin* Friends, went thither; and *William Penn*, *John Everot*, *Samuel Randal*, *Thomas Pearce*, *Thomas Winſloe*, myſelf, and ſome young Men from about *Edenderry*, went that Night to *Ardee*, and lodged at an Inn.

OUR Way to *Lurgan* was through a very wild mountainous Country; but being met by ſeveral Friends about eight Miles from thence, and well received while there, we were freſh and eaſy next Morning, when we had a very large Meeting; the Majority about two Parts Friends, and of others ſome were Perſons of Quality. Lurgan.

THE LORD glorified his own Arm that Day, to the laſting Honour of his own Name. I had a ſhort Concern in the Beginning of the Meeting; then *John Everot* much larger; and, though ſlow a conſiderable Time, and of no great

ANNO 1698. great Appearance, (for he made no Flouriſh) yet in the End of his Labour Truth was over all, in the Virtue and Power of it, and ſo remained: For by that Time he had done, *William Penn* was full, as a new Bottle with new Wine; and he who filled him therewith, by him diſpenſed the ſame liberally to all that were a-thirſt.

MANY Profeſſors among the Sectaries were there, who now underſtood Friends had been much wronged by falſe Reports concerning our Principles, Doctrines, and Manners. The LORD was good to us, and the Meeting ended under a ſolid Senſe of his holy Preſence: and that Afternoon we reſted, and had the Society of Friends; and, the next Morning, about Seven, had a ſelect Meeting, in great Sweetneſs, among Friends, and then departed thence towards *Dublin*.

Dundalk. WE lodged that Night at *Dundalk*; where we had Opportunity to ſee the Place of the late miſerable Camps, where ſuch Numbers had died in great Diſtreſs: Here we ſaw many Sites of Huts, and other Proofs of the Miſery many Souls had endured in Time of Sickneſs, in a cold and wet Winter Seaſon; but that which moſt of all gave occaſion for compaſſionate Reflection on the Miſeries and Calamities of War, by Men profeſſing, on all Hands, the peaceable Saviour, was the Sculls and other Bones of human Bodies, of the ſame Fleſh and Blood with us, (for GOD made of one Blood all Nations) who never had received human Burial; but their Fleſh had been, no doubt, rent from their Bones, by the wild Beaſts and Dogs, and Fowls of the Air.

Dublin. THE next Day, in the Evening, we arrived at *Dublin*; and, notwithſtanding our obſcure Entrance, (being late, and the Seventh Day of the Week) we had, next Day, two large and living Meetings, many Strangers being there; and here we reſted as private as could be till the 20th, and then had another Meeting there; Kilcock. and that Afternoon we went to *Kilcock*, about twelve Miles from *Dublin*, accompanied by ſeveral Friends and others, and there we lodged that Night; and from Carlow. thence, next Day, to *Carlow*; where, on the 22d, we had a large Meeting.

AND thus we travelled through the Country viſiting Friends and Meetings as we went, till we came up towards the South Parts; where I left the Compa- Clonmell. ny, and went to *Clonmell*, in order to ſee my Brother *George*, then Dean of *Limerick*, and met with him at *Thomas Oſborn*'s, (eldeſt Son of Sir *Thomas Oſborn*) whoſe Wife was my Brother's Wife's Aunt: He had been ſent into *France* for Education, and there had embraced the *Romiſh* Religion.

WHEN I came to the Houſe, I found him of a frank and familiar Temper, and in leſs than an Hour he deſired me to take a Turn with him in the Garden; and, being there, he opened a Back-door into an Avenue, and made the Door faſt that none might diſturb us; and, walking there together, he aſked me ſome Queſtions concerning our Principles, and more particularly of our ſilent Meetings, and of what Advantage they were to us; for he did ſuppoſe they were of ſome Uſe, elſe we would not continue in the Practice of them.

I ANSWERED, "That we had been, as other Men, ſubject to common "Infirmities, and ignorant of GOD, as to any Experience of his Preſence and "divine working in us, till it pleaſed him, in his own Goodneſs and Mercy, to vi- "ſit us by the Spirit of his Son CHRIST; through which we had known a Time "of Condemnation and Humiliation for Sins paſt, and true Repentance and "Forgiveneſs; and, believing in him, through the Work of his Spirit and Power "in our Minds, he, with the Light and Life of his Son, became the Object of

"our

" our Faith; by which alſo he ſanctified our Hearts, and reconciled us unto him- ANNO
" ſelf: So that the Enmity being ſlain, and we made Temples of the Holy Ghoſt, 1698.
" we now worſhipped the Father through the Spirit of his Son, in a State of Faith
" and Obedience; whereby we draw near unto him, even through that bleſſed
" Medium which himſelf hath appointed, partaking of the Nature of Man; not
" of Fleſh and Blood only as the Son of Man, but alſo being cloathed with a ho-
" ly human Mind, by him we are made Partakers of the divine Nature as the
" Sons of GOD; as it is written, *He ſhall take of mine, and give it unto you:* And
" the Father being made manifeſt in him, we have Inſtructions in Wiſdom, and
" Enjoyments in the divine and bleſſed Preſence, of which the World, in a State
" of Nature, is not aware, and not more ſo than in a State of true Silence; where
" all the Paſſions, Affections, and natural Deſires of the Heart are ſilenced, by
" the all-commanding Voice and Power of the divine Word; who hath ſaid,
" *Let the Worlds be, and it was ſo.*"

HE heard me with Attention, and replied, " That he firmly believed what
" I had ſaid; that we were ſuch a People, and conſequently the happieſt in the
" World; over whom the Almighty hath a particular Care." And then he began and told me a Paſſage concerning himſelf, ſaying, " That he and ſome
" other Gentlemen, being occaſionally at *Clonmell* ſome time ago, they heard that
" one of our Meetings was to be there that Day, appointed by ------ ------, one
" of our Preachers from the Weſt of *England*, and they agreed to go to it: And
" after they had been there about half an Hour, the reſt all tired, and would have
" had him away with them; but he was ſo much ſatisfied with what he felt there,
" that he could not go with them, but ſtaid the Meeting to the End; having
" never met with the like Satisfaction any where elſe."

BY the Time this Relation was finiſhed, he began to be apprehenſive that his Prieſt might miſs us out of the Company, and be in queſt of him, (for he kept a Popiſh Prieſt in his Houſe under the Appearance of a Gentleman) and ſo it proved; for we were but got back into the Garden till he came to us: And the Prieſt beginning to aſk me ſome Queſtions about Religion, he withdrew; for the Prieſts will ſeldom permit, if they can avoid it, that their People ſhall hear any Debates between them and Proteſtants, leſt they ſhould be infected with what they call *Hereſy*; unleſs where they think they ſhall have manifeſtly the Advantage in the Argument upon the Subject.

THE firſt Queſtion he aſked me was, " Whether we believed Predeſtination?" I anſwered, " No; but that the Grace of GOD, through our LORD JESUS
" CHRIST, is univerſal, and free to all Mankind." Then he ſaid, " They were
" of different Opinions on that Subject; ſome one Way, and ſome another:"
And then aſked me, " What we thought of Excommunication; what Effect it
" is of in the Church?"

I ANSWERED, " That it ought to be applied to ſuch as deny the Faith in expreſs
" Words; or, if not in Words, yet by Actions, by committing and perſiſting in
" any immoral or ſinful Acts; or declining the common and ſtated Rules of the
" Community, or Terms of Chriſtian Communion among them: But that Ex-
" communication ought not to affect Life, Liberty, Property, or the Perſon of
" any one, but only to deny him Chriſtian Communion till reformed."

" THIS, he ſaid, was not of ſufficient Force to awe Offenders, or to induce
" their Return, where the Motives to their Offences were ſtrong and cogent."

I RE-

ANNO 1698.

I REPLIED, "That to be denied Communion by any real Chriſtian Congre-
" gation, of which one is a Member, is a Matter of great Weight and Conſe-
" quence: For certainly GOD is with and in his own Appointments; and who-
" ſoever is denied by the Church of CHRIST, is denied by himſelf: For as ſhe acts
" in and by his Spirit, which is ever in her, and preſent with her, it is his Act by
" her; and, in that reſpect, ſhe is called the Ground and Pillar of Truth: And
" Offenders, ſo denied, undergo, even in this Life, a Burden more ſinking than
" the Loſs of all they have in the World; whereby Life itſelf becomes a Load
" and tedious: But where any Form of Excommunication is invented only by
" the Wiſdom or Policy of Men, from ſecular Views, with Puniſhments of their
" own contriving annexed, the LORD doth not co-operate there, nor own that
" Ordinance; ſo that the Puniſhments awarded, which are often inadequate,
" cruel, and unjuſt, are all that the excommunicated ſuſtain: not for the Salva-
" tion of the Soul, but ſatisfying the Ends of Power, Pride, Covetouſneſs, and
" Envy, to the Deſtruction of the Character, Eſtate, Body, and Family, if not
" Ruin of the Soul, by complying (under ſuch grievous Temptations) with he-
" terodox Errors in Opinion, and Practices immoral, idolatrous, and antichri-
" ſtian; Fruits of the Inventions of apoſtate and fallen Spirits, by whom the
" Children of Men are deceived."

WHAT he would have replied to this, or whether any Thing, I do not know; but, being then near the Houſe, we were called to Supper; and, during the Time thereof, we were very peaceable; but, that being over, he began to introduce other Matter of Controverſy.

FIRST he ſaluted me with ſome Encomiums, to tame me, (though I was very peaceable, and my Spirit over him in myſelf) that he might caſt his Net with greater Certainty and Succeſs: "Sir, ſaid he, I have heard a very good
" Character of you, both as to your Underſtanding, and other Qualifications and
" Accompliſhments; from which I conclude, it muſt have been ſomething ex-
" traordinary, or very particular, which hath induced you to embrace a Religion
" and Opinions, ſo much and ſo generally exploded by Men of Senſe and Pene-
" tration; and as ſufficient Reaſons, to yourſelf at leaſt, for what you have done
" on that Account, cannot be a-wanting to a Man of your Repute, I beg Leave
" to aſk you ſome Queſtions, that I may be better inform'd than yet I have
" been, concerning the Religion you now profeſs.

" DO you believe there ever was ſuch a Man in the World as JESUS CHRIST?" This Queſtion looked ſcurrilous and ſmiting; yet, perceiving he meant to lay a Foundation for ſome further Superſtructure, I anſwered, "Yes, we believe all
" that is written in the Holy Scriptures concerning our LORD and Saviour JESUS
" CHRIST, and upon as good a Foundation and Evidence, if not better, than
" any who have pretended to ſuſpect us on that Account." Then he went on;
" Do you believe, that JESUS CHRIST made choice of twelve Perſons, called
" his Apoſtles?" I anſwered, Yes. Again, ſaid he, "Do you believe that
" CHRIST commanded his Apoſtles to go teach all Nations, baptizing them in
" the Name of the Father, Son, and Holy Ghoſt?" I anſwered, "Yes, with
" ſome Reſtrictions and Obſervations, now to be noted, we do." He continu-
ed to interrogate; "Do you believe that the Apoſtles of CHRIST did go and
" preach and baptize, according to this Command?" I anſwered, as before, Yes.
" Then, ſaid he, how can you be Chriſtians, or Diſciples of CHRIST, who deny
" this Baptiſm, and do not at all practiſe it?"

THEN

ANNO 1698.

THEN I asked him, "If he did believe, and those of his Communion, that "the LORD JESUS, at that Time, thereby instituted Water Baptism? He "answered, They did believe, that CHRIST did by these Words, at that Time, "institute Water Baptism."

THEN I answered, "That if they were not Christians who declined the Use "of Water Baptism, I would prove, that neither himself, nor the Pope, nor any "of his Communion, are Christians, not being baptized at all in the Practice "of what CHRIST commanded or instituted, at that Time, on that Account, "as followeth.

"*John* the Baptist, being commanded by the Word of GOD to baptize the "*Jews* in Water, foretold them of another Baptizer much preferable to "himself, and of a Baptism superexcelling his, being of another Nature, and "more powerful and efficacious, with the Holy Ghost and Fire: And this Bap-"tizer is CHRIST; who, having been circumcised, in obedience unto the Ordi-"nance of the Law of *Moses*, under which, as Man, he was born into this "World, and fulfilled, in his own Person, all the Righteousness thereof incum-"bent upon him, according to the Prophets, he was also baptized of *John* with "Water; thereby not only submitting to that Dispensation, as an Ordinance of "GOD for the Time being, but also fulfilling all Righteousness in his own "Person; that being declared from Heaven to be the Son of GOD, he might, "from thenceforth, through the divine Anointing poured upon him above all "his Brethren, and without Measure, be the Dispenser of all Righteousness and "Truth unto all Generations. And from thenceforth he preached Repentance "to the *Jews*, as *John* did, and by his Disciples (but not in his own Person) "baptized likewise with Water, as an intermediate Dispensation between the Law "and the Gospel: But with this Difference, *John* baptised for a Time, without "directing the Subjects of his Baptism to any certain Object of Faith, saying, "they must believe in one that was to come after him; (for he did not then "know that JESUS was the CHRIST) but the Disciples of CHRIST, as also "*John*, from the Time of the Baptism of JESUS, having believed in him as he "is the Messiah, preached not only Repentance, but also that JESUS is the "CHRIST and Saviour promised of GOD unto *Israel*; and consequently directed "them unto him as the true Object of their Faith, and baptized in his Name, "and by his Authority whilst yet present with them: And yet Water Baptism is "but Water Baptism, whether administer'd by CHRIST himself, or by any other "he may command; nor did *John*, or the Disciples of CHRIST, administer "Water Baptism in that Day to any but the *Jews*, or Proselytes among them.

"BUT after CHRIST had been crucified, and arisen from the Dead, and his "Disciples with him, a little before he ascended into Heaven, he said unto "them, (the eleven) *All Power is given unto me in Heaven and in Earth. Go* Mat. xxviii. 18.
"*ye therefore and teach all Nations, baptizing them into the Name of the*
"*Father, Son, and Holy Ghost*, &c. *Go ye into all the World, and preach the* Mark xvi. 15, 16.
"*Gospel to every Creature. He that believeth and is baptized, shall be saved; but*
"*he that believeth not, shall be damned.* But do *not depart from Jerusalem; but* Acts i. 4, 5, 8.
"*wait for the Promise of the Father, which ye have heard of me. For John truly*
"*baptized with Water; but ye shall be baptized with the Holy Ghost, not many*
"*Days hence. But ye shall receive Power after the Holy Ghost is come upon you;* John xiv. 16, 17, 18, 26.
"*and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in*
"*Samaria, and to the uttermost Parts of the Earth. And teaching them all Things*
"*whatsoever I have commanded you. And lo I am with you always, even unto*
"*the End of the World.*

ANNO 1698.

" 1*st*, THE LORD JESUS declares his own Power, and ſufficient Authori-
" ty to inſtitute this Baptiſm; *All Power in Heaven and in Earth.* 2*dly*, The Ex-
" tent of it, *To all Nations*; to preach the Goſpel to all the World; thereby
" diſcipling, or initiating, all that believe and obey, into the divine Nature of Fa-
Acts x. 44. " ther, Son, and Holy Ghoſt: And the Act of baptizing is chiefly by preaching
" in the Power and Wiſdom of the Spirit of CHRIST, and ſometimes by laying
—viii. 17,18 " on of the Hands of his Miniſters, as moved thereunto by the ſame Spirit.
—xix. 6. " 3*dly*, The Advantage to be reaped by believing their Meſſage, and being bap-
" tized with this Baptiſm, *They ſhall be ſaved*; which Salvation cannot be impu-
" ted to Water Baptiſm. 4*thly*, The Judgment denounced againſt ſuch as would
" not believe the Meſſage of his Miniſters and Witneſſes, thus qualified and ſent;
" *They ſhall be damned.* 5*thly*, The Apoſtles themſelves were not to enter upon
" that Work, nor could they perform it, (notwithſtanding this verbal Command
" from his own Mouth) but under the immediate Influence of the Holy Ghoſt,
" and by his Power only; being no other than the Spirit of CHRIST promi-
Luke xxiv. 49 " ſed to them before he was crucified. 6*thly*, It was not Water Baptiſm;
John xiv. 16, 26. " for that he here contradiſtinguiſheth from the Baptiſm of the Holy Ghoſt,
" and aſcribes it to *John*, ſaying, *John truly baptized with Water*, as a Thing
" already over, at leaſt in point of Obligation; and then Baptiſm of the Holy
" Ghoſt alone is here appointed, as thus diſtinguiſhed by the adverſitive Part *He*;
" *but ye* ſhall *be baptized with the Holy Ghoſt not many Days hence:* Here Water
" Baptiſm was already over, or near an End, and the Spirit's Baptiſm not yet
" actually commenced, but only promiſed; and very ſoon after took place ac-
" cordingly. 7*thly*, This Baptiſm is ſuch as cannot be performed without the
" immediate Power of the Holy Ghoſt; and accordingly he is here mentioned to
" that End: And it cannot be Water Baptiſm, becauſe any Man can baptize with
" Water without the Holy Ghoſt; and all Mankind who now uſe it do ſo, with-
" out any Influence at all of the Holy Ghoſt, or any Command from him to that
" Purpoſe, if at all they have any real Knowledge of him. 8*thly*, And ſince
" no Power on Earth can give this Qualification, but CHRIST alone; and that
" no Man can be a true Witneſs unto him, be his Miniſter, or preach him and
" his Goſpel, but by the Power and Influence of the Spirit of CHRIST, imme-
" diately upon him in the Time of preaching; and that they only, who are ſo
" qualified by him, have Right or Power to preach the Goſpel, (and that is in all
" Parts of the World) they ought not to be hindered or moleſted by any earth-
" ly Power: And ſuch as do obſtruct them are Oppoſers of the Work of him
" who hath all Power, and ſhall ſurely ſuffer by that Power, in this or another
" World; or in both, if they do not, in due Time, repent in this. 9*thly*, The
" Matter and Subſtance of their Teachings, (after having borne witneſs to him-
" ſelf and his Sufferings) *All Things whatſoever he had before commanded them:*
" *Firſt*, the old Commandment, which they had heard from the Beginning, *viz.*
" The Righteouſneſs of the Moral Law, briefly expreſſed in theſe Words, *Thou*
" *ſhalt love the Lord thy God with all thy Soul, and with all thy Strength, and thy*
" *Neighbour as thyſelf.* And, *ſecondly*, the new and Goſpel Commandment, *That*
" *they ſhould love one another*, as the true and certain Characteriſtick of their Diſ-
" cipleſhip. 10*thly*, And, in this Goſpel, and this Practice, he promiſed to be
" with them, and all thoſe who ſhould ſucceed them, in this Faith and Practice,
" to the End of the World: So that, as his true Miniſters can do nothing with-
" out him; yet, as he is always with them, they are, by him, enabled to do all
" Things, whatſoever it pleaſeth him to work in or by them, or require of
" them: And whoſoever ſet themſelves at Work, pretending to exerciſe any
" Ordinance of CHRIST, without his Spirit and Power ſenſibly with them, they

" are

" are Antichriſts and Impoſtors; and therefore they have not, nor can they pro- ANNO 1698.
" fit the People, but miſlead them.

" AND as to thoſe Inſtances from whence thou ſeems to collect, that the Apo- Acts xix. 2,—6.
" ſtles baptized with Water after the Effuſion of the Holy Ghoſt upon them;
" that was only a Continuance of the ſame Water Baptiſm they had been in prac-
" tice of in *John*'s Time, and not from that Command and Miſſion, *Mat.* xxviii 19.

" AND as to the Continuance of Water Baptiſm in the Church unto this Day,
" that is a great Miſtake: For, *firſt*, I obſerve what Water Baptiſm is in the
" Act of it; that is, a going into Water, and being waſhed and dipped there- Mat. iii. 6, 16
" in, and not rantized, or ſprinkled only. And, *ſecondly*, note alſo, that what Acts viii. 38.
" Water Baptiſm was adminiſter'd in the Apoſtles Days, was always only in the 39.
" Name of the LORD JESUS, and not in the Name of the Father, Son, and
" Holy Ghoſt; which ſhews it was not from that Command, *Mat.* xxviii. 19.
" for then they would have purſued theſe Terms of Inſtitution; which they ne-
" ver did, by any Thing I can find in all the Scriptures.

" NOW, I ſay again, that if they are not Chriſtians, who are not under the
" Adminiſtration of Water Baptiſm, then you yourſelves are no Chriſtians, ha-
" ving been out of the Practice, even of that Water Baptiſm, for many Genera-
" tions; inventing to yourſelves ſprinkling of Infants, never commanded by
" CHRIST, nor practiſed by his Apoſtles; and is no Baptiſm at all, but Rantiſm;
" and is an Error from both the Mode and Subjects of Baptiſm: And therefore
" you only prophane and take in vain that holy Name, in which you exerciſe
" this your own Invention."

UPON this the Prieſt was totally ſilent; and, knowing him bound, I challenged him three Times before the Company, to anſwer me on that Subject if he could; and yet he never did, nor ſaid any Thing at all on any other Subject that Night.

THEN my Brother (ſeeming to be concerned for his Brother Prieſt, tho' of another Form) ſaid " I ought not to think the Gentleman could ſay no more
" becauſe he was ſilent." To whom I anſwered, " That I would not have him
" pretend to cover him; for I knew where he was, and that he could ſay no
" more; and added, That if himſelf had any Thing to ſay on that Subject, I
" was ready for him too: For though I regarded the Dean of *Limerick* as in an
" Office among Men, and as my elder Brother; yet, being now in Defence of
" Truth, I could regard no Man ſo as to decline it on any Account or Conſide-
" ration whatever." And then he and all the Company being ſilent, I told them, " That the Papiſts, Epiſcopalians, Preſbyterians, Independants, Baptiſts,
" and all their Subdiviſions, were of one Spirit, and from one Root, and would
" have like Judgment in the End; having perſecuted and deſtroyed each other
" in their Turns, as they have had Power; and all of them perſecuted and op-
" preſſed the Innocent, and ſtill continue to do ſo where they can."

THIS being on the Seventh Day at Night, and now very late, I took Leave of my Relations, intending to meet *William Penn* and *John Everot*, and *Samuel Waldenfield* and *John Vaughton* from *London*, next Day at a Meeting at *Caſhel*: And, propoſing to go to Reſt, the Gentleman of the Houſe would not ſuffer a Servant to attend me to my Chamber, but would go himſelf: and, when there, he told me, " That he had never heard thoſe Things ſo explained before; that

" he

ANNO 1698. " he was very glad of the Occaſion; and that he was of the ſame Mind with " me therein: That he would gladly go with me in the Morning to hear Mr " *Penn*, but that my Brother and Siſter had not been at his Houſe before that " Time ſince their Intermarriage, and it would look as if he neglected them, " if he ſhould go with me: And beſides, ſaid he, this Perſon, with whom you " diſcourſed, (as I hinted in the Garden) is a Prieſt, who I keep in my Houſe; " and I know he would take it ill if I ſhould go to your Meeting, and leave our " own Devotion.

Caſhel. A RELATION of mine, concerned in the Exciſe, happening to be there, and knowing the Way, we ſet forward early next Morning for *Caſhel*; where we arrived before the Meeting was gathered, to which came a great Multitude of People of all Notions and Ranks thereaway: And, the Meeting being ſet, the Mayor of the Town, with Conſtables, *&c.* came, by Direction of the Biſhop of the Place, and, in the King's Name, commanded us to diſperſe, though he could not get into the Body of the Meeting for the Throng.

THEN *John Vaughton*, having been preaching in the Meeting, turned to the Mayor, and ſaid, " That he, with ſome others of our Friends, had been admit- " ted into the King's Preſence, on a certain Occaſion, before he came from *En-* " *gland*; and the King was pleaſed to aſk, if we had full Liberty in all his Domi- " nions to exerciſe our Religion, without Moleſtation? and we, not knowing any " Thing to the contrary, anſwered, That, through the good Providence of the " Almighty, who had placed the King on the Throne, and the King's kind In- " dulgence, we had now more Liberty than before; for which we were thank- " ful to GOD and the King."

TO which the King was pleaſed to reply, " That if any did diſturb us in the " Exerciſe of our religious Liberties, make it known to him, and he would pro- " vide for us therein, and protect us. And here thou diſturbs our Meeting, " and commands us, in the King's Name, to diſperſe, as if we were Tranſgreſſors: " But whether we ſhould obey thee without Law, or believe the King's Word, " and accept of his Royal Protection according to Law, let all that hear judge."

THE People did not all ſeem to be concerned at the Mayor's Appearance in this Manner, but kept their Places; and then I ſtood up and ſpoke among them ſuch Things as I believed my Duty at that Time; and, in the mean time, the Mayor reached over the half Space from an Entry, or Paſſage, where he ſtood in his Accoutrements, with Cap and Sword, to have taken me by the Arm, to pull me down, or haul me out of the Place; but he miſſed his Catch, and I went on: And, near the Concluſion of what I ſaid, I remarked to the People, " That the High " Prieſts, Scribes and Phariſees of old, were the greateſt Enemies of CHRIST " and his Apoſtles and Diſciples; and that generally, where Miſchief appeared " in any Nation profeſſing Religion, that Set of Men, in every Form, were at " the Bottom of it; and ſo it is ſtill to this Day: They would ever ride Man- " kind, and rule over them as a Property to themſelves, and of them ſerve their " own Luſts of Self-love, Pride, Envy, and Domination, Covetouſneſs, Wealth, " and Power, under a falſe Pretence of ſerving GOD; and as if, by divine Autho- " rity from the LORD, they were appointed to take Care and Cure of the Souls " of other Men, whilſt they are in the High-way to ruin and looſe their own; " but were now made manifeſt, and would yet be more ſo, and the People re- " deemed from under their heavy Yoke."

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ANNO 1698.

THE Mayor did not reliſh this, but could not come at me for the Crowd; and *William Penn*, who was not yet come into the Meeting, ſending to ſpeak with him in a Chamber near by, he went immediately; for I believe he was weary of that Office, which had been impoſed upon him by the Biſhop of *Caſhel* againſt his own Inclination.

William Penn treated him with the Reſpect due to his Office, but deſired him to retire, and let the Biſhop know that he would ſee him at his own Houſe after the Meeting was over, deſiring the Biſhop's Patience till then; and the Mayor did accordingly: And then *William Penn* came into the Meeting, for he had been writing Letters of Importance whilſt the Meeting was not full gathered; which was ſo large at laſt that the greateſt Part could not get in. The LORD favoured us that Day with his good Preſence, fitting every Inſtrument for the Work required; and the People were generally ſatisfied with what they heard and felt, to the Honour of GOD, and Comfort of his People.

THE Meeting being ended, *William Penn* took two or three ancient Friends of that Country with him, and went to the Biſhop; and, after an Interchange of ſome Tokens of civil Reſpect, (each in his own Mode) expoſtulated with him concerning that Tranſaction, in ſending the Mayor to the Meeting in that Manner, as above; and told him, "It looked a little extraordinary, as the King's "Dominions and the Laws were then ſtated, and a general Liberty granted to "all his Subjects, and nothing new there that Day, (being the uſual Time and "Place of our Meeting) unleſs it were that he himſelf was there, which might "excite the Curioſity of the People to ſee what ſort of a Creature he was; ſince, "one Way or another, he had been repreſented as ſome Monſter, or uncommon Thing to be gazed at."

THE Biſhop could not maintain what he had done, but treated *William Penn* friendly, and told him, "That he went that Morning to Church, to perform "his Office (of Preaching) as uſual; and, when there, he had no Body to "preach to but the Mayor, Church-Wardens, ſome of the Conſtables, and "the Walls, the People being all gone to your Meeting; which, I confeſs, "ſaid the Biſhop, made me a little angry, and I ſent the Mayor and Conſtables "with that Meſſage, in hope, by that Means, to have a greater Auditory; "though I have no Ill-will to you, or thoſe of your Profeſſion." And ſo, after ſome Tokens of mutual Reſpect, they parted in ſeeming Friendſhip; but the Biſhop had another Deſign. The Friends preſent with them at this Interview, related to us this Paſſage when they returned to our Company.

BUT the Biſhop recollecting, when the hot Fit was over, what Noiſe ſuch an Action might make in the Nation, that ſuch a Meeting ſhould be ſo diſturbed by his Command or Inſtigation; and which could not be juſtified, unleſs the Meeting had been attended with ſome extraordinary and unlawful Circumſtances; he therefore wrote to the Earl of *Galloway*, and the other Lord Juſtice of *Ireland*, and informed them, though unduly, "That Mr *Penn* and the "Quakers had gathered together in that Place, that Day, ſuch a vaſt Multi-"tude of People, and ſo many armed Papiſts, that it ſtruck a Terror into "him and the Town; and, not knowing what might be the Conſequence of "ſuch an Appearance, he had ſent the Mayor and other Magiſtrates to diſperſe "them; but, ſeeing they had taken no Notice of him, or the Civil Powers "there, he thought it his Duty to lay the Matter before their Lordſhips, that

ANNO 1698. "such Remedy might be applied, as in their Wisdom they might think pro-
"per, to obviate the Danger and ill Consequences of such Assemblies."

FROM *Cashel*, *William Penn*, *John Everot*, and I, went towards *Cork*, taking Meetings in our Way, (the other Friends pursuing their Visit in other Parts of the Nation, as it laid before them;) and, when we came there, *William Penn* went to see the Lords Justices, who had a very great Friendship for him, and were got there before us; and, after mutual Salutations were interchanged, the Earl of *Galloway* gave the Bishop of *Cashel*'s Letter to *William Penn* to read; which, when done, he related all the Particulars to them; telling them, "That "he did not see any armed Persons there, unless here and there a Gentleman "might have a Sword, as usual; but knew nothing of what Religion they "were." And then the Earl said of the Bishop, "Old Dotard! why should "he make all this to do on such a common Occasion?" And that was all this forward Man got for his Misrepresentation of us in that Manner.

WE staid at *Cork*, and those Parts, having Meetings there and in the Country, till the 19th Day of the Sixth Month; and then we set Sail from *Cork*, in
Minehead. the *Jane* of *London*, and landed at *Minehead* on the 21st Day of the same, in good Health, and in Peace; for which we were thankful to the LORD, and Giver of all our Mercies. That Night we lodged at *Thomas Holway*'s, having had a Meeting there that Evening, and another we had next Day; and from thence we went to *Bristol*; where I lodged at *William Penn*'s, and staid some Weeks, till he had finished his Answer to the Bishop of *Cork*'s Book; in which I assisted in transcribing his Sheets, searching the Scriptures, *&c.* which being finished, I returned to *London*, on the 5th of the Eighth Month, preserved through all Dangers, and in Peace; to the sole Praise of him who liveth and reigneth, and is worthy of all Adoration and Glory for ever and ever. *Amen.*

I NOW turn my Face towards *America*, and think proper to go back in point of Time, in order to relate how my Concern for that Part of the World began in me and increased.

IN

ANNO 1693.

IN the Year 1693, towards the latter End of Autumn, as I was riding alone in an Evening, in *Cumberland*, the Power of divine Truth moved upon my Mind, and my Heart was greatly tendered before the LORD; and the Word of the LORD opened in me, saying, "Behold, my Viſitation cometh over the "Weſtern Parts of the World, towards the Sun-ſetting in the Time of Win-"ter." And I was greatly comforted in the Words of his Holineſs. Cumberland.

FROM henceforth I was often tendered in Spirit, in remembrance of the Weſtern World, in a Senſe of the Love and Viſitation of GOD to a People there, whom I had never ſeen; which was more and more renewed and ſettled upon my Mind, in frequent Tenderings and Brokenneſs of Heart, under the holy Influence of the divine Preſence, until the Year 1695; when, at the Houſe of our Friend *John Whiting*, at *Wrenton*, in the County of *Somerſet*, upon a Viſit to Friends in thoſe Parts with *Aaron Atkinſon*, looking occaſionally upon a Map of the World, eſpecially upon the South-weſterly Parts from *England*, the Power of the LORD ſuddenly ſeized my Soul, and his Love melted me into a Flood of tender Tears: But hitherto I knew not that the Call of the LORD was to me to viſit thoſe Parts; though, from henceforth, I began to be afraid of it. 1695. Wrenton.

AND in the Time of the Yearly Meeting at *London*, in the *Bull and Mouth*, *Aaron Atkinſon*, being concerned in Prayer, among other Petitions to the LORD, prayed for the Weſtern Countries, and Places beyond the Seas, "That the "LORD would pleaſe to ſend forth his Miniſters, in the Power of his Word, "to publiſh the Day of glad Tidings more and more among them:" Upon which the Power of divine Life moved ſenſibly in my Heart; and the Concern, ſecretly begotten in my Soul, now began to anſwer and appear; and, after that, great Heavineſs and Fear came over me. London.

THE ſame Day, after the Meeting, ſeveral *Cumberland* Friends and others being together after Dinner, upon occaſion of mentioning ſome of thoſe Countries by one of the Company, the Word of Life moved powerfully in my Soul, with open Aſſurance of the Call of the LORD to me to viſit ſome of the *American* Countries: but, though I was exceedingly broken, to the tendering alſo of moſt of the Friends there, yet I was ſilent as to the particular Matter, being willing to conceal it as long as I could, ſince no Time was then prefixed when I ſhould move forward therein: And being young, and weak in the Exerciſe of the Miniſtry; and having no Opinion of my own Abilities of any kind, I urged it before the LORD, as a reaſonable Plea, as I thought, againſt it at that Time.

AT *London* I remained for ſome time, and entered into ſome writing Buſineſs for neceſſary Subſiſtence; but, before the Year ended, I ſuffered much in Spirit, by reaſon of my Confinement thereby; ſince this Calling of GOD cannot be anſwered by any one too much entangled in other Affairs, though the Employment in itſelf be very lawful, and, to the Reaſon of Man, ſeeming needful: but, though loth to leave all, (for it was no leſs than Life, and all that was near and dear in the World) yet, finding my Concern remain and increaſe, I yielded at length, in the ſecret of my Mind, to anſwer the Call of the LORD to that Part of the World; and wrote the following Letter to my Father concerning it.

Dear

ANNO 1697. *Dear Father,* *London, 18th of the Seventh Month,* 1697.

" I RECEIVED thy Letter of the 13th inſtant, wherein thou art pleaſed " to expreſs thy great Diſlike of my going to *Penſylvania*, in ſuch Terms " as import an Impoſſibility of thy being ever reconciled thereto; which I " hope, upon ſecond Thoughts, may prove otherwiſe: For I preſume thy " Concern ariſeth chiefly from an Apprehenſion of the great Danger that may " attend ſo long a Voyage and Journey, through Seas of a thouſand Leagues; " through vaſt Woods, Deſarts and Wilderneſſes on the other Side, among " wild Beaſts, Serpents, and the untamed Natives of the human kind there: " All which I am not unapprehenſive of, nor ſhall I lightly undertake the " Thing; but he that is GOD of the Land is alſo of the Sea, and made of " one Blood all Nations; and his Power is able to tame the moſt ſavage Na- " ture, whether of Man, or of any other Creature: He that ſaid unto the " Worlds, before they were, *Commence ye Being, and it was done, and fixed the* " *Sun in the Center of the Deep, and upholdeth the Earth as on the Wings of the*
Job xxviii. " *open Æther, and who bindeth the Sea as in Swadlings*; 'tis he that is the Con- " duct of all that move in his Counſel, *and who may ſay unto him, What doſt* " *thou? He noteth all the Thoughts of the Heart of Man, and keeps a Record of* " *all his Doings:* It is he, the LORD of Hoſts, that glorious Majeſty on high,
Iſa. xliii. 6. " that is *ſaying to the North, Give up, and to the South, Keep not back, that my* " *Purpoſe and Determination may come to paſs, in the Fulneſs of mine appointed* " *Seaſon.*

" THE Breath of Life from GOD is entering into the Inhabitants of many " Lands, and the LORD is making inſtrumental whomſoever he will; and " bleſſed are all they that go when he ſends them, and yield when he de- " mands their All.

" THOU haſt ſeen ſomething of the Effects of the working of the Power " of GOD in me in Time paſt, before I knew this People, but didſt not know " the Cauſe. Thou haſt partly ſeen my Dejection, and ſome Fruits of my in- " ward Tribulation and deep Vexation of Soul. Thou haſt alſo known my " Innocence from a Child, and that no Vice prevailed to ſtain my Credit; yea " all my School-fellows, Neighbours, Country-men, and Companions, with " whom I was acquainted, and knew me, know my Converſation to be " harmleſs among them; and none of them convinced me of any Evil: Ne- " verthleſs I was not juſt before the Throne of the Majeſty on high; who " ſeeth the Heart before the Thought enters therein, and ſearcheth the Reins " before they do conceive: It is he that diſcovers the very Root of Sin in and " unto Man; and revealeth the Nature thereof, ere 'tis brought forth into " Word or Action. His Glory was as Fire againſt the Root of Tranſgreſſion " in me, and his Zeal kindled as Brimſtone in my Bones. Was this for my " own Sake only, who was ſhort of many in Evil, (yet not without Sin) or " was it likewiſe for the Sake of thoſe who the LORD will alſo gather? Thoſe " who are Miniſters of GOD, are not ſo by the Will of Man, nor by their " own Choice; neither may they appoint the Place of their Service. O that " thou couldſt ſee the deep Travail of my Soul; and whence the Cauſe there- " of, and what its End! O that thou hadſt Experience of the wonderful My- " ſtery of GOD in CHRIST JESUS, and the preſent Diſpenſation of his Glo- " ry! Then could I open my Heart freely; then couldſt thou ſee it, as thou " haſt ſeen the Viſage of my Face; then ſhouldſt thou feel the Depth of my " Soul's Concern; and then ſhould thy groundleſs Fears ceaſe, and all thy Sor- " rows vaniſh.

" THIS

" THIS, I hope, I may freely ſay, that I have always been dutiful to thee; ANNO
" and whatſoever Apprehenſions thou haſt had, occaſioned through the Effects 1697.
" of the manifold Tribulations thou haſt ſeen in me, in the Way of my Rege-
" neration and Redemption; yet I can ſay, to the Praiſe of GOD, that my Un-
" derſtanding, as a Man, is no ways leſſened, though my Concern and Deſire
" for natural Things has been much abated; and the Faculties of my Soul,
" being changed, have been accordingly employed on divine Subjects.

" THE Goſpel of the Kingdom of Heaven, and the publiſhing thereof, is
" no Way inconſiſtent with Duty and natural Affection; but the natural Pa-
" rent, if not careful, may place Duty where it ought not to be, and give way
" to ſome effeminate Paſſion inſtead of a generous Affection and Love.

" BUT whatſoever may come to paſs, through Obedience to the Power of
" GOD in any Caſe, and his wonderful Workings in the Soul, this is always
" to be remember'd, as the Saying of our LORD JESUS CHRIST, *He that* Mat. x 37.
" *loves Father or Mother, Houſes or Lands, Wife or Children, better than me, is* Mark x. 29.
" *not worthy of me*; which ſhews a greater Duty and Preference due to him
" than to all the reſt.

" AND as it may pleaſe him, by his bleſſed Light and Life, to wit-
" neſs for me in thy own Conſcience, that I was never undutiful to thee in all
" my Life, in any Thing conſiſtent with his holy divine Will, and the work-
" ing of it in my Soul; ſo thou wilt be pleaſed accordingly to be careful, not
" to impute that to any Diſregard or Diſeſteem of thee, or want of that Love
" which is due by every Chriſtian to a Parent, but give me up to the LORD
" in all Things; and I am perſuaded, in ſo doing, he who hath been kind to
" us, more than we can eaſily ſee into, will be thy Comfort concerning me:
" And that we may, in ſome Senſe, requite his Love and great Forbearance
" in Mercy, by a godly and reverent Life before him the remaining Part of
" our ſhort and troubleſome Days, ought to be our greateſt Concern.

" AND now, dear Father, though I thus write, I do not yet fully know
" whether I ſhall go over thither for ſome Time; but if it ſhould pleaſe the
" LORD to draw my Soul after him to the uttermoſt Parts of the Earth, and
" place my Peace with him in my Obedience there, I might not expect it
" otherwiſe: And who can live without the Comfort of his Preſence, that has
" been favoured with it? For his Preſence is Life to all the faithful and obe-
" dient, but Death and Condemnation to ſuch as reject his Counſel; which
" the LORD preſerve us from, for all our Time to come, to the full End of
" our Days, is the Deſire of him who prefers thy Love before much Riches,
" but not to the Love of GOD, my heavenly Father, the Riches of his Grace
" and his Salvation; and, ſaving my Duty to him alone, I am

Thy ever-loving and dutiful Son,

THO. STORY.

AND here it may be regular to mention my Companion *Roger Gill*, and 1698.
how we came to be concerned together in this Work and Service of the Go-
ſpel. Sometime about the Firſt Month in this Year, before I went into *Ire-
land*, we being together at a Meeting at the Park, in *Southwark*; and each of
us having had ſome Service there, I found my Mind very free and open to-
wards him, and diſcovered ſomething of my Concern to him for *America*, as

ANNO 1698. we went together into the City; and asked him if he knew of any miniſtring Friend concerned for thoſe Parts, for I wanted a Companion: To which, being ſilent for ſome Time, he replied, "It is now long ſince I was firſt concerned that Way, and the laſt Night, in my Sleep, was as if making all "Things ready for my Voyage." To which I replied, "Is it no more but "a Dream yet?" And ſo we left it for that Time.

AFTERWARD, going to a Meeting at *Enfield*, he overtook me in the Way; and we, having ſome more Diſcourſe on that Subject, he told me it would be the Seventh Month at ſooneſt before he could be ready; for he had his Wife and Family to put in a Way of Living, not knowing whether ever he might ſee them any more. We had not much more Diſcourſe of it at that Time; and, ſoon after, I ſet forward for *Ireland*, as before related.

AT my Return to *London* from *Ireland*, *Roger Gill* was waiting at my Lodging for me, and ſaid, "He had made ſome Progreſs for *America*:" For the Thing abiding with him, he had acted in all Things as though we had prefixed the Time before I went for *Ireland*.

AND, after I had viſited ſome Meetings in *London*, I became greatly loaden and concerned in Spirit, and preſs'd to move forward on my intended Voyage; and hearing of a Friend that was to ſail in a ſhort Time for *Virginia*, *viz. William Cant*, Commander of the *Providence of London*, my Companion and I went together on board, to view the Ship and Accommodations: At which Time, being retired in my Mind as we ſat in the Round-houſe, the divine Love and Life of the LORD JESUS moved gently in the Center of my Soul, and ſweetly comforted my Heart; whereby I was confirmed in my Calling and Undertaking: ſo that, for that Time, all the Loads and Weights were removed.

AND, having made our Concern known to the Brethren, at the Morning Meeting, *London*, they encouraged us; and Proviſion being made, both by the Body of Friends and many Particulars, of every Thing needful for our Voyage and Journey, on the 10th Day of the Ninth Month, in the Evening, we went on board, near *Deptford*, in the River *Thames*, accompanied by ſeveral of our dear Friends and Brethren, *viz. John Field*, *John Butcher*, *Robert Atkinſon*, (he being, a little before, brought up to *London* by Proceſs in the Court of Exchequer, for impropriate Tythes, at the Suit of perſecuting *George Fletcher* of *Hutton-Hall*, in *Cumberland*) *Henry Goldney*, *John Tomkins*, *Francis Plumſtead*, *Edward Singleton*, *Daniel Phillips*, *John Dawſon*, and ſeveral others; and, ſoon after, came to us, *William Penn*, *Joſeph Wyeth*, and ſome more.

AND, being together in the Great Cabin, the good Preſence of the LORD commanded deep and inward Silence before him, and the Comforter of the Juſt brake in upon us by his irreſiſtible Power, and greatly tendered us together in his heavenly Love, whereby we were melted into many Tears: Glorious was this Appearance, to the humbling of us all, and Admiration of ſome there who did not underſtand it. And, in this Condition, we remained for a conſiderable Seaſon; and then *William Penn* was concerned in Prayer, "For the good "and Preſervation of all, and more eſpecially for us then about to leave them; "with Thankſgiving alſo for all the Favours of GOD, and for that holy and "precious Enjoyment, as an Addition to his many former Bleſſings:" And when he had finiſhed, the LORD repeated his own holy Embraces of divine Soul-melting Love upon the ſilent weeping Aſſembly; to the full Confirmation

tion of us more immediately concerned, and further Evidence to the Brethren of the Truth of our Calling. ANNO. 1698

IN this Love unfeigned, and tender Condition of Soul, we embraced each other, to our mutual Satisfaction; for the ſame powerful Love of Truth that makes us loth to depart from the Friends and Brethren of our own native Land, drawing us to remote Parts of the World, and remaining in our Hearts, gives Courage and Strength alſo to leave all, and follow the LORD, even whereſoever he will.

WE looked after them, ſo long as we could ſee them; not with Minds to go backwards, or Hearts with any Deſire now to return, but in the Comfort of divine Love; which neither Diſtance of Place, nor Number of Years, ſhall ever be able to obſtruct or deface, as we keep true to the LORD in ourſelves.

THAT Night, with a gentle Breeze and Tide, we fell down only to *Blackwall*, and there dropped Anchor, but did not arrive at *Graveſend* till the 12th of the Month; and, that Evening, went on Shore there; and, next Morning, took Coach for *Rocheſter*, accompanied by the Maſter of the Ship, and ſome other Friends; and there we had a large and comfortable Meeting with Friends and many others.

IN the Evening we returned to *Graveſend*, and the next Day went on board, but did not arrive in the *Downs* till the 18th; and, that Night, the Wind came contrary, and very high, ſo that we remained on board till the 20th; which being the Firſt of the Week, and we willing to have a Meeting at *Deal*, the Maſter took the Boat and Hands, with a Sail, to put us on Shore, and we drove about a Mile towards the *Goodwin* Sands, and then our Maſt broke; but, betaking us to our Oars, through the Mercy of GOD, we got ſafe on Shore, about two Miles from the Town, to which we walked, and arrived there about Mid-day, and there had a Meeting: But having no Opportunity of giving Notice of our Coming, the Meeting was very ſmall; yet the LORD did not deſpiſe our little Number, but was with us.

NEXT Day we went to *Dover* with our Friend *Edward Warie*, and, the Day after, had a Meeting there, which was likewiſe ſmall; yet ſeveral of the Epiſcopalians and Preſbyterians being there, they ſpoke well of the Meeting, as we were inform'd.

THE Wind remaining contrary, we ſtaid at *Dover* that Night and next Day; and, on the 27th, being the Firſt of the Week, we went to *Folkſtone*; where we were favoured of the LORD with a bleſſed Meeting with Friends and ſome others; and here we had alſo another Meeting: and from thence returning to *Dover*, we had another Meeting there; which was larger than the former.

SPENDING the next Day with Friends there, and the Wind coming fair on the 29th in the Morning, we haſted to *Deal*, and, in the Evening, went on board our Ship; and, the next Day, about Three in the Afternoon, ſet Sail from the *Downs*, and ſo proceeded on our Voyage; in which we had various Weather until the 18th of the Tenth Month, being the Firſt Day of the Week, when, till Eight in the Morning, we had a very hard Gale of Wind at Weſt; and then, it falling leſs, we hoiſted our Fore-yard and Mizen-yard, though hard Squalls and Rain, with Lightening towards the Eaſt.

AT

ANNO 1698. AT Nine in the Morning we bore up to the Northward, and ſoon after lower'd our Fore-yard and Mizen-yard, and, at Noon, the Main-yard, the Wind at South Weſt, which increaſed to an exceeding great Storm; ſo that all the Yards were brought down upon the Gunnels, and the Helm laſhed and made faſt, and the Ship let drive before the Wind: And we, being met together in the Great Cabin and Steerage, to wait upon the LORD, as at other Times, he was pleaſed to appear in the needful Time; for the Tempeſt increaſed, with Thunder and Lightening, and Rain, to that Degree, that few there, if any, had ever ſeen the like.

AND, in waiting upon the LORD, I became concerned in Prayer; and, being in a mighty Agony, and wreſtling in Spirit with the LORD, I received Hope that we ſhould not periſh; and having concluded for that Time, and my Concern returning, I prayed again; and then ſome ſtout Hearts were broken, and the LORD's Power was glorified, and we greatly comforted: "For I "prayed unto the LORD, who is GOD of the Seas as well as of the Earth, "and of the Winds, the Creator of all Things viſible and inviſible, that "he would be pleaſed to ſend forth his Word, and command the Winds as of "old; and that if there was any oppoſing Spirit that ſtood in our Way, to "hinder our Progreſs, the LORD would pleaſe to drive him away:" And then I was eaſy, having fully overcome; and my Companion, and ſome others, were alſo greatly tendered: And as ſoon as I aroſe I took the Friends by the Hands, and ſome others alſo, and, in full Aſſurance, told them the worſt was over for that Time; and the Words were ſcarcely out of my Mouth, and I ſet down in the Cabin, till the Storm abated, and the Weather became moderate for ſome Time after; and we had no more great Storms after it to that Degree.

HERE we ſaw the Effects of the mighty Power of GOD; how he enrageth, and again, at his Pleaſure, ſtilleth the Seas. He that createth the Winds, and bindeth the Ocean as in Swadling Bands, and holdeth the Deeps as in the Hollow of his Hand, and worketh in the Heavens above, and in the Earth beneath, and in the Waters under the ſame, whatſoever he will; the GOD of Truth is his Name for ever.

HERE I received Aſſurance of Safety. From henceforth the ſucceeding Storms (for we had many) were made eaſy to what they had been before. But at one Time, being ready to murmur, that ſo very many of them ſhould be ſuffered to rage upon us, to ſuch a Degree, the Anſwer of GOD was on this wiſe: "Though "the Storms were as great as the Seas were able to bear, and the Diſturbance "ſuch as Mortals, of themſelves, could not endure; yet ſince I the LORD am "preſent with thee, and proportion my Power and Strength in thee to the "greateſt Hardſhips I ſuffer to come, Why ſhould any Complaints ariſe? In "the greateſt Extremity is the Might of my Power moſt ſeen; and in the "Time of Diſtreſs my Mercy and Truth alſo appeareth, in all thoſe that call "upon my Name, and obey my Will."

THUS we ſee both our own Weakneſs as Men, and Strength in the LORD, and the LORD's great Condeſcenſion to his poor Creatures: And therefore, to the LORD of Life, the GOD of everlaſting Truth and Conſolation, be Honour and Dominion; for he is worthy for ever and ever.

AS to the Wonders of the Deep, what appears to Senſe is natural and uſual; and therefore not wonderful to the Children of Men, who cannot penetrate the My-

Myſtery of the Being and Structure of any Creature; which, if known, would be greatly to be admired. But the Depth of the Power, Wiſdom, Love, Mercy, Juſtice, and Goodneſs of the great GOD, the Creator, Upholder, and Governor of all Things, is truly wonderful, and abundantly manifeſted both on the Land and in the Sea; and particularly the laſt, as we fully experienced in this Voyage; which, at Land, we could but have had an imperfect Notion of. ANNO 1698.

HAVING ſailed through many and great Storms, variable and uncomfortable Weather, over moſt of the great Weſtern Ocean, under the Protection of the divine Providence; and all the Ship's Reckonings being out, on the 7th Day of the Twelfth Month, the next Day, about Four in the Evening, we ſtruck Ground with the Lead at nineteen Fathom Water.

THIS was glad Tidings to us all; and being in our Latitude we ſtood in towards the Land all Night, and the next Morning we ſaw the Capes on either Side of the Bay of *Cheſapeak*, and were ſtanding right in, as we could have deſired; and that Afternoon we came to an Anchor in *Mockjack* Bay, a little above *Point Comfort*.

ON the 11th of the Twelfth Month, about Sun-riſing, (the Seventh Day of the Week, and exceeding cold) we ſet Sail in the Long-boat for *Queen's Creek* in *York* River; but the Wind coming contrary, we, with one of the Men, went on Shore about two Miles below *Glouceſter*, and went up thither on Foot, and ſoon after went on board our Friend *William Dowell*'s Ship, lying at Anchor in that River, to write Letters for *England*; after which he ſent ſome Hands in his Boat with us to *Queen's Creek*, being about twenty Miles; and ſetting out about Eleven in the Night, and very cold, (being a hard Froſt and Snow) it was troubleſome to find the Entrance of the Creek; and, often running upon Oyſter Banks and other Shoals, it proved very fatiguing and dangerous. Penſylvania.

BUT thither at length we got, about Five in the Morning, *viz.* to the Houſe of our Friend *Edward Thomas* at *Bangor-houſe*, but with ſome Difficulty after we landed; for our Men not knowing the Place, we went to ſeveral other Plantations in the Woods before we found it. When we came to the Houſe and called, *Edward* aroſe out of his Bed and came to us, concluding before, that we were Friends from *England*, (for he had had ſome Apprehenſion that Way in himſelf, a little before, but knew not who in particular) and he and all his Family made us kindly welcome; and having a good Bed provided, we reſted comfortably till about Nine in the Morning. And our Friend *Edward*, being zealous for Truth, and the Good of his Neighbours, gave Notice of us, and of a Meeting to be there that Day; where the LORD owned us, and gave us a very comfortable Seaſon of his Goodneſs with the Family and a few of the Neighbourhood; who, though not Friends, were, ſeveral of them, much tendered: which was the firſt Fruits of our Miniſtry in that Country, and good Encouragement. Queen's-Creek.

HERE we remained to refreſh ourſelves, and put our Things in Order till the 15th Day of the Month, and then had a Meeting about ſixteen Miles off, at *Daniel Akehurſt*'s, at *Warwick* River; which was a good Meeting, but ſmall.

RETURNING next Day, we had a Meeting at *Martin*'s *Hundred*, in the Houſe of *Robert Perkin* in *James*'s *City County*, and returned that Evening with *Edward Thomas*. Warwick-River. Martin's Hundred. James's City County.

ANNO 1698. ON the 19th Day of the Twelfth Month, we had another Meeting at *Bangor-houſe*, which was large, and many much tendered. A bleſſed Meeting it was, and the People generally ſatisfied.

Bangor-houſe.

HERE we ſtaid till the 21ſt, and then had an appointed Meeting at the Houſe of *John Bates*, at *Scimmino* in *York* County, where no Meeting had been before; and though he was not a Friend by Profeſſion, yet very forward to provide Seats; ſaying, his Houſe, he feared, would be too ſmall for the Meeting, but had Room ſufficient in his Heart. The People were generally tendered and humbled, and we comforted in a Senſe of the Love and Viſitation of GOD towards them. And the concluding of the Meeting falling upon me, among other Requeſts and Acknowledgments to the LORD, it was upon my Mind to ſay, in the Spirit of Prayer, "That ſince ſuch as ſhould give a Cup of cold Water "only to any of his, in the Name of a Diſciple, were not to looſe their Reward; "the LORD would be pleaſed to reward thoſe who had ſo readily and openly "received us, and a Meeting of his People in their Houſe, with the Knowledge "of his bleſſed Truth." And at that Inſtant both *John Bates* and his Wife were convinced of Truth, and from that Time profeſſed the ſame with us.

Scimmino.

THAT Evening we returned to *Bangor-houſe*, and in our Company *William Clayborn*, Captain of the Militia, and ſome others. This is a Grandſon of that Colonel *Clayborn*, who ſubdued the Emperor of the *Indians* of thoſe Parts, and his People, between the Rivers *Mattopany* and *Powmunkie*, now the two Branches of *York* River.

NEXT Day we had another Metting at the Houſe of *Daniel Akeburſt*'s, which was conſiderably large, and many were humbled and tendered by the Word and Power of Truth, and departed in a ſolid Frame of Mind; "we having "preached to them the free and univerſal Grace of GOD, through CHRIST, "for Life and Salvation; endeavouring to turn them thereunto; that through "Faith therein they might come to know the full End of the Sacrifice of the "Blood of CHRIST ſhed at *Jeruſalem* of old: And how that ſuch as reject "this Grace and Spirit of CHRIST in their own Hearts at this Day, have not the "Benefit of that Work and Sacrifice of CHRIST then made manifeſt; but cru-"cify to themſelves the Son of GOD afreſh." With many other Things of Weight, which the LORD opened in us, and by us to the People, to our Comfort and their Edification, and to his Praiſe.

THE next Morning we went down to *Thomas Cary*'s, towards the Foot of the Creek. He had been lately convinced, but not then at home; but his Wife, having been likewiſe lately convinced, ſo ſoon as we entered the Houſe the LORD's Power tendered us, and we were much comforted together; and his Brother *Miles Cary*, and his Wife, coming thither to ſee us, were made Partakers of the ſame Viſitation.

BY the Time this ſatisfactory Viſit was finiſhed, came three of our Friends, with ſome other Aſſiſtance, and took a Boat, and ſet us over *James*'s *River* to *Chuckatuc*; which being a long Way, and Night coming on, we run ſeveral Times on Ground, ſo as that it was late in the Night before we arrived at our deſired Port; which was at the Houſe of our ancient Friend *John Copeland*, where we were openly and cordially received and entertained, though they knew nothing of us till we entered the Houſe.

Chuckatuc.

WE ſtaid there that Night, and were much ſatisfied every Way; and, upon ſome

ſome Diſcourſe with our Friend, I found he was one of the firſt of thoſe who had their Ears cut by the Preſbyterians (or Independents) in *New-England*, for the Teſtimony of Truth, in the firſt publiſhing thereof to that bloody and rebellious Generation; and, at my Requeſt, he ſhew'd us his Right Ear, yet bearing the Badge of their Anti-chriſtianity; whoſe uncircumciſed Hearts and Ears are, to this Day, hardened (it may be judicially) againſt the Teſtimony of JESUS, and his holy Life, then ſo much perſecuted in his harmleſs Meſſengers and Members. ANNO 1698.

THE Wind coming contrary, and rainy Weather, the Friends ſtaid with us next Day, and in the Evening came ſeveral other Friends thereabout to ſee us; and it pleaſed the LORD to viſit us together, and a tender Seaſon of his Love we had, and then, having alſo ſupped together, they departed.

HERE we ſtaid till the 26th, and being the Firſt of the Week, we took Boat to *Chuckatuck* Meeting, about ſix Miles; but becauſe of the great Rain, the Meeting was but ſmall; and returning that Evening to *John Copeland*'s, we had a Meeting on the 28th at *Deraſconeck*, at our Friend *Ratcliff*'s, where came ſeveral Neighbours, who had not been at any Meeting before, and ſeveral of them were tendered; and that Evening we return'd to *John Copeland*'s. Deraſconeck.

NEXT Fourth Day, (being the 1ſt Day of the Firſt Month) we went again, by Water, to a Monthly Meeting at *Chuckatuck*, where came our Friend *Elizabeth Webb*, from *Glouceſterſhire* in *England*, who had been through all the *Engliſh* Colonies on the Continent of *America*, and was now about to depart for *England*. The Meeting was large, and the Sheriff of the County, a Colonel, and ſome others of Note in that Country, were there, and very ſober and attentive.

THAT Evening we went home with our Friend *Thomas Jordan*, about a Mile from the Meeting-houſe; and the Friends who came with us over *James*'s *River*, went back with *John Copeland*.

NEXT Day we had a Meeting at *Thomas Page*'s, at *Weſtern Branch*, which was pretty large and tender, the People ſolid; and ſeveral confeſſed, that what they heard was the Truth: and that Night we went home with our Friend *William Scot*. Weſtern-Branch.

ON the 3d of the Firſt Month we had a Meeting at *Southern Branch*, at the Houſe of our Friend *Dorothy Buſkin*'s, which was large, conſidering the ſhort Notice, and *Elizabeth Webb* was alſo there; and the Grace of GOD was plentifully with us, to our great and mutual Conſolation; and the People were tendered, and the Meeting ended in the Dominion of Truth. Southern-Branch.

ON the 5th of the ſame Month, being the Firſt of the Week, we had a Meeting at the Houſe of our Friend *William Newell*, at *Barbican*, being the laſt Meeting at *Virginia* towards *Carolina*: It was pretty large, though exceeding cold Weather. Barbican.

THE People thereabout had a Prieſt, who, being taken with an Infirmity in his Tongue and Limbs, had not preached much for five Years; and they being juſt, in ſome ſort, to their own Intereſt, paid him only as often as he exerciſed his Faculty; but yet were exceeding liberal, conſidering how little they had for their Pay; for they gave him a Hogſhead of Tobacco for every Sermon: But the laſt two Years, he being wholly ſilent, they altogether withdrew their Pay:

ANNO 1698. Pay: So that, as among ſome ſort of Hirelings and their Employers it is, *No Penny, no Pater-noſter*; here, on the other Hand, it is *No Pater-noſter, no Penny*.

THOSE People ſeemed wholly ignorant of the Teſtimony of Truth, and little acquainted with Holy Scripture; and when the Truth was declared among them, ſome were amazed, others ſurpriſed; ſome afraid, and ſome a little affected with the inviſible Power of Truth.

THAT Night we lodged at our Friend *Nathan Newby*'s, and had ſome Diſcourſe with him concerning the *Indians*, and what Sentiments they have about Heaven and heavenly Things. He told us, "Many of them came frequently "to his Houſe, to employ him (being a Smith) to mend their Guns, and he had "diſcourſed with them on ſuch Subjects: And as to the divine Being, they think "there is one that made all Things, and that he always beholds all the *Indians* "as if they were comprehended together in a ſmall Circle; and that all bad *In-*"*dians*, who will lie, ſteal, cheat, and do other ill Things, when they die, go to "a cold Country, where they are always hungry, cold, and in all Manner of "Diſtreſs they can imagine: But the good *Indians*, who will not do ſuch Things, "go to a warm Country, where they have fat Boar and Roaſting Ears all the "Year long; theſe being the moſt excellent Food they can imagine." Roaſting Ears are Indian Wheat (or Maze) before it be full ripe; which, roaſted in the Fire, eat very ſweet, like Aſparagus, or green Peaſe.

IT ſeems theſe are the greateſt Enjoyments known to them, or that their Imaginations can reach: And as they believe Rewards and Puniſhments in another World, they think they muſt conſiſt of ſuch Things as are agreeable or diſagreeable to their Senſes in their preſent State.

BUT, though their Notions be low and ſenſual, yet I do think, that if many thouſands that profeſs the true GOD and CHRIST, were to give their Sentiments concerning future Rewards and Puniſhments, and wherein they do conſiſt, they would not much exceed the *Indians* therein; ſince many of them are ſo far from any Senſe or Reliſh of the holy and divine Earneſt, and Taſte of the true Bread of Life, which comes down daily from GOD out of Heaven, and, as Manna, is daily rained about the Tents and Dwellings of the whole Iſrael of GOD, that they do not believe it.

THE *Indians* are juſt, loving, courteous, (in their Way) and harmleſs to all that are ſo to them; but, if wronged or abuſed, revengeful: But what Immoralities, as Drunkenneſs, Swearing, and the like, are among them, they have learned of our own Countrymen; who make greater Pretences to Religion and Knowledge, and yet are worſe in Practice.

THE GOD of Truth open the Eyes of boaſting and vain-glorious Chriſtendom, to ſee how far ſhort ſhe is of true Chriſtianity; and that till her Inhabitants experience a Change by the Workings of the divine Nature in them, they are yet but practical Heathens, in the Nature of the firſt and fallen *Adam*, and ſo eſteemed in the Sight of the LORD; whoſe Love is likewiſe, and ſurely, towards the *Indians*; which ſhall be publiſhed in them in the Fulneſs of his appointed Time.

THE next Morning we went hence towards *North Carolina*, through the Wilderneſs; and, there being no Houſe in all that Way, about the Middle of it we made a great Fire by the Side of a Brook, (the ſame Place where *James Dickinſon*, *Jacob Fallowfield*, and ſome other Friends, had formerly baited) and there

there we ate ſome Bread and Cheeſe, which *Nathan Newby* carried in his Wallet, and drank of the Brook; and we were well refreſhed and content: Having given our Horſes ſome *Indian* Corn, we held forward towards *Gabriel Newby*'s, Brother of *Nathan*, at the Head of *Picquimon*'s *Creek*, in *Carolina*; where we arrived about half an Hour paſt Three Afternoon; and he gave Notice that Evening to ſome of the Neighbourhood, of a Meeting to be on the Fourth Day following; and, next Day, we went to the Houſe of our Friend *Francis Toms*, on the ſame Creek. ANNO 1698. Picquimon's Creek, in Carolina.

HERE we had the Meeting propoſed; which was large, and ſeveral Perſons of Note in thoſe Parts, of both Sexes, were there: But the Noiſes and Elevations of ſome profeſſing Truth, occaſioned their Admiration, and was hurtful to them; though they had, before that, been very ſolid and attentive to my Companion's Teſtimony; who had the whole publick Concern in the Meeting that Day.

ON the 9th we went forward; and, being accompanied by *Francis Toms*, (who was one of the Provincial Council) and ſeveral other Friends, from *Virginia*, and other Parts thereaway, we went with them to Court; where we were reſpectfully received and entertained by the Lieutenant Governor, and others of the Council, I having brought Letters to the Governor from *England*.

IN the Evening we went over *Little River*, and lodged that Night with our Friend *Thomas Simons*; and, next Day, had a Meeting over the Creek, at our Friend *Henry White*'s; which was ſmall, by reaſon of the Court, (which uſually holds ſeveral Days) but well and tender: The LORD was with us. Little River.

ON the 12th we had a Meeting at *Stephen Scot*'s; and afterwards went home with *Thomas Simons*.

ON the 13th we had a pretty large Meeting; where ſeveral were tendered, among which were ſome Negroes. And here I ſhall obſerve, that *Thomas Simons* having ſeveral Negroes, one of them, as alſo ſeveral belonging to *Henry White*, had of late come to Meetings; and, having a Senſe of Truth, ſeveral others thereaway were likewiſe convinced, and like to do well: And the Morning that we came from *Thomas Simons*'s, my Companion, ſpeaking ſome Words of Truth to his Negro Woman, ſhe was tendered; and, as I paſſed on Horſeback by the Place where ſhe ſtood weeping, I gave her my Hand; and then ſhe was much more broken: And, finding the Day of the LORD's tender Viſitation and Mercy upon her, I ſpake encouragingly to her, and was glad to find the poor Blacks ſo near the Truth, and reachable: She ſtood there looking after us, and weeping, as long as we could ſee her. I had enquired of one of the Black Men how long they had come to Meetings? And he ſaid, "They had always been kept in Ignorance, and diſregarded, as Perſons who were not to expect any Thing from the "LORD, till *Jonathan Taylor*, (who had been there the Year before) diſcourſing with them, had informed them, that the Grace of GOD, through CHRIST, "was given alſo to them; and that they ought to believe in, and be led and "taught by it, and ſo might come to be good Friends, and ſaved as well as "others; of which they were glad: And, on the next Occaſion, which was "when *William Ellis* and *Aaron Atkinſon* were there, they went to Meetings, "and ſeveral of them were convinced." Thus one planteth, and another watereth, but the LORD giveth the Increaſe.

I CALLED one of the Negroes aſide after the Meeting, and exhorted him "to be inward with the LORD; and that he and the reſt ſhould wait to know

ANNO 1698. "the Work of the Power of GOD in themſelves, to change their Minds from "a State of Nature and Sin, to an heavenly Condition." To this he was attentive, and ſaid, "He and thoſe other Negroes that were convinced, had diſ-"courſed with others of them, and had told them what they were come to un-"derſtand and believe; and that ſome were inquiſitive after Truth, but ſome "others of them ſeemed to take little Notice: But, ſaid he, every Tub muſt "ſtand on its own Bottom; and the Neglect of others, we hope, ſhall not diſ-"courage us to preſs forward, in that which we are perſuaded is the beſt."

ON the 13th, at Night, we paſſed over the River, and lodged with *Francis Toms*; and, next Day had a good Meeting, where many were tendered, my Companion eſpecially being very powerful that Day in his Teſtimony; to the Praiſe of the LORD, of whom alone is the Power, and to whom be all Glory for ever.

Great Sound. WE paſſed the *Great Sound* next Morning, and went to a Meeting at the Widow *Anne Wilſon*'s; which conſiſted, for the moſt part, of Friends, and was a very tender and open Meeting; and, when it was over, we went to *Gabriel Newby*'s, and lodged there.

THE Morning following we ſet forward for *Virginia*; and, alighting at the ſame Brook, where we had been as we went into *Carolina*, there we again refreſhed ourſelves and Horſes as before, and then ſet forward, and accompliſhed our Journey to *Dorothy Buſkin*'s about Sun-ſet; and next Day, had a Meeting there.

Chuckatuck. WE reſted there the 18th; and, on the 19th, had a large good Meeting at *Chuckatuck*, both of Friends and others; and, that Night, lodged with *Thomas Jordan, ſenior*; and, the next Day, we went to *Benjamin Small*'s; and there I had a good Seaſon in the Meeting, where Friends were comforted, and divers of the People tendered, and generally humbled under the Teſtimony of the bleſſed Truth; which that Day was large, and reigned both in Word and Power; to the everlaſting Glory of him that liveth and reigneth, and is worthy for ever and ever.

Elizabeth's River. ON the 21ſt we had a good Meeting at *Alice Halloway*'s, near *Elizabeth*'s *River*; but ſmall, by occaſion of ſome Member of Council to be elected that Day in thoſe Parts.

Southern Branch. NEXT Day we had a pretty large Meeting at *Southern Branch*, at the Houſe of *Robert Burgeſs*: He was not a Friend by Profeſſion, but a Juſtice of Peace, and of good Account in thoſe Parts.

THERE had never been a Meeting thereaway before; yet the People were generally ſolid, and ſeveral of them tendered; and, after the Meeting, the Juſtice and his Wife were very reſpectful, and treated us with Beer and Wine, and would gladly have had us to have eaten with them, and lodged in their Houſe that Night; but, being otherwiſe engaged in the Courſe of our Service, we departed in much Kindneſs, both on their Parts and ours.

WE returned that Evening to *Alice Halloway*'s; and, next Morning, ſet forward for *Elizabeth*'s *Town*, about three Miles by Land, and ſeven more by Water: We went by the Houſe of *Thomas Hodges*, a Juſtice of Peace, who lent us his Boat, and was very courteous; but the Wind being contrary, we arrived

rived not there till about the Middle of the Day. The firſt Thing we did was to view the Houſe where the Meeting was to be; in which, finding no Seats, we were at a Loſs on that Account: But another Friend and I went to the High Sheriff's Houſe to acquaint him of the Meeting, who being abſent, we informed his Wife and Family; to whom alſo applying for Planks for Seats, we readily had them; and ſhe, with ſeveral of their Daughters, were at Meeting, and were civil and tender. ANNO. 1698

THERE is no Meeting of Friends in that Place, nor any dwelling there, but a very rude ſenſeleſs People, devoid of all Reliſh of Truth, and of the Fear of GOD in general; yet to the Meeting many of them came: Some were civil, others tender; but the Bulk of them, airy, wanton, and Scoffers; ſometimes ruſhing into the Meeting, and leering under their Hats, and then again running out of the Houſe, mocking at what they had heard; both to the great Diſturbance of the few who were ſober, and us who went to viſit them in the Goodneſs of GOD. Elizabeth's Town.

MANY Things of great Moment were declared unto them, both of the Mercy and Judgments of GOD; and the LORD gave us Power to clear our Conſciences to them at that Time; and I am perſuaded the LORD hath a Seed among them.

FROM the Meeting we went to the Houſe of one who had been there, and kept an Ordinary, and there we had a little Cyder; which having paid for, I took that Opportunity (he having been light, airy, and a Scoffer in the Meeting) to tell him, "That though *Iſhmael* was the firſt born of *Abraham*, yet, "being of the bond Woman, he was not to inherit; and, ſcoffing at the "Birth of *Iſaac*, was extruded from the Houſe of his Father; which, under "that Typical Diſpenſation, being a Figure of the two Seeds now inwardly "revealed, there is no Scoffer can enter the Kingdom of GOD, unleſs he be "firſt born of another Spirit." Upon which he was aſhamed, and fell under; and we left him to think further of what was ſaid. There we took Boat, and went back to *Thomas Hodges*; who entertained ſix of us that Night with good Accommodations.

THE next Morning we came back to *Benjamin Small*'s, and ſtaid there ſome Hours; and, being at the Creek-ſide, accompanied by ſome Friends, and ready to take Boat, the good Preſence of the LORD came upon us, and ſweetly tendered us together, and my Companion firſt, and then I, had ſome Time in Prayer; where we parted with thoſe Friends in tender Love, and then went over the Creek, and croſs a Neck of Land, and ſo over *Chuckatuck Creek*, to *John Copeland*'s.

WE reſted there that Night; and, next Day, we had a ſmall, but heavenly Meeting, about three Miles off, at our Friend *Daniel Sandborn*'s; and returned in the Evening to *John Copeland*'s. 1699.

THE next Day we had a Meeting at *Pagan Creek*, alias, *Levy-Neck*; where we had a large Aſſembly, moſt of whom were not Friends; and the Power of the LORD was glorioufly with us, and the Truths of the Goſpel were opened to general Satisfaction, ſo far as we could perceive by their Behaviour. Pagan Creek.

AFTER this Meeting, my Companion returned to *John Copeland*'s; and from thence over *James*'s *River*, and went up the other Side, to alarm the People

ANNO 1699. People there, and to meet us that Day Week farther up: And *Richard Gove* and I went that Night to our Friend *William Braſie*'s, at *Levy-Neck*; and, next
Lion's Creek. Day, *Richard* and I had another Meeting at *Lion*'s *Creek*, at *Robert Lacy*'s: It was ſmall, by reaſon of the ſhort Notice, (a Note having miſcarried) but otherwiſe pretty well.

NEXT Morning, very early, we ſet forward towards *Burleigh*, on the South Side of *James*'s *River*; and, being very hot, and no Houſe of Entertainment by
Stony-run. the Way, and but few others, we alighted at a Brook called *Stony-run*; and, having ſome Bread we brought with us, and Drams, Sugar, and Nutmeg, we made Punch in a little Horn Cup; and ſo had good Entertainment for the whole Company, and nothing to pay: and, having likewiſe fed our Horſes with ſome *Indian* Corn brought on purpoſe, we remounted and proceeded to
Burleigh. *James John*'s; where we arrived at Three in the Afternoon, having rid about 38 Miles: There *Richard Gove* and I lodged, and the reſt went on farther for Lodgings.

WE had not been long in the Houſe till I perceived a Concern in my Mind in the Truth; and, ſeeing two *Indian* Men-ſervants and a Negro Woman about the Houſe, I found my Concern was on their Account; for the Love of GOD was towards them: But our Hoſt being deaf, and very talkative, was troubleſome in asking many Queſtions, and in commenting upon the Scriptures, in his Faſhion; and interpreted them to us, as he imagined: But, as ſoon as I could, I took an Opportunity to retire into the Woods, for the more free Exerciſe of my Mind in the Gift of GOD alone, and to ſee what might be the Iſſue of my inward Concern.

REMAINING there till the Evening, as finding no Way for it that Night, the next Morning I ſent for thoſe Servants, and had the Family and them together in the Hall; where I publiſhed to them "the Day of the Viſitation of GOD;
"directing their Minds to the Light and Grace of GOD in their own Hearts;
"that as it reproved Sin in them, and in all Men, ſo it teacheth all that will re-
Tit. ii. 11, 12. "ceive it, *to deny Ungodlineſs and worldly Luſts, and to walk godly, righteouſly and*
"*ſoberly, in this preſent World*; and thereby Men, eſcaping the Corruptions that
"are in this World through Luſt, are received into everlaſting Joys in the
"World to come: But ſuch as are not led and governed by the Grace of GOD
"here, they are to be condemned unto everlaſting Fire, in the great Day of
"the Judgment of Almighty GOD; which is coming upon all the World:
"and that though Men there ſhould deſire to die, they could not; neither is
"there any End of their Torments; with ſome other Things, importing both
"the Judgments and Mercies of GOD: And, perceiving them touched in ſome
"degree, I did my beſt, according to that Underſtanding the LORD gave me,
"to ſet their Minds upon the preſent Truth, as an inward Object.

"I ALSO exhorted them to wait upon the LORD in Stilneſs; who, being a
"holy, inviſible Spirit, appears only in the Hearts and Minds of Men, and
"not to the outward Eye and Sight: and that whatſoever Things are reproved
"in Mens Hearts here, in this World, will be condemned in the Day of Judg-
"ment; but if they repent of their former evil Deeds, and, for the Time to
"come, join and unite with the Spirit of CHRIST, which diſcovers and con-
"demneth all Evil in them, the LORD will not only forgive and forget their
"former Sins, but be their exceeding great Comforter in this Life; and, in the
"World to come, they ſhall ſing everlaſting Songs of joyful Praiſes to the great
"GOD, in the Kingdom of his Glory, in the ſweet Company of innumerable

"An-

" Angels, and the Spirits of juſt and good Men in a State of Perfection; where " there is divine Pleaſure unutterable and everlaſting." After this, I having prayed, and *Robert Gove* having ſpoken ſomething among them, we concluded, and I had great Peace in the LORD. ANNO 1699.

ONE of the *Indians* had wept much; and, there being a Meeting the ſame Day at our Friend *Thomas Chappel*'s, about two Miles from this, they both came after us thither; and, though the Meeting was ſmall, it was tender and well: But what Effect it had upon thoſe *Indians*, I did not perceive, becauſe, by reaſon of their Modeſty, as I thought, (being purchaſed Slaves) they ſat in a Place by themſelves out of Sight.

THAT Night we lodged with *Thomas Chappell*; and, having given Notice, in the Meeting before, of another next Day, about a Mile and a Quarter off, at our Friend *Peter Wyke*'s, there we had a ſmall Meeting, but very comfortable.

AND, the next Day, we had a like Meeting, eight Miles off, at our Friend *James Benford*'s, in the Precincts of *Merchants Hope*: There were ſeveral of the People there; and Things opened to their States, and we had a comfortable Time with them and Friends; theſe loving, and thoſe reſpectful.

THE next Day, being the Firſt of the Week, we were at another Meeting there; but it proving very rainy, with a great Guſt of Wind, and Lightening and Thunder till Mid-day, the Meeting was ſmall; but ſeveral of the People ſeemed ſolid and tender.

THAT Evening we returned with *James Benford*; and, next Day, croſſing *James*'s *River*, we went to our Friend *Jane Pleaſant*'s, at *Curles*; where we were kindly received: and there we met with my Companion, and ſeveral other Friends; to our mutual and general Satisfaction. Curles.

ON the 4th we had a Meeting there; which was indifferent large, and well. My Concern therein was, for the moſt part, about Marriage, and the Diſpleaſure of GOD againſt his own People in the old World, and all Ages of this, againſt mixed Marriages between them and the World; for I had heard ſome Hints that *Jane Pleaſant*'s Daughter had married one that was not a Friend, and gone quite off from the very Form of Truth; and that her Son *Joſeph* was then likewiſe about to take a Wife that did not profeſs the Truth.

THIS Concern I bore long in the Meeting, under Fear left it ſhould ariſe from the hearing of the Ear only; but at length, ſeeing my Way clear, I diſcharged my Conſcience in that Matter; and the young Man was, for that Time, brought to a Senſe of his Error.

ON the 6th we had a Meeting at our Friend *William Porter*'s, a comfortable Time; and, that Evening, returning to *Jane Pleaſant*'s, we had, next Day, another Meeting there; and, on the 8th, being the Seventh of the Week, we went to *Black Creek*, to the Houſe of our Friend *Charles Fleming*; and, next Day, had a large Meeting at the Meeting-houſe; and the Power and Goodneſs of the LORD was plentifully with us, and many were tendered thereby; and that Night alſo we lodged at *Charles Fleming*'s. Black Creek.

THE next Morning, accompanied by our ſaid Friend, and two more, we ſet forward for our Friend *George Wilſon*'s, towards the upper Part of *Mattapany Ri-*

Anno 1699. *ver*, ſwimming our Horſes over *Powmunky River*, by two at a Time, one on each Side of a Canoe; and got ſafe thither about the Fourth Hour in the Evening.

It is a Wilderneſs Place every Way; no Meeting ſettled there, but the Friend and his Wife, through the Mercy of God, preſerved alive in the Truth, but their Children in Danger to be loſt from it; one of their Daughters, being married by a Prieſt, neither ſhe or her Huſband making any Profeſſion now with us.

We had a Meeting there next Day larger than could have been expected; ſeveral were tendered, and generally ſober. The Friend's Daughter and her Huſband were there; whom we admoniſhed and exhorted, and they were humble and pretty tender. We lodged there that Night alſo; and, in the Morning, ſet forward for *Powmunky-Neck*, to the Plantation of *William Clayborn*, formerly mentioned; where our Friend *John Knight*, of *Cork*, was building a Ship for ſome Friends of *Briſtol*; and he had come on purpoſe to meet us at *George Wilſon*'s.

We had a good Paſſage over the River by the Ferry; and, on the other Side, went into a Houſe, for it came on much Thunder and Rain; and there we heard of an *Indian* Town, about a Mile off, on the Side of the River *Mattapany*; and we went to ſee them.

Chickahomine. They are the *Chickahomine Indians*; and, as to their Town, it conſiſted of about eleven Wigwams, or Houſes, made of the Bark of Trees, and contained ſo many Families: We were directed to their Sagamor, or Chief; and, when we went to his Door, he came out with a Piece of Cloth about his Middle, but otherwiſe all naked, and invited us in; and, we being ſet down, ſeveral of his People came to look upon us, and, among them, one who could ſpeak ſome *Engliſh*.

After a Time of Silence, and the Company increaſed, we aſked him if they were all there, for we deſired to ſee as many of them together as we could; which being interpreted to the Sagamor, who was a grave, ſerious, and wary old Man, he ſeemed to be under ſome Suſpicion of us, and what we might mean by deſiring to ſee them all together; we being wholly Strangers to them.

Then I, falling under ſome Concern in my Mind, and obſerving a Fear in them, informed them by the Interpreter, "That we did not come among them "for any Hurt to them, or Gain to ourſelves; but, being lately arrived from *En-* "*gland*, had a Deſire to ſee them; for we loved *Indians*, and had ſomething to "ſay to them concerning the great God, who made the Heavens, the Sun, "Moon, Earth, and all that dwell therein, *Engliſhmen*, *Indians*, and all Nations; "that he loves all good *Engliſh*, and good *Indians*, and other good People "every where."

And then they ſeemed a little more calm and ſettled in their Countenances; and my Companion ſpake to them concerning the Immortality of the Soul; "and "that God hath placed a Witneſs in the Heart of every Man, which approves "that which is good, and reproves that which is evil."

The Sagamor then pointed to his Head, and ſaid, "That was treacherous, "or fallacious; but, pointing to his Breaſt, ſaid, it was true and ſweet there:" And then he ſent forth his Breath, as if he had poured out his Soul unto Death; and, ſigning up towards Heaven with his Hand, raiſed a bold, chearful, and loud

Hey

Hey, as if the Soul aſcended thither in a triumphant Manner: and then, pointing to his Body, from thence put his Hand towards the Earth, to demonſtrate his Opinion, that the Body remains there, when the Soul is departed and aſcended. ANNO 1699.

AND I believe we might have had a more ſatisfactory Time with them, but that there came in two young *Engliſhmen*; who lived ſomewhere thereabout, and underſtood the *Indian* Tongue: They undertook to interpret for us; but we found them not quite honeſt in it: for when my Companion ſpoke further to them, which was concerning "the Righteouſneſs and Impartiality of GOD; "and that he hateth Drunkenneſs, Whoredom, Lying, Cheating, and all "Evil, as much in an *Engliſhman*, as in an *Indian*," the *Indians* were ſet into a Laughter.

THEN I deſired one of the *Engliſhmen* to tell the *Indians*, they ſhould not be light, eſpecially on ſuch Occaſions; and enquired of the *Indian* Interpreter what the *Engliſhman* had ſaid? And he replied, "That he had mentioned ſomething "of their being too free with one another's Wives, and in ſuch a Manner as had "that Effect."

THEN I deſired one of the young Men to ſay as from me to the *Indians*, "That the great GOD, Maker and Upholder of all Things, hath Right to the "Obedience of all Men; and hath placed a Law in every Heart, and alſo ap-"pointed a Time wherein he will bring all Men to account for their Deeds done "here in this World; and as he is all-ſeeing and omnipreſent, he always beholds "all Mens Thoughts, Words, and Deeds, and at laſt will reward every Man "as his Thoughts, Words, and Actions have been; the good, whether *Engliſh* "or *Indians*, he will reward with everlaſting Happineſs, and unſpeakable good "Things; and the bad, whether *Engliſhmen* or *Indians*, he will condemn to "everlaſting Fire, and Torment undeclarable."

BUT, inſtead of telling the *Indians* theſe Things, he ſaid, "They had for-"merly told them ſome of them; and others he himſelf did not underſtand, nor "could he find Words in the *Indian* Tongue to reach them." They told us alſo, "That the *Indians* had been great Idolaters; but ſince the *Engliſh* inhabi-"ted thoſe Parts, they were much reformed."

BUT if the Profeſſors of CHRIST have done the poor *Indians* any good, they have done them much Harm alſo; for they have taught them, by Example, to be drunk, lie, ſteal, ſwear, whore, (for the *Indians* are naturally very chaſte) cheat and diſſemble; and often defraud them in barter for their Skins, which is their Living, by mixing Water with the Rum which they give in Exchange: And when an *Indian* becomes drunk, as ſome of them will, then, ſwearing, ranting, and blaſpheming, he'll cry aloud, *I am now all one Engliſhman.*

IT is reported of this Sagamor, that he was never ſeen to be drunk but once, and that was when young; which had prov'd ſo troubleſome to his Mind, and virtuous Inclination, that he always thereafter ſhunned every occaſion of the like Evil. We took them by the Hands, one by one, beginning at the Sagamor; and they ſeemed well pleaſed with our Viſit.

AS to the Converſion of the *Indians* of all, or any Nation and Nations, to the Truth, I believe the LORD will call them, after the Power of Antichriſt is overthrown; but it ſeems to me, that Learning, or the hiſtorical Part of Religion, or their

ANNO 1699. their own Language, (which is very barren of pertinent Words) will not be much inſtrumental in it; but the WORD of Life, whoſe Divine and Life-giving intellectual Speech is more certainly known in the Mind, will tender their Hearts, in a ſilent State and Retirement, by Means of ſome Inſtruments that the LORD will raiſe up and qualify for that Purpoſe; who ſhall not confound them with a long fruitleſs Hiſtory of needleſs Things: But when the LORD ſhall ſend forth his Word, *the Light of the Gentiles*, the quickening Spirit of JESUS, into and upon any of them in holy Silence, or in Prayer, their Minds ſhall be directed to the Spirit himſelf, as the preſent Object of their Faith, Obedience, and Love, and Author of their preſent Joy and Salvation: and ſo, believing in the Light, ſhall become Children of that Light and Day of GOD, and Heirs of eternal Life in him: And then the Hiſtories in the Bible, the Prophecies of the Prophets of GOD, and the fulfilling of them; the evangelical Account of the Conception, Birth, Life, Doctrine, Miracles, Death, Reſurrection, Aſcenſion, Glorification, Mediation, Interceſſion, and Judgment of him, who is the Subſtance of all, and
John i. 9. that *true Light which lighteth every Man that cometh into the World*, will be the more clearly received by the *Indians*, when the Almighty ſhall think fit to acquaint them therewith.

THAT Evening we arrived at the Dock where the Ship was building, and lodged that Night with Captain *Clayborn*; and, next Day, had a Meeting at the Dock, near the Place; which was ſmall, but comfortable: And, being weary with hard Travel, (but eſpecially our Horſes, for want of Food, or Forage) we determined to ſtay there till after the Firſt Day; and, intending another Meeting at the Dock, we gave notice of it to the Country.

WE had a Meeting accordingly, which was large and well; the People being generally ſober, and ſeveral tendered, and, after the Meeting, expreſſed their Satisfaction; and ſome of Note among them ſaid, "That ſince we had ſo good "Things to publiſh, they were in hopes we would not finally leave thoſe Parts "without more Meetings thereaway"; ſeveral of them adding, "That we ſhould be welcome to their Houſes, and the beſt Entertainment they had, though we had laid open their Prieſts to the loweſt Capacities, and eſpecially their Pſeudo-Baptiſm.

THE next Day, accompanied by *Edward Thomas* of *Bangor-houſe*, on *Queen's Creek*, and his Son, and ſome other Friends, who had come up, and given us their Company ſome Days, we ſet forward for *Queen's Creek*; but, in our Way, had much Thunder and Rain; and, though it was very dark in the Night in the
Queen's Creek. Woods, through the good Providence of GOD, we got well to that Journey's End.

NEXT Day we reſted there; and the Day after, went to a Fourth Day's Meeting, at *Daniel Akeburſt*'s, ſixteen Miles off; where we had a ſmall, but good Meeting; and returned that Evening with *Edward Thomas* and his Wife to *Queen's Creek*.

ON the 20th we reſted; and, next Day, had a Meeting about nine Miles
Hickery-Neck. from thence, at a Place called *Hickery-Neck*, at the Houſe of one *Edmund Brewer*, not a Friend, nor had ever a Meeting been there before: It was pretty large, and ſome of the People tendered; and, though ſome Perſons were a little airy, yet, being rebuked by my Companion in his Teſtimony, they became more

more quiet and ſedate: and, after the Meeting, we returned, with ſeveral Friends, to *Queen*'s *Creek*; where we reſted again next Day. ANNO 1699.

ON the 23d, being the Firſt of the Week, we had a Meeting at *York* City, at the Houſe of one *Thomas Bonger*, a Preacher among the General Baptiſts; and it was the firſt Meeting of our Friends that had been there: The People were very rude, and ſenſeleſs of all good, and the Teſtimony of Truth was ſharp accordingly; eſpecially in my Companion, declaring the heavy Stroke of the Hand of the LORD upon them, if they did not ſpeedily repent, and turn unto him; and they were at laſt brought pretty well over. York City.

THAT Evening we went home with our Friend *Akeburſt*, about eight Miles; and, next Day, reſted there; and, on the 25th, had a Meeting, about ſeven Miles from thence, at the Houſe of *Thomas Nichols*, at a Place called *Pocoſon*; where there never had been a Meeting before: It was large, though the People, till my Companion began to ſpeak, did not generally come in; but then crowded much, and a good Meeting we had; ſome being tendered, and generally humbled: Bleſſed be the LORD for his Power and Goodneſs to us. We reſted there that Night; where we were entertained, in much Friendſhip and tender Reſpect, by *Thomas Nichols* and his Wife, but by her eſpecially; who, though a Muletto by Extraction, yet not too black, or tawny, for the divine ſhining Light of the LORD JESUS CHRIST, *the Light of the Gentiles, and Glory of the whole Iſrael of God*, through all Ages of the World: And of this true Light, and the Power and Virtue of it, is this poor Soul truly begotten; and, to a good Degree, filled with that unfeigned Love, which ever attends thoſe that believe in, love and obey *that true Light, which lighteth every Man that cometh into the World:* The LORD is with her, and hath made her inſtrumental for the Furtherance of his own Glory in thoſe Parts wherein ſhe liveth. Pocoſon.

ON the 26th we had a Meeting at *George Walker*'s, at *Kickatan:* It was ſmall, yet many Things were opened of great Moment; and the LORD gave us a good Time together. And, after this Meeting, I found myſelf under a particular Concern for the Reſtoration, if poſſible, of the Wife of *George Walker* the younger, who was one of the Daughters of that unhappy Apoſtate *George Keith:* I obſerved her to have a good natural Underſtanding, but much out of that innocent adorning, both of Body and Mind, uſual among our beſt Friends, and I ſpoke to her alone on that Subject, in much Tenderneſs; and, though ſhe was of a quick Temper, and naturally high-minded, yet I obſerved the Love of Truth was toward her, and a Time of Viſitation; and exhorted her therein to be humble and moderate in all Things, fearing the LORD. At firſt, as I thought, ſhe was jealous I had done it reproachfully, or to affront her, conſidering the Circumſtances of her Father and Mother, and would have made Excuſes and Evaſions; but nothing appearing in me but true Reſpect, Friendſhip, and Tenderneſs, ſhe began, in a ſhort Time, to change Colours, and that was followed with gentle Tears; under which I took leave of her, being full of Compaſſion in the Love of Truth towards her; and in which alſo I greatly deſired the Return of all that had gone out from the Truth that Way: And, as I had taken leave of her, came my Companion *Roger Gill* and *Daniel Akeburſt*; and, when *Roger Gill* took her by the Hand, ſhe broke out again into a Flood of Tears: By all which we had ſome Hope, that the LORD might reſtore her from under thoſe Prejudices begotten in her Mind by the Apoſtacy of her lapſed Parents. Kickatan.

IN the Evening, about Six, we took Horſe, and went that Night with *Daniel*

ANNO 1699. *Akehurſt* about twenty-five Miles, and were very weary. And next Day went to *Queen's Creek*, ſixteen Miles, and there reſted till the Seventh Day Morning; and then went forward toward *Remuncock*, where our Friend *John Knight*, aforementioned, was building a Ship, and where we had appointed a Meeting to be next Day, (being the Firſt Day of the Week) and in our Way called at the Houſe of *John Bates* at *Scimmino*, formerly mentioned, who, with his Wife, were become Profeſſors of Truth ſince our Arrival in that Country; but had been at ſeveral Meetings with us, and had been convinced in their Minds before, but had not Strength to own it. But though one ſoweth and another reapeth, yet we are all the Servants of one LORD; and therefore to him alone be the Glory of his own Work, in which the beſt and ſtrongeſt of the Children of Men are only inſtrumental in him who worketh all in all. One begetteth into the Faith through the divine Word; another nouriſheth through the Virtue of the ſame; and another confirmeth and eſtabliſheth by the ſame Wiſdom. The Wiſdom and Power of GOD is one.

THEY had heard *Daniel Akehurſt*, and were affected by his Teſtimony. *William Ellis* and *Aaron Atkinſon* they loved; and the Truth, the Author of that Love, they now own, by Means of our Miniſtry, of which my Companion (I ſuppoſe) had the greateſt Share. *John Bates* was at home, ready to go with us, his Wife being gone before, with her ſucking Child, to the Houſe of the Widow; who had been under the ſame Circumſtances of Convincement, and, by ſome, accounted a Quaker in her Heart before we came. And a Concern coming upon our Minds at her Houſe, my Companion pray'd, and they all, with three Daughters of the Widow, were tendered; after which we proceeded in our Journey, and arrived at *Remuncock* that Evening.

Remuncock. THE next Day we had a Meeting, according to Appointment, which was large and open. Many Perſons of Note in thoſe Parts were there; as, Major *Palmer*, Captain *Clayborn*, Doctor *Walker*, and others; and all were very ſedate, and ſome broken, and generally ſatisfied; the LORD favouring us with his divine Preſence, and aiding us by his Grace. The moſt noted Prieſts in thoſe Parts were one *Bucker*, and another, *Monro*, a *Scotſman*. This *Bucker* had formerly boaſted, that no Quaker was able to diſpute with him; he could run them down at Pleaſure. And this Major *Palmer*, hearing of the Meeting, had invited him thither; but he evaded the Matter, by telling him, "The Quakers were not "worth his while to diſcourſe with, for they deny the Reſurrection:" (though we own the Reſurrection, but not in his Senſe) And *Monro*, though Prieſt of that Place, had an Errand to the Governor at the ſame Time.

THAT Night we reſted there, and next Day ſet forward for our Friend *George Wilſon's*, in our Way to *Maryland*; but calling at Doctor *Walker's*, he prevail'd with us to ſtay with him that Night, where we were kindly entertain'd; and next Day arrived at the Place we intended, and where we expected a Meeting the Day following: But ſome Miſtake having happen'd in the Notice that had been ſent, we could not have one till the 4th of the Month, and then it was a very ſmall, hard, dark, and dull Meeting, occaſioned (as we conjectur'd) by the great Rains; after which the People were buſy planting Tobacco, and thoſe that came to the Meeting left their Minds behind them in that Buſineſs; yet the LORD was with us in ſome comfortable Meaſure, and we departed thence in Peace the next Morning.

ABOUT Two in the Afternoon we came to the River *Rappahanock*; and having

having a ready Paſſage, we called at a Houſe on the other Side belonging to a Widow Woman; of whom we aſked ſome Corn for our Horſes, for which we offered to ſatisfy her. She replied, Corn ſhe had, and we ſhould have ſufficient; but ſhe would not ſell us any, (though it was very ſcarce at that Time;) and ſhe likewiſe gave us ſuch Proviſion for ourſelves as ſhe had ready; and would alſo have provided better, if we could have ſtaid for it. ANNO. 1699. Rapahanock River.

FROM hence ſetting forward, we went that Evening to the Houſe of *John Harvy*, a friendly Man, and his Wife a Friend. It was on *Upper Matchodock Creek*, upon *Potomock* River; where we were kindly entertain'd that Night, having rid fifty Miles, none of us knowing the Way fully. Upper Matchodock Creek.

THE next Morning our Friend *John Knight*, (he having all this Time remained with us) and another Friend, took a Boat, and went ſome Miles down the Creek and River, to ſome Ships, (being *Briſtol* Men) and borrowed a Flatt to ſet us over, (for there was not, at that Time, any Ferry allow'd of, being between two Governments;) and ſo we paſſed over the great River *Potomock* to *Cedar-point*, about three Miles, at that narrow Place. Cedar Point.

THIS being the Seventh Day of the Week, and not knowing of any Meeting we could reach the next Day, (there being none between that River and *Patuxent*) we called at the firſt Plantation we came to, which happened to be one *William Herberts*; where we enquired, if there were any of the People called Quakers in thoſe Parts? And being invited to alight and refreſh ourſelves, we did ſo, and were told there was one of our Friends had appointed a Meetting at a Houſe about two Miles off, who had had ſeveral Meetings before, and many went to hear him. We aſked his Name, and where he came from, (thinking it might be ſome Friend from *England*) and were told his Name was *William*, and that he came from *Virginia*. Then we apprehended him to be one *William Morton*, who had been denied by Friends there, and went Vagrant up and down, under the Name of a Quaker.

WE lodged there that Night, and were kindly entertained; and, next Day, about the Tenth Hour, with our Landlord, and moſt of his Family, went to the Meeting, where we found a conſiderable Number of People; and, in a ſhort Time, the Man ſtood up and prayed ſtanding: The People pulled off their Hats, but ſat on their Seats, and we ſat with our Hats on, in teſtimony againſt him and his Prayer; in which he uſed a few imperfect Scraps of the National Common Prayer, and ſome nonſenſical Expreſſions, expoſing his own groſs Ignorance.

WHEN he had ended his Prayer he began to preach; but, affirming that the LORD JESUS CHRIST is married to the whole World, my Companion ſaid it was falſe, and bid him prove his Aſſertion if he could, before he ſaid any more; but he went on with ſome more confuſed Sentences, and then ſaid he would not take up all the Time, but give way to theſe Strangers. Then my Companion ſtood up, and had a very good Time among the People; ſeveral of whom were tendered, and all very ſober: And when he had done, the Man ſtood up again, and would have made ſome Oppoſition to what my Companion had ſaid, as if he favoured Self-righteouſneſs and long Prayers, though he had ſaid nothing that might give him Ground for ſuch a Charge.

THEN

ANNO 1699. THEN finding my Mind engaged by the Truth, and Authority therein, I ſtood up, and bid him be ſilent; and he gave way.

" THEN I began with the univerſal free Grace of GOD, through CHRIST, " unto all Men; and yet, though CHRIST hath died for all Mankind, and " the Grace of GOD, by him, be come upon all, thoſe only are ſaved who " believe in the Sufficiency of that Grace; and, in that Faith, deny all Un- " godlineſs and worldly Luſts, and walk uprightly in this preſent World; For, " after CHRIST had done and ſuffered all Things which are written of him in " the Holy Scriptures, yet *John*, who had the Viſions of GOD, even to the " laſt and great Day of his Judgment, ſaw every Man rewarded at laſt accord- " ing to his Works; and that, notwithſtanding the Offering of our LORD " once on the Croſs, for the Sins of the whole World, yet at laſt CHRIST " will ſet the Sheep on his Right-hand, and the Goats on his Left; and will " ſay to the former, *Come ye bleſſed*, and to the latter, *Go ye curſed:* But if " his dying for the Sins of the whole World were ſufficient of itſelf, without " Mens Faith in, and Obedience to the Grace come by him, there could not " be any Room left for ſuch a Diſtinction at the laſt Day; but as all have re- " ceived Grace by him, thoſe who believe therein, and obey the Dictates there- " of, come to be ſaved; as it is written, *By Grace we are ſaved through Faith*; " *it is not of ourſelves, it is the Gift of God.*

Tit. ii. 11, 12. " AGAIN; *the Grace of God, which bringeth Salvation, hath appeared unto* " *all Men, teaching us, that denying all Ungodlineſs and worldly Luſts, we ſhould live* " *ſoberly, righteouſly, and godly in this preſent World*; but thoſe who do not " believe in this Grace, and the Sufficiency of it, cannot be ſaved by it: For " though, in Words, they confeſs the LORD JESUS CHRIST, yet, in Works, " they deny him; and then that Saying becomes true in them, *His Servants ye* " *are to whom ye yield yourſelves Servants to obey, whether of Sin unto Death, or of* " *Righteouſneſs unto Life eternal:* So that there is an abſolute Neceſſity ſtill of a " holy Life, and due Obedience to the Law of GOD; for CHRIST is not " come to give Liberty to Sin, but to redeem Men from Sin, and to give us " Power to do the Commands of GOD; that Man, being redeemed from the " Cauſe of eternal Death, which is Sin, might alſo be ſaved from the Effects " thereof, that is, eternal Condemnation."

HAVING thus finiſhed my Teſtimony to the Truth, I then proceeded to lay that Man open to the People as an Impoſtor; that he was not at Unity with us, nor received as a Miniſter among our People, being guilty of ſome Things utterly inconſiſtent with our Profeſſion. Then my Companion concluded the Meeting in Prayer; and the divine Truth was over all, and the People well ſatisfied: And we departed, after good Service for the LORD; of whom is the Power, and to whom be the Glory for ever.

AFTER the Meeting we returned with *William Herbert* to his Houſe, where came to us a trading Perſon from *London*; and he, being ſitting with us near the River, it came into my Mind that he came for diſpute; and he, and *William Herbert* and his Wife, going into the Houſe, we followed them; and, as I paſſed the Window, I perceived he was reading a Paſſage to them out of a Book; and, when we went in, found it was concerning the Inſtitution of Circumciſion, which was to be adminiſter'd on the eighth Day of the Age of the Male Infant; aſſerting that Baptiſm (he meant ſprinkling of Infants) was now as neceſſary as that

that was then: And then he began to alledge againſt my Companion, that he had uttered ſomething in the Meeting concerning Baptiſm, which he could not maintain by Scripture; that is, "That the Baptiſm now uſed, (he meant by "the National Church) was never inſtituted of GOD by any Evidence appear- "ing in Scripture, nor any Precedent there for ſprinkling Infants; nor any "Water Baptiſm commanded ſince the Baptiſm of *John* was put to an End." ANNO 1699.

THE firſt Part we owned my Companion had ſpoken, which the Stranger oppugning we put him upon his Proof; and, after a ſhort Diſpute, my Companion brought him to confeſs, that he could not defend it by Scripture: And then he went to the ſecond Part, *viz.* "Nor any Water Baptiſm commanded "ſince the Baptiſm of *John* was put to an End."

THIS we denied to have been ſpoken by my Companion, as he ſtated it; but ſince he had confeſſed himſelf a Member of the National Church, my Companion inſiſted that he had nothing to do with Baptiſm with Water, till he ſhould come into the Practice of it.

HE replied, "You mentioned the Thing in the Meeting, and the Queſti- "on is not, whether I or another be of the Baptiſts Opinion and Practice, but "whether any Water Baptiſm was inſtituted after *John*'s Baptiſm? But my Companion having put him to Silence, as to ſprinkling; and, denying his Charge as to the other Part, ſaid little more then to him.

BUT a Concern remaining upon me, leſt this Man ſhould go away boaſt- ing, I entered into the Argument with him upon the Subject at large; and that ſince he had aſſerted that CHRIST inſtituted another Water Baptiſm than that of *John*, I put him upon the Proof of it.

THEN he cited that Text in *Mat.* xxviii. 19. *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*, &c.

I REPLIED, "That this Text was not to his Purpoſe, for Water was not "ſo much as mentioned in it; and if the LORD CHRIST had intended Wa- "ter, as the Inſtrument of this Baptiſm, he would have expreſſed it."

TO this he alledged, "That the Practice of the Apoſtles, purſuant to this In- "ſtitution, determined that it was Water Baptiſm; for from this Time they "baptized with Water in divers Inſtances, and particularly in that of *Philip*'s "baptizing the Eunuch."

ANSWER, "The Practice of the Apoſtles doth not determine it to be Water "Baptiſm, becauſe they practiſed Circumciſion, Vows, Shavings, Purifications, "and other *Jewiſh* Rites; which, in point of Obligation, were all ended by "the Coming of CHRIST in the Fleſh, and ſuffering for all Mankind; and "ſo was Water Baptiſm by the Coming of the Holy Ghoſt: But, for the bet- "ter underſtanding of this Command, obſerve, that *John* the Baptiſt was com- "manded by the Word of GOD to preach Repentance unto *Iſrael*, and to bap- "tize them in Water, directing them to the true Object of Faith, then about "to be made manifeſt; that is, CHRIST the LORD, the true Meſſiah and ſent "of GOD, though not known to *John* himſelf at that Time; and of whom "he ſaid, *I indeed baptize* (or have baptized) *you with Water, but he ſhall bap-* Mat. iii. 11. "*tize you with the Holy Ghoſt, and with Fire*; which ſhews there was a Bap-

ANNO 1699.

" tiſm of a more excellent and efficacious Nature then to come, and by an Ad-
" miniſtrator incomparably ſuperior to *John*, that is, CHRIST; who, when he
" appeared in the Fleſh to *Iſrael* his People, preached to them the ſame Doc-
" trine of Repentance as *John* did; and his Diſciples alſo preached the ſame,
" and baptized them with the ſame Baptiſm as *John* did, differing only in this
" Circumſtance of Adminiſtration, *John* baptized them, ſaying they ſhould be-
" lieve in CHRIST then to come; whereas the Diſciples of CHRIST baptized
" in the Name of the LORD JESUS, declaring him to be the true Meſſiah
" that *Moſes* and the Prophets had propheſied of.

" NOW, here is Water Baptiſm transferred from *John* to the Diſciples of
" JESUS, (for JESUS himſelf baptized not with Water) who made and bap-
" tized more than *John* did; and, *John* being ſoon after martyr'd, Water Bap-
" tiſm remained under the Adminiſtration of the Diſciples of CHRIST only:
" and, until the Reſurrection of CHRIST, we hear no more of the Baptiſm of
" the Holy Ghoſt, (as I now remember) foretold by *John* as aforeſaid: Nor
" was the Baptiſm of the Holy Ghoſt declared as a Diſpenſation to the Belie-
" vers and Diſciples of CHRIST, till a little before his Aſcenſion; nor eſta-
" bliſhed as ſuch, till the Coming of the Spirit of CHRIST upon them at *Je-
" ruſalem.*

" NOW, as to the Introduction and Terms of this Baptiſm and Diſpenſa-
Mat xxviii. 18, 19, 20. " tion, they lie thus in the Holy Scriptures: *All Power in Heaven and Earth*
" *is given unto me*, ſaith the Son of GOD; *Repentance and Remiſſion of Sins muſt*
" *be preached in my Name unto all Nations, beginning at Jeruſalem; and ye ſhall*
" *be Witneſſes unto me in Jeruſalem, in Samaria, in Judea, in all the Regions round*
" *about, and to the uttermoſt Parts of the Earth: Go ye therefore, teach all Na-*
" *tions, baptizing them in* (or rather into) *the Name of the Father, and of the Son,*
" *and of the Holy Ghoſt; teaching them to obſerve all Things whatſoever I have*
" *commanded you; and, lo, I am with you always, even unto the End of the World.*

" AND, to obviate any Miſapprehenſion the Diſciples might be incident to,
Mark xvi. 15, 16. " the LORD adds, *Go ye into all the Earth, and preach the Goſpel unto every*
" *Creature: He that believeth, and is baptized, ſhall be ſaved; but he that belie-*
" *veth not ſhall be damned: But tarry ye at Jeruſalem till ye have received Power*
" *from on high. But ye ſhall have Power after the Holy Ghoſt is come upon you:*
" *For John truly baptized with Water, but ye ſhall be baptized with the Holy Ghoſt*
" *not many Days hence.*

" NOW, here is Water Baptiſm plainly aſcribed to *John*, and the Diſciples
" of CHRIST already in the Practice of it; and the Baptiſm of the Holy Ghoſt
" as clearly diſtinguiſhed from it, as being the permanent Diſpenſation of GOD
" unto all, who ſhould believe in CHRIST and the Holy Spirit, to the End
" of the World, by the preaching of the Goſpel by his own Power; which
" accordingly began at the City of *Jeruſalem*, at the Time of Pentecoſt, as by
" the Teſtimony of Holy Writ.

" BUT, to ſhew how little poor Mortals underſtand of the Things of GOD,
" though ever ſo plainly told us by the hearing of the Ear, without the Spirit
" of CHRIST revealed in ourſelves, the Diſciples, who had been ſo long with
" him, and heard him ſpeak as never Man ſpake, being yet unconverted, tho'
" convinced, replied to all that he had then ſaid on thoſe divine Subjects of

" the

" the higheſt Importance, *Wilt thou, at this Time, reſtore again the Kingdom un-*
" *to Iſrael?*

ANNO 1699. Acts i. 6.

" AND the Words of CHRIST, though ſo plain as to the Nature of this " Baptiſm, that is, with the Holy Ghoſt; and as to the Extent of it, that is, to " all Nations, to all the Earth, and to all Mankind; yet the Apoſtles did not " underſtand as to either, but ſtill thought themſelves confined to the *Jews*, " till *Peter* was ſent to *Cornelius* and his Houſhold, who were *Gentiles*.

" IT is not to be admired therefore, that the Apoſtles, or ſome of them, " might adminiſter Water Baptiſm in ſome Inſtances, (though few plainly to " be proved) ſince it was about eight Years after the Inſtitution and Com- " mencement of the Baptiſm of the Holy Ghoſt, as a Diſpenſation, before they " underſtood the Nature or Extent of it; and no Man knows any more of " the Things of GOD by the Holy Ghoſt, than he opens or manifeſts to him.

" AND it is alſo obſervable, that what Baptiſm any of the Diſciples admi- " niſter'd with Water, after the Coming of the Holy Ghoſt, was not from that " Command mentioned *Mat.* xxviii. 19. but from their Practice of *John*'s Bap- " tiſm before, and in his Time, as appears by the Manner of Adminiſtration; " for it never was in the Name of the Father, Son, and Holy Ghoſt, the Terms " of Inſtitution in that Text, but only in the Name of the LORD JESUS, or " Name of the LORD, being the ſame.

" BUT when your Prieſt ſaith to a Child of eight Days of Age, or the like, " *I baptize thee in the Name of the Father, Son, and Holy Ghoſt*, he uttereth a " falſe Propoſition; for he doth not baptize, but rantize, or ſprinkle, and ta- " keth the Name of the LORD in vain, uſing it where the Almighty hath not " commanded it to be uſed or named."

AFTER this my Opponent ſaid no more but only this, " That he could not " believe but that ſome Water Baptiſm was ſtill neceſſary:" And ſo this Con- ference ended in a friendly Manner; and I ſaid to him as he departed, " May " he, whoſe Word of Wiſdom alone can give Underſtanding in the Things of " GOD, and ſpeak forth Knowledge in the ſecret of the Heart, anſwer that; " for it is not in the Power of Man:" And ſo he bowed in good Manners, in his Way, and departed.

THE next Morning we ſet forward, taking in our Way the cold Springs; where we found many poor People, ſome lame, ſome blind, ſome deaf, others infected with noiſome Sores, and ſome with Stitches and with Pains in their Bones; and ſeveral there were who ſaid they had received, ſome their Sight, ſome their Limbs, ſome cured of Ulcers, all by virtue of the Waters, by drinking and bathing, (the Water is calibiate) and among theſe poor People we had a Meet- ing in an old Tobacco-houſe, where many of them lodged; which was very noxious in the hot Weather; yet my Companion had a very open Time among them; the LORD favoured us with his comfortable Preſence: And, one blind Woman, complaining for want of Bread, we gave her Money to buy ſome, and departed in Peace.

Cold Springs.

BUT, in our Way to thoſe Springs, *William Morton* overtook us, (of whom before) and, paſſing by me in a Fret, rode up to *Roger Gill*, my Companion, and would have taken him by the Hand; but he, looking ſternly upon him, refuſed:

ANNO 1699. refuſed: Then ſaid *William*, "I have done wrong in what I have been about;" and ſo began to make large Acknowledgements of his Errors; and then *Roger Gill* took him by the Hand; which Acknowledgements *Roger Gill* was communicating to me, when *William Morton* came to offer me his Hand: I alſo received him; and then he told us the whole Matter, *viz.* "That he was "a Tanner by Trade, and lived in *Virginia*, and had been well eſteemed among "Friends there; but, having a ſmall Eſtate in Goods, ventured it all in one "Veſſel to the *Weſt Indies*, contrary to the Advice of Friends; which being "caſt away, he was thereby diſordered in his Mind; and, perceiving Friends "frown upon him, he was never reconciled, but had, contrary to our Order "and Diſcipline, gone on in that Practice of preaching among the People in "*Virginia* and *Maryland* till now; but had never ſaid any Thing againſt Friends "any where, but only had preached out of Unity, and hoped he ſhould do ſo "no more: And though we had been hard upon him, his Heart had earned "after us, and would gladly have ſubmitted to us in the Meeting; but ſtill "felt Obſtructions, and could not; but would now do any Thing we would "adviſe him."

THEN my Companion adviſed him to return to the Place where the Meeting had been; and, when the People were there gathered, (for he had told them he would be there that Day Week) confeſs his Errors before them, and preach no more, but exhort them to fear GOD. All which he promiſed to do; and alſo to come to the enſuing Yearly Meeting in *Maryland*, and there do as Friends ſhould adviſe him; which being certified to Friends in *Virginia*, it might make way for his Reconciliation with them: And, in a full Reſolution of doing this, (as he ſaid) we left him near the Wells aforeſaid.

Benedict Town. THAT Afternoon, paſſing the River *Patuxent*, about a Mile over, at *Benedict Town*, we came to the Houſe of our Friend, the Widow *Elizabeth Hutchins*; and, being weary, ſtaid there that Night; and, next Morning, went towards our Friend *Abraham John*'s, and there dined; and, in the Evening, went Cliffs. to his Father *Richard John*'s, at *Cliffs*, and there remained till the 11th; Patuxent. and thence went to *Patuxent* Meeting, where was a Marriage; and we had ſome Service, and returned that Night to *Richard Johns*'s; and there, and at his Son *Abraham*'s, remained till the 14th; and then, being the Firſt Day of the Week, were at another Meeting at *Patuxent*: After which we returned to the *Cliffs*, where we remained till the 18th; and, in the mean time, had a ſmall, but comfortable Meeting there; where came to us our ancient and honourable Friend in the Truth, *Thomas Everndon*, from the *Eaſtern Shore*.

Ridge. ON the 18th we went to our Friend the Widow *Elizabeth Talbot*'s, at the *Ridge*; where was a Meeting on occaſion of a Marriage, in which we had good Satisfaction; and, that Night, lodged with our Friend *Nehemiah Birkit*; and, the Day after, being invited by our Friend *Richard Harriſon*, to dine at his Houſe with the new-married Couple, we did ſo; and then went to viſit our Friend *Samuel Chew*, and his Family, where we lodged that Night; and, next Day, returned to *Nehemiah Birkit*'s, where we reſted a little; and ſo on, by the Widow *Talbot*'s, to our Friend *Samuel Galloway*'s; where we reſted that Night, and were very eaſy and well; his Wife *Anne* being the only miniſtring Friend at that Time in all thoſe Parts; a very honeſt, innocent, lively, and honourable Friend in the Truth, and every where acceptable in her Services; and the next Day, being the Firſt of the Week, we had a large Meeting

at

at the Meeting-houſe there; but the hardeſt and moſt ſhut up that we had been at before in *America*. ANNO 1699.

THE Yearly Meeting there for the *Weſtern Shore* approaching, in the mean time we viſited ſome Families of Friends in thoſe Parts, as *Samuel Chew*'s, on the 24th; where, or near it, we had a ſmall, but comfortable Meeting; and, from thence, to *Nehemiah Birkit*'s; and, next Day, to *Richard Harriſon*'s; where we met with our Friends Dr *Griffith Owen*, from *Philadelphia*, and, with him, *Aaron Atkinſon*, from *England*, and, lodging there that Night, we went all next Day together to *Samuel Galloway*'s, near which Place the Yearly Meeting was to begin next Day.

THE Meeting began accordingly; and, on the firſt and ſecond Days, was very full and peaceable, and the good Preſence of the LORD was with us; but, on the third Day, came one *Henry Hall*, a Prieſt of the Church of *England*, and, with others of his Notions, eveſdroped the Meeting, but came not in; and, after the Forenoon Meeting, we being gone into an upper Room, he was heard to mutter ſomething among the People, by way of Exception to ſome Part of what *Aaron Atkinſon* had ſaid in the Meeting concerning Predeſtination: and ſome of them ſent Word to us, that the Prieſt deſired to ſpeak with him, or all of us, about it; and we went down to him among the People. At firſt he was a little ſurprized, and ſeemed to deny that he had any Thing againſt us; but, regaining his Courage a little, own'd he had ſomething to object againſt him that ſpake about Predeſtination: Then we invited him into the Houſe, and into the Gallery with us, that he might have like Advantage of being heard; and the Houſe was quickly filled with People, many of whom were his own Hearers: And the Matter of his Objection was, "That *Aaron Atkinſon* had "preached againſt the Doctrine of Election, as held by the Church of *England*; "and ſaid he would defend that Doctrine againſt us, and ſhow us to be errone- "ous in holding the contrary." But the Prieſt not being in the Meeting-houſe when *Aaron Atkinſon* had ſpoken there, had miſtaken what he ſaid, and ſo brought a wrong Charge; for *Aaron Atkinſon* did not ſpeak of Election alone, as held by the Church of *England*, but againſt Election and Reprobation, as taught by the Independants and Presbyterians of *New England*, where he had lately travelled; and that their Doctrine, touching that Point, was erroneous; and rehearſed to the People the Subſtance of what he had ſaid in the Meeting upon that Subject: Upon which I obſerved to the People, "That the Prieſt's Charge "at firſt was, That we deny Predeſtination; which, by the common Accep- "tation of the Word, includes both Election and Reprobation; though now, "ſhifting his Terms, he reſtricts it to Election only: And whoever accuſeth "us of Error for oppoſing Predeſtination, doth himſelf thereby aſſert that "Doctrine, and muſt prove it if he can;" which he would not attempt: After which I deſired the People to conſider, whether they had an Epiſcopalian or Preſbyterian to pay as their Miniſter.

THE Prieſt was then ſilent as to that Point, and, in an angry Manner, affirmed, That we, as a People, deny CHRIST; and pretended he could prove it, being furniſhed, as we perceived, with his pretended Proof out of that lying, perverting, ſcandalous Book, called, *The Snake in the Graſs*; which, as we were informed, he uſed to read often among his People: And his pretended Proof amounting to no more than falſe Accuſation, we rejected and expoſed it as ſuch. Then his laſt Shift was, to call upon us for a Confeſſion of our own Faith; and directed his Demand to our Friend *Richard Johns* in particular, with whom he was acquainted.

ANNO 1699. WE denied that he had any Authority to make any ſuch Demand from us, nor ſhould we, on his own Account, take any Notice of him therein, he appearing as an Adverſary and Perverter; but, for the Sake of the People, were willing to ſay what might be ſufficient to ſatisfy ſuch as were not prepoſſeſſed or prejudiced againſt us: And then *Richard Johns* began, and proceeded after this Manner; "We believe that the LORD JESUS CHRIST, who was born of the Vir-"gin *Mary*, being conceived by the Power and Influence of the Holy Ghoſt, is "the true Meſſiah and Saviour; that he died upon the Croſs, at *Jeruſalem*, a "Propitiation and Sacrifice for the Sins of all Mankind; that he roſe from the "dead the third Day, aſcended, and ſitteth on the Right-hand of the Maje-"ſty on high, making Interceſſion for us; and, in the Fulneſs of Time, ſhall "come to judge both the Living and the Dead, and reward all according to "their Works:" All which, being more fully ſpoken to by *Roger Gill*, we aſked the People, "If they were ſatisfied with that Confeſſion?" and they generally, from all Quarters, anſwered, "Yea, yea, yea; it is full, no Man can "deny it."

THE Prieſt being diſappointed in his Expectations, and his wicked Purpoſe of expoſing us as no Chriſtians, fruſtrated, the next Day he came again, and brought one of his Brethren with him; and they again eveſdroped the Meeting: But my Companion being in his Teſtimony, and, apprehending they were within hearing, cried aloud to them to come forth out of their Holes and Corners, and appear openly like Men; and, if they had any Thing to ſay, after the Meeting was over they ſhould be heard; and, a little after, they came into the Meeting-houſe, one at one Door, and the other at the other; and many crowded in after them.

MY Companion having done, it fell to my Lot to ſpeak next; and, having opened ſeveral Things concerning the Coming of CHRIST in the Fleſh, I had ſomething alſo concerning Water Baptiſm, as uſed by *John* the Baptiſt; which, though once a Diſpenſation of GOD to the *Jews*, and then of Uſe to them, yet it is long ſince aboliſhed; in the Concluſion whereof I informed the Auditory, that as for ſprinkling of Infants, it is foreign to Scripture, and I could look upon it to be no other than a Popiſh Relict; and ſince the National Church had eſpouſed it, and aſſerted it as an Ordinance of CHRIST by Practice, and ſome of her Miniſters there preſent, I requeſted them to make it appear, if they could, when the Meeting was ended, that CHRIST ever inſtituted or commanded that Baptiſm, or pretended Baptiſm, which they now uſe; and, coming ſoon after to a Concluſion of what I had to ſay, *Aaron Atkinſon* concluded the Meeting by Prayer; and the bleſſed Truth was over all to general Satisfaction, eſpecially to Friends, who were filled with divine Conſolation.

THE Meeting, as to Friends, ending in Peace that paſſeth the Underſtanding of all Prieſts who preach for Hire, one of them, *viz. Henry Hall*, ſtood up, and pretended to prove ſprinkling of Infants, as uſed by the Church of *England*, to be an Ordinance of CHRIST; and, many Juſtices of Peace, and others of Note of both Sexes, being preſent, he began with a Preamble; in which he ſo rambled from the Matter propoſed, that he ended in a Pretence to prove the Right of the Prieſts to Tythes, or ſome other national legal Maintenance; as if that were the Sum of their Religion, and all they meant by their Profeſſion: Which Impertinence I noting to the People, the Prieſt was juſtly interrupted, and called back to make good his firſt Propoſition; which he evaded, ſaying, "He did not propoſe to do it then, but would another "Time."

THEN

THEN we appealed to the People, many of them having come that Day far and near, and great part of them the Hearers of thoſe Prieſts, concerning the State of the Matter, and whether the Prieſt had proved what he had undertaken; and they generally granting he had not, we held him to it, as moſt reaſonable and profitable to be done, if he could, in the ſame Auditory; and ſo he, utterly evading it, fell under the Cenſure of the People; who, ſeeing their Weakneſs, generally contemned them: And though all Matters and Circumſtances would be too tedious to inſert, yet ſome further Hints may be worth noting. ANNO. 1699.

WHEN the invincible Truth came thus over their lofty and ſelf-confident Heads, and their Spirits were fallen under their own Party and Hearers, I then put them to prove their Call to the Miniſtry; which they taking upon them to do, only told us, "That CHRIST called Apoſtles, and they ordained others, "and they again others, in Succeſſion to that Time.

THEN I called for their Proof, "Who they were that the Apoſtles ordain-"ed, and who, from Age to Age ſucceſſively, that were ſo ordained; where-"in if they failed, they were juſtly to be rejected as no Miniſters of CHRIST, "ſince they had reſted the Matter on ſuch a Succeſſion and Credentials." And one of them repeating the ſame Aſſertion only as before, I returned it upon him as his own proofleſs Say-ſo only. Many of the People then, ſeeing their Ignorance, reviled them more and more to their Faces: Some ſaying, "We'll pay "you the Tobacco, being obliged thereto by Law, (that is, forty Pounds of To-"bacco for every Negro Slave) but we will never hear you more."

THEN, to lay them more open, I demanded their Proof as Miniſters of the Church of *England*; and, one of them ſtanding up to prove himſelf ſuch, I deſired to ſee his Orders. He ſaid, "He had indeed Orders, but the Inſtru-"ment was at home; but he would bring it To-morrow." Then I noted to the People the Imprudence of their Miniſter, to ſtand up To-day to prove his Calling, and talk of bringing his Evidence To-morrow; which gave a little Diverſion to the Auditory.

THEN *Henry Hall*, the other Prieſt, being likewiſe called upon for his Proof, confeſſed alſo that his Orders were not there, but he could prove he was in Orders by one there preſent; and accordingly called his Mr (ſuch an one) who coming before us, I aſked him "What he knew of *Henry Hall*'s having "Orders as a Miniſter of the Church of *England?*" He anſwered, "He had "ſeen it under the Hand of the Biſhop of *London.*"

"DIDST thou ſee the Biſhop of *London* ſign it? No; but ſaw it had been "ſigned by him.

"DOST thou know the Biſhop's Hand? No.

"THEN thy Evidence ought not to be taken; thou haſt neither ſeen the "Biſhop ſign any Orders, nor knoweſt his Hand:" Upon which the Man (though of an honeſt Countenance) bluſhed, and ſculked behind, as aſhamed of his Undertaking.

THEN I noted to the People, that their Prieſts had pretended to prove ſprinkling of Infants, in the Name of the Father, Son, and Holy Ghoſt, to be an Ordinance of CHRIST, and could not; and themſelves Miniſters of

CHRIST,

ANNO 1699. CHRIST, but fell ſhort; and of the Church of *England*, and failed in that likewiſe; and that therefore they had no Reaſon to follow them, or pay them any more.

AND while we were yet in the Gallery, one of their Hearers, who was climbed up into a Window, cried out with a loud Voice to *Henry Hall*, "Sir, you have "broken a Canon of the Church: You have baptized ſeveral Negroes, who, "being Infidels, Baptiſm ought not to have been adminiſter'd to them."

AT this the Prieſt was enraged, but made no Anſwer to the Charge; only frown'd, fretted, and threaten'd the Man to trounce him. Then I obſerved to the People, "That if thoſe Negroes were made Chriſtians in their Senſe, and "Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of "Heaven, received into the Body of the Church of CHRIST, as their Lan-"guage is at the Time of Sprinkling, How could they now detain them any "longer as Slaves?"

IN the Concluſion of the whole Matter, ſeveral of the Juſtices of the Peace there preſent, being aſhamed of their Prieſts, ſlid out of the Meeting as unobſervable as might be; and the People in general openly contemn'd them as ſuch, who behind the Backs of the Quakers had greatly reproach'd and belied them, but Face to Face were utterly baffled and ſubdued by them. And that Night ſeveral of the Juſtices, lodging with our Friend *Samuel Chew*, expreſs'd their Sentiments altogether in our Favour; and that their Prieſts were really ignorant Men in Matters of Religion.

THE next Day alſo, being only the Meeting for Diſcipline and Buſineſs, came abundance of People; and finding no publick Meeting for Worſhip, many remained till they ſaw no Hopes of any: And the next Day likewiſe came many, (the Meeting continuing a Day longer than was expected) who remaining till Buſineſs was over, we had a comfortable Time together in the Preſence and Love of GOD; in which our Meeting concluded, to our great and mutual Satisfaction, and the Praiſe of the LORD, who alone is worthy.

WE went that Afternoon to the Bay of *Cheſſapeek*, and many Friends, and ſome of the People with us, to ſee us embark. We were all Night upon the Water, (*viz. Griffith Owen*, *Aaron Atkinſon*, my Companion, and myſelf) and went home, about the Break of Day, with our Friend *William Sharp*, in whoſe Veſſel we had come over, and reſted there that Day and the next; and in the mean time I had ſome Diſpute with one *Joſeph Molliſon*, a perverſe Perſon, about Baptiſm. He would not confeſs what Profeſſion of Religion he made; but I deem'd him a Popiſh Prieſt: But Truth came over him, though a crafty Sophiſter. On the 4th Day of this Month, (being the Firſt of the Week) we had a large and good Meeting, at a Meeting-houſe near the Place, where we had the Company of many People beſides Friends; and after the Meeting we went forward with a Friend, whoſe Houſe was on our Way, where that Night we lodged.

FROM thence we went next Morning, and the Day proving wet, it was a little uncomfortable: But the Rain ceaſing about Noon, we alighted in the Woods, near a little Rivulet, and made a Fire; and ſome of us having hard Biſcuit, ſome Drams, and ſome Neats Tongue, we eat to Satisfaction, and drank Water. And remounting, we went that Eveining to the Houſe of a Friend, a Widow; where, finding the Son of Peace, we were well entertain'd, and refreſhed

freſhed next Morning with her and the Family in a comfortable Seaſon in the Truth. ANNO 1699. Acts i. 6.

IT lighten'd, thunder'd, and rained exceedingly that Night; but being a fair Morning, we ſet forward for our Friend *Edward Gib*'s, where we arrived in the Afternoon, but were wet by a great Shower that overtook us in the Way; but being kindly received, and well entertained, we took no Hurt. And the next Morning *Griffith Owen*, my Companion, and I, ſet forward for *Newcaſtle upon Delaware*; but *Aaron Atkinſon* remained in order to viſit ſome Meetings thereaway.

AT *Newcaſtle* we met with our good Friend *Samuel Carpenter*, his Wife, and ſome other Friends of *Philadelphia*, and we were kindly received to Lodging with him. And next Day (being the Fifth of the Week) we had a large Meeting there, and were much comforted in the bleſſed Truth among Friends; and ſtaying over the Firſt Day Meeting, and the Third Day following, we had a Meeting at *Myrion*, with the *Welſh* Friends, on the 15th, among whom I was much ſatisfied: For ſeveral of them appearing in Teſtimony in the *Britiſh* Tongue, which I did not underſtand; yet being from the Word of Truth in them, as Inſtruments moved thereby, I was as much refreſhed as if it had been in my own Language: which confirmed me in what I had thought before, that where the Spirit is the ſame in the Preacher and Hearer, and is the Truth, the Refreſhment is chiefly thereby, rather than by the Form of Words or Language, to all that are in the ſame Spirit at the ſame Time: And this is the univerſal Language of the Spirit, known and underſtood in all Tongues and Nations, to them that are born of him. But, in order to the Convincement of ſuch as know not the Truth; for the begetting of Faith in ſuch as do not yet believe therein; for the opening of the Underſtanding, by the Form of Doctrine, and Declaration of the neceſſary Truths of the Goſpel and Kingdom of GOD, intelligible Language, uttered under the immediate Influence of the Spirit of Truth, is indiſpenſibly neceſſary; as alſo for the edifying of the Church, the Body of CHRIST, in general. Newcaſtle upon Delaware. Myrion.

THAT Evening we returned to *Philadelphia*; where we ſtaid till the 17th Day of the Month, and then went to *Bridlington*, in *Weſt New-Jerſey*, accompanied by *Samuel Carpenter*, *Iſaac Norris*, *Abraham Hardiman*, *James Fox*, *Edward Pennington*, and ſome others, and lodged with our well-known, and very hoſpitable Friend, and able Miniſter of the Goſpel, *Samuel Jennings*; and, the next Day, being the Firſt of the Week, had a large and good Meeting there. Philadelphia.

ON the 19th we had a Meeting at *Croſwicks*, in *Jerſey*, about 15 Miles towards *New-York*, and lodged that Night with our Friend *Francis Davenport*; and, next Day, we travelled through the Woods, about 30 Miles, to an Inn called *Inion*'s; and, next Day, in the Afternoon, we arrived at *Elizabeth Town*, in *Eaſt-Jerſey*; where we took Boat about Eleven at Night, and landed at *New-York* about Four in the Morning; and, next Day, had a ſmall Meeting there; and, on the 24th, being the Seventh of the Week, we went thence by Water, accompanied by our Friend Dr *John Rodman*, and ſome others; and, that Night, lodged with our Friend *Thomas Stevenſon*, on *Long-Iſland*. Croſwicks. New-York.

AND, the next Day, paſſing over the Sound to *Weſt-Cheſter*, upon the Main, we fell in opportunely with a Yearly Meeting, about 20 Miles from *New-York*; and lodged that Night with our Friend *John Pharres*, at *Eaſt-Cheſter*. Weſt Cheſter.

ON the 26th, we ſet forward for *Rhode-Iſland*, about 200 Miles by Land, ac-

ANNO 1699. Connecticut.

companied by *Horſeman Molineux* and *Samuel Palmer*, to *Stanford*, in the Colony of *Connecticut*. It is a conſiderable Village; and we coming in before Night, inclined to have a Meeting there. We acquainted the Widow *Weed*, our Landlady, with our Intention, and deſired of her the Liberty of her Houſe for that Purpoſe; which ſhe readily granted, ſo far as it was in her Power: for their Laws and Magiſtrates were very ſtrict and ſevere againſt Friends, of whom there was not one in all that Country. To ſecure the good Woman from any Hurt, by her Good-will toward us, we went to a Juſtice of the Peace, and informed him of our Intention. He was an ancient Man, and moderate in his natural Temper, but worſe for his Religion. He queſtioned the Sufficiency of our Calling to that Service. What Call, ſaid we, doſt thou think is neceſſary in that Caſe? The Call of the People, ſaid he. Our Calling is of GOD, ſaid we; and if the People hear us, let the Truth in their Hearts (to which we deſire to be made manifeſt) judge whether we be called of GOD; and any other Calling we do not regard. Then, ſaid he, I will not tolerate you. We do not come for thy Toleration, ſaid I, ye being Preſbyterians or Independents; but only to acquaint thee with our Purpoſe, as thou art a Magiſtrate, and we being Strangers, there might be no Surprize by ſuch a Concourſe of People. Then he gave us a Hint, that he would uſe Means to deter them from coming to hear us; and ſo we returned to our Inn.

AND when there, we met with ſome People come in as though to refreſh themſelves, but rather to ſee us: For generally they are either afraid of us, as if we were Deluders and Deceivers; or they are ſo much under their Prieſts and Laws, that they dare not be ſeen with a Friend. And their dead Faith and Religion depend ſo much upon their Prieſts, that they ſcarce dare look toward the Truth, or hear any but them. Yet that Evening we had Converſation with ſome of them, concerning the occaſion of the coming of their Anceſtors out of *England* into that Country (then a Wilderneſs) upon account of Religion, for which they had been perſecuted there; which ſeemed a new Thing to ſeveral of them. And, Supper being ready, I had ſomething in Prayer before we ate, and the People were ſtill and attentive, and ſeemed pleaſed to find the falſe Accounts they had received, refuted, *viz.* That Quakers receive the Mercies of GOD as the Brutes; never craving a Bleſſing, nor returning the LORD Thanks. And we informing them of our Intention of having a Meeting there next Morning, at the Ninth Hour, they departed friendly.

THE Time came, and many of the People; and, whilſt we ſat in Silence, came a Conſtable, and another to aſſiſt him, with a Warrant from one *John Silick*, the Mayor of the Town; in which were ſeveral Invectives and falſe Charges againſt us, as Hereticks, Blaſphemers, Deniers of CHRIST, and the like; dictated (as we conjectured from ſome Circumſtances) by their Prieſt, who went out of the Town and left his Flock.

THE Warrant being read, I ſtood up and acquainted the People with the Law of Toleration in *England*, the Moderation of the King, and Temper of the Government and People there toward us; and that they of *Connecticut* ought not (by their Charter) to have any Law there to the contrary: But the Conſtable and his rude Aſſiſtant replied, They did not depend upon the Laws of *England*, but ſtood upon their own Foundation; and they had a Law, that no Quakers ſhould have any Meeting among them, and none there ſhould be; and then commanded us to be gone.

BUT my Companion, being filled with Zeal, ſtood up and ſpake to the People; and

and the Conſtable commanded him to be ſilent; of which he took no Notice, but went on: Then the Conſtable came cloſe up to his Face in an angry Manner, repeating his Command: but my Companion, continuing his Speech, recounted to the People the Wickedneſs of that Antichriſtian Spirit in *New England*; who had whipped, and many ways abuſed and perſecuted our Friends there; cutting off the Ears of ſome, and hanging others, becauſe they were Quakers, and came into their Country; though they came in Love, as the peaceable Meſſengers of GOD to them: That the ſame Spirit was yet alive among them in *Connecticut*, and would be at the ſame cruel Work ſtill, but was over-ruled by a better Power. ANNO 1699.

THE Conſtables, not being able to effect their Purpoſe upon us, commanded the People to diſperſe; ſome of whom ſtill remaining, they at laſt commanded our Hoſteſs to forbid us her Houſe; which ſhe did with trembling; and then we went into the Streets, and through them, my Companion crying with a loud Voice all along, *Wo, wo, wo, to the Inhabitants of this Place, who profeſs God and Chriſt, without the Knowledge of God, and void of his Fear*, with ſome ſuch other Words, in that Power and Dread that amazed many of the People; and we going back towards the Inn, and ſtanding before the Door in the Street, many came about us; and there he had a pretty full and good Time among them.

WHEN this was over we went into the Inn, where ſeveral of their Elders and Champion Diſputants came to diſpute with us, and one of them as a kind of Cheat, in mean Cloaths; and he ſat down in the Chimney Corner, and ſmoaking Tobacco, leer'd from under his old Hat like an Idiot: But his Deſign was, as we apprehended, all of a ſudden to break out in ſuch Wiſdom as ſhould ſurprize us in ſo mean an Appearance; yet he came off as meanly as he appeared.

THE firſt Matter pitched upon was the univerſal free Grace of GOD to all Men, through our LORD JESUS CHRIST; which we aſſerted, and fully maintained over them; which being contrary to their beloved and falſe Doctrine of perſonal Predeſtination, it occaſioned a Diſcourſe on that Subject; which they aſſerted, and we oppoſed: And then the unlikely Diſputant came and placed himſelf at the Head of the Table, and eſpouſed their Cauſe; and, the Proof being incumbent upon them, he, with great Confidence, aſſerted, "That GOD ſaid, "before *Jacob* and *Eſau* were born, that he loved *Jacob* and hated *Eſau*; and "that it was the Pleaſure and Decree of GOD from everlaſting ſo to do, without any Cauſe in either of them, being before they had done good or evil.

"THEN I called for one of their Bibles, and told him, "He and they all "were in a great Miſtake concerning that Scripture; for GOD did not ſay, be- "fore the Children were born, *Jacob* have I loved, and *Eſau* have I hated; but "ſaid, *Two Nations are in thy Womb, and two Manner of People ſhall be ſeparated* Gen. xxv. 23. "*from thy Bowels; and the one People ſhall be ſtronger than the other People, and* "*the elder ſhall ſerve the younger*. Here the Anſwer of GOD, being a Predicti- "on, had no reſpect to the Perſons of *Jacob* and *Eſau*; nor was it ever fulfilled "perſonally in them: For *Eſau*, who was the elder, never ſerved *Jacob* in Perſon; "but, on the contrary, *Jacob* did Obeiſance to *Eſau*, and called him his "Lord, *Gen.* xxxii. 4, 18, 20.

"THIS Prediction then was written concerning the differing Poſterity of "*Eſau* and *Jacob*, and not their Perſons; and was fulfilled in the *Edomites* of "Mount *Seir*, who came of *Eſau*, and *Iſrael*, who came of *Jacob*: And the "Diſpleaſure of GOD againſt the *Edomites*, was not from any Fore-hatred, or "Decree of GOD from Eternity, as ye ſuppoſe; but the moral Cauſe of his

"Diſ-

ANNO 1699. " Diſpleaſure and their Ruin was, their great Sins and Wickedneſs, as declared " by the Prophets of GOD; and firſt by *Ezekiel*, *Behold, O Mount Seir, I am*
Ezek.xxxv.5. " *againſt thee, becauſe thou haſt had a perpetual Hatred, and haſt ſhed the Blood of* " *the Children of Iſrael by the Force of the Sword, in the Time of their Cala-* " *mity*, &c.

Amos i. 11. " And likewiſe by *Amos*; *Becauſe he did purſue his Brother with the Sword,* " *and did caſt off all Pity, and his Anger did tear perpetually, and keep his Wrath* " *for ever.*

Obad. 3, &c. " AND alſo by *Obadiah*, againſt *Eſau*, that is, *Edom*, *For the Pride of thine* " *Heart; for thy Violence againſt thy Brother Jacob, Shame ſhall cover thee, and* " *thou ſhalt be cut off for ever.*

Mal. ii. 3. " AND laſt of all by *Malachi*, who hath it thus, *Was not Eſau Jacob's Bro-* " *ther, ſaith the Lord; yet I loved Jacob, and hated Eſau, and laid his Moun-* " *tains and his Heritage waſte*, &c. which was for his Pride, Obſtinacy, and Op- " poſition, perſiſting in final Rebellion, Impenitence and Contradiction: All " which is ſtill concerning *Edom* and *Iſrael*, and not the Perſons of *Jacob* and " *Eſau*; the laſt of thoſe Prophets having wrote about 441 Years after the Pre- " diction of GOD to *Rebecca*, concerning their Poſterity.

Rom. ix. 11. " AND the Apoſtle, in his Epiſtle to the *Romans*, where he ſaith, *as it is* " *written, Jacob have I loved, but Eſau have I hated*, refers to that of *Malachi*, " as above, about 457 Years after *Malachi* wrote that Prophecy. And in that " Chapter the Apoſtle was labouring to convince the *Jews*, that they are not the " true Seed, or Elect of GOD, (as they ſeem to have imagined) becauſe they " were the Deſcendants of *Abraham*, *Iſaac*, and *Jacob*, after the Fleſh: But *Eſau*, " being a rough, wild, hairy Man, was a Figure of the firſt Birth of Man after " the Fleſh, as a Son of the Firſt *Adam* in the Fall, who, in that State, cannot " inherit the Kingdom of GOD; and *Jacob*, a Figure of the ſecond Birth, or re- " generate State of Man, in CHRIST the Second *Adam*; who never fell, nor " could fall: *For*, ſaith the Apoſtle, *they are not all Iſrael, who are of Iſrael*; " *neither, becauſe they are of the Seed of Abraham, are they all Children*; *but in*
Heb. xi. 18. " *Iſaac ſhall thy Seed be called: That is, they who are the Children of the Fleſh,* " theſe are not the Children of GOD; *but the Children of the* Promiſe *are counted* " *for the Seed.*

" NOW, ſay I, the Promiſe is CHRIST, the Meſſiah, the Elect and promiſed " Seed of GOD; of whom it is written, *I and the Children which thou haſt given* " *me:* Which Children are all that believe in him, as he is the Man CHRIST " JESUS, the Son and Word of GOD, and Light of the Gentiles; and are born " of him, by the Influence of his Holy Spirit, working in them.

" AND as the *Edomites* hated and perſecuted *Iſrael*, and took all Occaſions " and Advantages againſt them to do them Hurt, till, for ſo doing they were cut " off, and for their other Sins, when full; ſo likewiſe the *Jews* hated, rejected, " and perſecuted CHRIST, the Elect of GOD; for which they alſo were cut off, " and remain Infidels to this Day: And they alſo now, as in all Ages, who are " born only after the Fleſh, and not after the Spirit, do hate, perſecute, and, as " much as they can, deſtroy them who are born of the elect Seed of GOD, af- " ter the Spirit; for which, if they repent not in Time, they will likewiſe be cut " off, and periſh everlaſtingly."

THIS

THIS weakened one of our Opponents, and his Spirit fell much, and the better Part came a little up, and in View; but the fooliſh-like Diſputant, inſtead of appearing in Wiſdom, acted like himſelf, in a precipitant, ungovernable, furious Zeal; and, ſtarting up in the Spirit of *Edom*, ſaid, "I *affirm*, that all the "the Sins *Eſau* ever committed, were the *Effects* of the eternal Decree of GOD, "and Hatred againſt him, before he was created, and not the *Cauſe* of that Wrath "and Fore-hatred:" And ſo, in a Rage, would have run away, but I kept cloſe to the Table, (he being behind it) and hindered him; and, looking him in the Face, replied, "I affirm! Who art thou?" looking upon him till his lofty Spirit fell under; and then I, repeating the Aſſertion, demanded his Proof from the Scriptures; but none could be had. ANNO 1699.

THEN I returned it upon him, as a falſe, blaſphemous, and unjuſt Charge againſt the Almighty; under which he remained ſilent: and the other aſking me a Queſtion, to be informed concerning the Light of CHRIST in Man, which he confeſſed he knew nothing of, he ſlunk away in the mean time through the Crowd of People on the other Side of the Table, and made off out of the Houſe; and the Truth came over all, and I believe ſeveral Underſtandings were, in ſome degree, opened on that Subject, and ſome other Points; for we had no further Diſpute, but the other Opponent, and the People, parted with us in a friendly Manner; the better Part being ſenſibly reached and above: And then we departed in the Peace of our LORD JESUS CHRIST; to whom be the Praiſe of all; for of him is the Underſtanding and Power now and for ever.

THAT Evening we went forward to *Fairfield*, about 20 Miles, and lodged at the Houſe of one *Philip Lewis:* He told us there was to be a great Meeting of their People, and a Quarterly Lecture, in that Place next Day, to the Inhabitants of ſeven Townſhips and all their Miniſters. We took notice of it, but ſaid nothing; but, in the Morning, my Companion told me, he thought he could not go clear from thence if he did not go to the Lecture; at which I was well pleaſed, for I had likewiſe a ſecret Inclination to be at the Meeting; but, not having ſeen clearly a ſufficient Warrant in myſelf for ſuch an Undertaking, I was not forward to engage, or ſpeak of it: but, walking into a Field, I ſat down upon a Stone on the Top of a little Hill, and the Word of Truth began to work in me more fully and clearly; and then I received not only free Will, but likewiſe Power; yet ſtill kept the Thing to myſelf: And, returning to my Companion at the Inn, thither came the Prieſt of *Stanford*, before mentioned, to enquire privately of our Landlord, whether we intended to appear at their Lecture; which he not knowing, but as he conjectured by our ſtaying, told him he would enquire of us; and then we were free to tell him, it might ſo fall out; which he told the Prieſt; who took it for granted, and returned to the reſt: And their firſt Bell being rung, Notice was given not to ring the ſecond till an Hour after the uſual Time; by which we reaſonably conjectured they held a Conſultation in the mean while what to do if we came; and prepared, or altered the Sermon, to ſuit the Occaſion.

WHEN the Time came we went to the Meeting-houſe, and they had begun their Prayer; which we perceiving as we approached the Door, did not then enter, leſt we ſhould offend them with our Hats, for we did not intend to interrupt them in their Worſhip; but, going aſide, we ſat down upon the Green, where we could hear the Voice of him that prayed, tho' not diſtinguiſh his Words: He made a very long Prayer; which being ended, they ſang a Pſalm of *David*; and we ſtaid till that was over, and then entered as the Preacher was giving out his Text, which was from the firſt three Verſes of the fifty-fifth Chapter of the Prophecy of *Iſaiah*, in theſe Words, *Ho every one that thirſteth,*

ANNO 1699.

come ye to the Waters; and he that hath no Money, come ye, buy and eat; yea, come buy Wine and Milk without Money and without Price. Wherefore do ye ſpend Money for that which is not Bread; and your Labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your Soul delight itſelf in Fatneſs. Incline your Ear and come unto me; hear and your Soul ſhall live; and I will make an everlaſting Covenant with you, even the ſure Mercies of David.

THIS Text we were well pleaſed with; for he could hardly have taken one more apt againſt himſelf, and all others, whoſe Ground of Preaching is their own Gain and Livelihood, and for their own Honour, Intereſt, and Advancement in the World. He divided his Text into four Heads; and then into ſeveral Branches and Subdiviſions. His Sermon would be too tedious to recite, nor can I, *verbatim*; but, in the handling of the Matter, he aſſerted, "The univer-"ſal free Grace of GOD in JESUS CHRIST; and that he is offered to all, but "many reject him for the Trifles of this Life; and conſequently their Damna-"tion is of themſelves, *&c.*"

AND here I think proper to inſert the Names of the Miniſters, the Town Juſtice and Conſtables: For the Townſhip of *Stratford*, *Iſrael Chancy*, who made the Sermon; for *Woodbury*, ------- *Walker*; for *Fairfield*, where we then were, *Joſeph Webb*; for *Stanford*, mentioned before, *John Davenport*; for *Norwalk*, *Stephen Buckingham*; for *Danbury*, *Seth Shove*; for *Paquanock*, *Charles Chancy*; *Nathan Gould*, Juſtice; Conſtables, *Joſeph Wakeham*, *Daniel Froſt*, *Dougal Mackenzie*.

Fairfield.

THE Sermon being over, the Miniſter went to Prayer; which being finiſhed, the Prieſts and People began to move away; which was ſcarce diſcernible, till *Roger Gill*, my Companion, ſtood up on a Form, and began to ſpeak, ſaying, "We have patiently heard what hath been declared; and, having ſomething like-"wiſe to ſay, we expect the like Moderation from you:" Upon which the People halted, and would have heard; but, in a Moment, five of the Preachers, who were in a Gallery, deſcended from thence, and the other two aroſe from their Seats, and called to the People to depart; and ſome of them cried aloud for the *Powers:* But he that had preached took *Roger Gill* by the Hand as he ſtood on the Form, and prayed him to come down; and *Roger* urging the Reaſonableneſs of our Liberty to ſpeak, ſince they had done, the Prieſt of *Stanford* cried out, "Sir, you are not qualified; you have no Call from the People as we "have."

TO which *Roger* replied, "Have you your Qualifications and Call only from "the People? Our Call is from GOD, and we recommend our Teſtimony to "the Conſciences of the People: Through the Grace of GOD we call them to "the Faith and Obedience of CHRIST, and not they us."

THEN the Prieſt rejoin'd, "That their Qualifications to preach were of GOD, "but the Call of the People was alſo neceſſary;" and then cried out, *Where are the Powers?* Upon which *Nathaniel Gould*, their Juſtice, commanded the Conſtables to take us into Cuſtody; one of whom ariſing from his Seat, his next Neighbour pulled him down, many being deſirous to hear us; but, ſoon after, ſeveral of them came and haled us away: Then I called to the People, and told them, "They were not from thenceforth to pay any Thing to their Mini-"ſters for preaching, ſince they had made open Proclamation, that all was now "to be without Money or Price;" at which many of them ſmiled: But I had not ſaid any Thing before. The Conſtables took us out from among them,

them, to the further Side of a large Street; and then I demanded a Sight of their Warrant, and they confeſſed they had none but the Juſtice's Command: Then I took their Names in writing, and admoniſh'd them "to beware of falſe Impriſon-"ment; for they themſelves knew that I had neither done nor ſaid any Thing "againſt any Law." They replied, "We were not in Priſon:" "But, ſaid I, "Cuſtody is Impriſonment by the Law of *England*." Then they were a little ſurpriſed, and my Companion went from them back to the People, moſt of whom were remaining about the Meeting-houſe; and there he had a good Opportunity to clear himſelf among them. ANNO. 1699.

AND, while he was ſpeaking, a Predeſtinarian (for he ſpake againſt that Tenet) came to interrupt him; but another of their own Party pull'd him away, and ſaid, "The Man ſpake Truth:" And I alſo kept ſeveral of them off, by giving them ſoft Words, and deſiring them to be patient till he had done, and then to object if they had any Thing againſt him: but he met with no Oppoſition in the End; for, after a while, they were generally very ſober, and ſome tender.

WHEN he had finiſhed, I did not find any Thing upon me for the People, but aſked them where their Miniſters were, for I had a-mind to ſee them; and ſeveral were forward to ſhow us they were gone to the Houſe of the Miniſter of the Town, and we went thither; where, when we came, we underſtood they were at Dinner; and, the Maſter of the Houſe coming to us, I told him, "We "deſired to ſpeak with them; but, ſeeing it was then unſeaſonable, we would call "after they had dined." He kindly invited us to eat with them, and ſaid we ſhould be as welcome as any there: but we returned to our Inn; and, after Refreſhment, we went back to them; where they were ſmoaking Tobacco.

WHEN we enter'd the Room, they generally aroſe from their Seats to tender their Civilities; only the Preacher, being old, and weary with the Work of the Day, and lying upon the Bed, did not ariſe, but ſpake kindly to us. And Seats being ſet, I ſat down upon the Bed's Foot, at the Feet of the Preacher, and the reſt with my Companion, ſat round; and ſome of them urging me to take a Chair, as a better Seat, I told them I took that Seat for the better Advantage of ſeeing them all at once. Then, being a ſhort Time ſilent, "I began and proceeded "to expoſtulate Matters with them, and about their Treatment of us in their "Meeting-houſe; reminding them of our Behaviour and Patience; adding, "that we came not to diſturb them, but, in Chriſtian Love and Good-will to "them and the People; urging their Duty to us as Strangers, and the Order of "the Goſpel. I recounted alſo to them the Occaſion of the Coming of their "Anceſtors (if not of ſome of themſelves, being ancient Men) into thoſe Parts of "the World, then a deſolate Wilderneſs, *viz.* for Conſcience Sake, as Diſſenters "from the National Worſhip of *England*. That it looked unaccountable that "they there, being hated, impriſoned, plundered, and divers Ways perſecuted "for that which was, or ſeemed to be, Matter of Conſcience to them, ſhould "now uſe the like Practices, againſt ſuch as for Conſcience Sake were now "appearing againſt ſome Things yet unreformed among them and their People, "both in Doctrine and Practice; among which, a Neceſſity of being called "by the People to miniſter to them, is one."

THIS brought that Point again into Queſtion; and *John Davenport* being, as we ſuppoſed, the moſt learned, and beſt Orator among them, undertook it; and aſſerted,

ANNO 1699. aſſerted, That "CHRIST called and ordained twelve Apoſtles, and they or-
"dained others, and thoſe again others ſucceſſively unto this Day."

"THAT CHRIST ordained twelve Apoſtles, we granted; but denied that "any, at this Day, were in a lineal Succeſſion from the Apoſtles ſo ordained, "and put him upon his Proof; and that they themſelves were ſo ordained by "ſuch Succeſſion; but he could make nothing of it." All he could ſay for Proof amounting to no more than his Say-ſo, or a Repetition of the Aſſertion. And he alſo ſlunk from the Queſtion about the Call of the People to their Miniſters.

THEN ſaid I, "But if it were poſſible to prove ſuch a Succeſſion, Who are "ye? How like are you to the Apoſtles? How doth it appear that you are "ſuch? How and what do you ſucceed them in? You greatly err in your "Practice from the Apoſtles of CHRIST. For where do you find, that ever "they ſat down in little Corners of the World, and received Maintenance from "the People for themſelves and Families? And of ſuch too as were not able or "willing to pay them? As your Caſe is; (for ſome of them had, by a Law, taken the very Wearing Apparel of ſome poor People that could not pay them) "to "take from them their Goods and Apparel!"

THEN their Champion, being in a Rage, ſplutter'd out a Mouthful or two of *Greek*, ſignifying, "That *Paul* the Apoſtle had robbed other Churches, "taking Wages of them to ſupply the Wants of the *Corinthians*, to whom he "then wrote; and, *thou ſhalt not muzzle the Mouth of the Ox that treadeth out "the Corn.*"

TO which I replied, "That their Sect, as well as others, had juſtly blamed "the Papiſts for having their Service in an unknown Tongue; and I ſuſpected "that the uſing of it then was for the like End, that the Auditory might not "underſtand; (for there were many People, and of the greater ſort among them, "preſent) ſo that they might have an Opportunity, after we were departed, to "ſay they had overcome us. I then bid him repeat thoſe Scriptures in *Engliſh*, "that the People might hear they were nothing to his Purpoſe;" which, after ſeveral Evaſions he did, firſt ſaying, after a ſcoffing Manner, "If you be a Mi-"niſter of CHRIST, inſpired of the Holy Ghoſt, ſurely you know the Tongues."

I REPLIED, "It is not a Sentence or two of *Greek*, or of any other Lan-"guage, that renders a Man knowing in thoſe Tongues; nor is that an eſſential "Qualification to a Miniſter of CHRIST. The Prophets of GOD, of old, ſpake "to the People by the Spirit of CHRIST, but in their own Language; and ſo "did the Apoſtles too, notwithſtanding the Gift of Tongues, which every Mi-"niſter had not; and that Gift was alſo to ceaſe, and is ceaſed, though Inſpi-"ration remains; and no Man is either a Miniſter of CHRIST, or a Chriſtian, "without it. *He that hath not the Spirit of Chriſt, is none of his.* And where "a Miniſter ſpeaks in a Language underſtood by the People to whom he is ſent, "it anſwers the End of Speech, to all Intents, though neither he nor they un-"derſtand any other. And I am of the Mind of the Apoſtle, who ſaid, *I had "rather ſpeak five Words with the Spirit and Underſtanding, than Five Thouſand "in an unknown Tongue*; yet thou doſt not know what I underſtand of *Greek*, "or any other than that in which I now ſpeak. But, to invert thy own Terms, "Art thou a Miniſter of CHRIST? And haſt thou thy Tongues by Inſpiration? "Or art thou a Scoffer at Inſpiration, and a Miniſter of CHRIST, without it!"

To

To which he was ſilent; and I went on to ſhow to the People, "That the Texts "he had cited were nothing to his Purpoſe, and that he and his Brethren had "nothing to do with them. For, in the firſt Place, they could not prove their "Succeſſion as Miniſters of CHRIST, as they had propoſed; and, failing in "that, they had no Right to claim Advantages due only to ſuch. In the ſe- "cond Place, what the Apoſtle there received, was not for the Maintenance "of himſelf and Family, but for the Service of the Congregation in a Time of "general Want. ANNO 1699.

"AND as to the treading out of the Corn, he had not yet proved, that he, "or they, were of thoſe Oxen, or that they trode out that Corn; and therefore "the Scriptures which might be applicable to the Apoſtles and Miniſters of "CHRIST, were but wreſted, as applied to him and them, and their Caſe: "For the Apoſtles never had ſuch a Maintenance as theirs; but wrought with "their Hands for their Support, and the Help of others alſo, which was not "their Practice."

HE then betook himſelf to Railing and Abuſe, and gave us ſcurrilous Language and Names; calling us Graſs-hoppers, Schiſmaticks, Hereticks, Deceivers, and the like; and pretended to prove his rude Charge by a Syllogiſm, which he formed thus:

"WHAT People ſoever deny the LORD JESUS CHRIST and his Ordinan- "ces, and ſet up the Light of the Devil in themſelves for a Saviour, are Here- "ticks: But the Quakers, ever ſince *George Fox* blaſphemouſly preached up "that Light in themſelves for the Saviour of the World, have denied the true "CHRIST and his Ordinances; therefore the Quakers are Hereticks and "Blaſphemers."

THEN I looked upon the People round about, and ſaid, "Do you think "that this Man behaves like a Miniſter of CHRIST? Is this Language be- "coming ſuch a one? What Spirit do you think is he of? And from whom "proceeds this Behaviour? Upon which ſome ſmiled, and others bluſhed." Then I proceeded to anſwer him, "That we do not, nor ever did, deny "the LORD JESUS CHRIST, nor any of his Ordinances, in their various "and proper Diſpenſations and Seaſons: But ſay, GOD is Light; and ſo like- "wiſe is JESUS CHRIST the Son of GOD, the eternal Emanation of the "Father's Glory. He is the Word, Wiſdom, and Power of GOD; the Word "that was made Fleſh, born of the Virgin *Mary*, and dwelt among his People, "the *Jews*, under the Name of JESUS CHRIST; which is alſo that true "Light, which lighteth every Man that cometh into the World. And neither "*George Fox*, nor any other Miniſter of CHRIST among us, nor we, ever "preached any other CHRIST or Light but this, which one of your Miniſters "here calls the Devil. Let him therefore look at his own Hereſy and Blaſ- "phemy, and repent."

THEN turning to this red-hot blaſpheming Prieſt, I told him, "His Syllo- "giſm betray'd his Ignorance, and his Paſſion his prepenſed Malice; being "only an Affirmation of the ſame falſe Charge twice in differing Terms, and a "Stratagem of Satan to amuſe the Auditory, divert the Queſtion, and introduce "foreign Matter; and ſo to give him an Opportunity to ſhrink from the Point "in hand undiſcovered, under the Fog of his own raiſing." I then obſerved to the People, "That their Miniſters were utterly unable to prove any Call they

ANNO 1699.

" had to a Goſpel Miniſtry; as they might plainly perceive by what had then " paſſed between us." And my Companion was, all this Time, keeping the reſt in Order, that they ſhould not break in upon us with other Matter, till that was diſcuſſed, as they often attempted.

" As to the other pretended Proof, that we are Hereticks, it is, he ſaith, " becauſe we deny the Ordinances of CHRIST, as he calls them; and, by the " Ordinances of CHRIST, he and they mean Water Baptiſm, and Bread and " Wine; and, by Baptiſm, they mean the ſprinkling of Infants in the Face " with Water, in the Name of the Father, Son, and Holy Ghoſt; as by their " frequent Practice is evident to the World. Then I told them they had de- " ceived the People, in adminiſtering that to them for an Ordinance of CHRIST " which he never commanded; and that whoever ſet up, and adminiſter for " Ordinances of CHRIST what he hath not commanded, are liable to the " Curſe: For if GOD will add the Plagues written in the Book, to ſuch as " ſhall add to, or take away from the Words of the Book; and if their Part " ſhall be taken out of the Book of Life, how much more may not the LORD " one Day, inflict his juſt Judgments and Condemnation upon ſuch as preſume " to add any Thing, or take away from any of his Ordinances, or any Thing " commanded by him?

" YOU ſay, in your Catechiſm, That Baptiſm with Water is an Ordinance " of CHRIST, neceſſary to Salvation; and what you mean thereby is plain, " as before: I therefore demand your Proof, that ſprinkling Infants is an Ordi- " nance of CHRIST, neceſſary to Salvation; and that they are Hereticks who de- " cline the Practice of it. This gave all the Prieſts very much Diſturbance, " but the People were grave and ſilent; and they earneſtly preſſed, firſt to prove " Water Baptiſm an Ordinance of CHRIST, and then they pretended to prove " the other: But we inſiſted, that they had nothing to do with Baptiſm, but " to prove the ſprinkling of Infants, as they uſed it, to be an Ordinance of " CHRIST; for this is a Day wherein every Man (and Sect too) muſt be judged " according to their Works, and not by the Works of other Men: Then " we obſerved to the People, that their pretended Proof of Water Baptiſm, " was only a Subtilty to alter the State of the Queſtion, and introduce another " Thing, (as they had done before in the other Caſe) which they have no " Right to maintain till they practiſe it. Let them firſt be baptized themſelves, " and then we may reaſon with them on that Subject: For when we talk with " Baptiſts we know what to ſay; (and to them too, if it were proper) but " ſprinkling is their Point to prove, or nothing."

THEN *John Davenport* changed Colours, grew very red, though naturally pale; and, ariſing from his Seat, turn'd his Back upon the People, and pretended to prove Infant Baptiſm an Ordinance of CHRIST: But we ſtill inſiſted on ſprinkling, not baptizing, of Infants, as their proper Taſk; and, at length he undertook it, and began thus:

" 1*ſt*, THAT CHRIST ſaid, *Suffer little Children to come unto me, and forbid* " *them not*. 2*dly*, That the Jailer's Family, as we read in Scripture, were all " baptized, and there might be Children among them. 3*dly*, And that the " Commiſſion was to baptize the whole World; and ſurely there were Chil- " dren there."

TO this I replied, " That what he had advanced for a Proof was altogether " fal-

ANNO 1699.

" fallacious; for, *firſt*, the End the People had in bringing their Children to " CHRIST was, not to ſprinkle, nor baptize them, (for he baptized none) but " that he might lay his Hands upon them, and bleſs them; in which he an- " ſwered the Faith and Expectation of the People, ſaying, *Of ſuch is the King-* " *dom of Heaven.* The Son of GOD therefore having thus bleſſed them, and " declared their Innocence, being yet neither baptized nor ſprinkled, let us leave " them ſafe in his holy Arms, and under his Care, Protection, and Bleſſing; " where they are fully happy, without any Thing you can add to their Condi- " tion.

" 2*dly*, AS there *might* be Children in that Jailer's Family, ſo likewiſe there " *might* be *none*; and where the Scripture is ſilent as to Facts, we ought not to " preſume to ſpeak; and, from a bare Poſſibility, to aſſert a Fact, eſpecially " in a Thing of this Moment, is not good Reaſoning: But, beſides, it is plain " there were no Children in the Jailer's Family; for *they all believed*, which " Children cannot do; and, to keep to the Point, thoſe Believers were *bapti-* " *zed*, not *ſprinkled.*

" AND 3*dly*, as to that Text alluded to, with other concomitant Scriptures, " they lie thus: *Repentance and Remiſſion of Sins ſhould be preached in his Name* " *among all Nations, beginning at Jeruſalem:* That *all Power is given unto* him, " *in Heaven and in Earth: Go ye therefore*, ſaid he, *and teach all Nations, bap-* " *tizing them in the Name of the Father, Son, and Holy Ghoſt; teaching them to* " *obſerve all Things whatſoever I have commanded you*, &c. *Go into all the World,* " *and preach the Goſpel to every Creature; he that believeth and is baptized ſhall* " *be ſaved; but he that believeth not ſhall be damned:* And that they *ſhould be* " *Witneſſes unto him of theſe Things*; of his Life, Doctrine, Miracles, Suffer- " ings to Death on the Croſs, Reſurrection and Aſcenſion, *both in Jeruſalem,* " *and in all Judea, and in Samaria, and unto the uttermoſt Parts of the Earth.*

Luke xxiv. 47.

Mat. xxviii. 18, 19, 20.

Mark xvi. 15, 16.

Luke xxiv. 48.

Acts i. 8.

" THE Subjects of this Baptiſm (not Rantiſm) are ſuch as have ſinned, and " are capable of being taught or diſcipled; of believing; of Repentance; of " obſerving all his Commands, to do them; of receiving their Teſtimony and " Doctrines of the Goſpel in all theſe Particulars, on pain of Damnation; of " which Children are not capable, and therefore not included in the Intent and " Nature of this Commiſſion, though living in the World.

" THE Word ΒΑΠΤΩ, of which βαπτιζω, in the *Greek* Language, ſignifies, " to drown, or ſink in Water; to dip; to overwhelm; to plunge; to thruſt " in, or to go into Water; to ſteep, or infuſe; to dye, or colour; to tincture, " or, as it were, to impregnate one Thing with the Nature of another; as if " the Subject of Baptiſm, which is dipped, ſhould be intinged or impregna- " ted with the Qualities of the Inſtrument of Baptiſm, into which it is dipped, " or waſhed: But when the *Greeks* would expreſs the Thing *Sprinkling*, which " is a different Act from waſhing or baptizing, they do it by the Word ραντιζω; " which, in its various Modes, is always uſed, as *Heb.* ix. 19. where it is, " Ἐρράντισε; and *Heb.* x. 22. ---- xii. 24. 1 *Pet.* i. 2. Ραντισμὸν αἵματος Ἰησοῦ Χριστοῦ, " *& aſperſionem ſanguinis Jeſu Chriſti, and ſprinkling of the Blood of Jeſus Chriſt.* " See *Heb.* ix. 21. Ἐρράντισε, *aſperſit, he ſprinkled*, &c. So that rantizing, or " ſprinkling of Infants, as an Ordinance of CHRIST, and that they are He- " reticks, or Schiſmaticks, who decline it, is yet to be prov'd, and is a falſe and " unchriſtian Charge."

" HE

ANNO 1699. HE was loth to yield the Point before the People, being a Matter of great Importance to their Function, and therefore rejoined thus; "The Reason of "Things in this, as in all other Matters, ought to have some Consideration "and Sway in this Case: The baptizing, or dipping of Children in cold "Countries, might hazard their Lives; and, for that Reason, may be indul-"ged with sprinkling only, as thereby rendering the Ordinance more safe and "commodious."

To this I replied, "That though this was sufficiently answered in what "had passed before, yet I would give it a more particular Return: That the "greatest Part of the habitable World lies in the torid and two temperate "Zones. In the first it is sufficiently warm at all Times, without any Hazard "of Infants taking Cold by Baptism, or Washing; so that, if they were the "Subjects of Baptism, as they are not, the Mode need not be altered from "washing to sprinkling on that Pretence: and in each temperate Zone it is "likewise sufficiently warm great Part of the Year; and never so cold as to "hazard the Life or Health of a Child, by dipping in cold Water, (and they "are not forbid to warm it:) For the common Practice of the *Indians* upon "their Children, in the coldest Parts of the habitable World, proves it; where "they wash their Children in cold Water immediately upon their being born "into the World, the better to harden them to the Climate they are in, with-"out any such Effects: On the contrary, it renders them more hardy and "healthy.

"AND besides, the LORD JESUS, knowing all Objections, makes no "Exceptions; which infinite Goodness and Wisdom would have done, if pro-"per in his Sight, and wanted no Assistance in the Manner or Extent of his "Ordinances, from the ignorant, and weak, yet too bold and presumptuous "Reasonings of poor Mortals, how high, lofty, and conceited soever they "may be in their own earthly Wisdom and Imaginations: And thus, err-"ing from the Truth, in Mode, Subject, and Instrument of Baptism, you "have none at all; but are deceived yourselves, and have deceived the People." And thus, being tied down to their own Practice, by the secret invisible Power of Truth, he was totally silent; and they did not offer any further Argument upon it.

THEN I addressed myself more particularly to the People, and told them again, "They had no Baptism, but were only in the Practice of a Relict of "Popery, instead of an Ordinance of CHRIST: For the Antichristian Church "of *Rome*, imagining Children to have original Sin, and that something should "be done to clear them of it, they thought upon Water Baptism as the effec-"tual Means; which accordingly they administer'd: But afterwards they de-"clined Baptism, and substituted Rantism, or Sprinkling, first to sick or "weakly Children, and afterwards extended their new Invention to all Chil-"dren: So that Water Baptism was wholly dropped, and *John* the Baptist's "Prediction fulfilled, *I must decrease*, (that is, his Baptism) *but he* (that is, "CHRIST, and his Baptism with the Holy Ghost) *must increase*.

"AND, to their new Invention, they added several superstitious and ridi-"culous Actions and Ceremonies: They appointed God-fathers and God-"mothers; the Priest breathes in the Child's Face; signs him on the Breast "and Forehead with the Sign of the Cross; (but without any remaining Mark) "puts Salt in his Mouth, and Spittle upon his Ears and Nostrils; and asks him,

"(though

" (though he underſtands nothing) if he will renounce the Devil and all his " Pomps; anoints him with Oil on the Head, Shoulders and Breaſt; and gives " him a white Chryſom, and puts a hallowed Candle in his Hand. ANNO 1699.

" AND the Effects they aſcribe to all this are, *1ſt*, It makes the Subjects " thereof Children of GOD, and remits both original and actual Sin. *2dly*, " It infuſeth juſtifying Grace into the Soul, with Habits of Faith, Hope, and " Charity, and all ſupernatural Gifts and Virtues. *3dly*, It makes a ſpiritual " Mark or Character in the Soul, which ſhall remain for ever, either to their " great Joy in Heaven, or Confuſion in Hell.

" BUT when the Lutherans and Epiſcopalians in *England* reformed a little " from *Rome*, they laid aſide the ſuperſtitious Part, except God-fathers, God-" mothers, and the Sign of the Croſs on the Forehead, which they ſtill retain; " and aſcribe the like Effects to their Act of Sprinkling, and the Ceremonies and " Prayers they uſe on that Occaſion: And when your Predeceſſors, the Preſ-" byterians and Independants in *England*, reformed and diſſented from them, " they rejected the Sign of the Croſs, God-fathers, God-mothers, and Forms " of Prayer uſed by the Church of *England*, as Popery and Superſtition: but " their Eyes being but once touched, they ſaw Men as Trees; not perceiving " that ſprinkling of Infants is Popery, an antichriſtian Invention as well as the " other; which remaining unreformed by your firſt Reformers, hath paſſed " unto you of this preſent Age by Tradition, unexamined and unreformed: " And ſo ignorant, or wilfully blind are your Miniſters, that we are here brand-" ed before you as Hereticks, Schiſmaticks, and Deniers of the Ordinances of " CHRIST, for teſtifying againſt Popiſh Inventions and Relicts."

BUT while I was upon this, ſeveral of the Prieſts, very willing to cover themſelves from their People, ſtarted up; and he, and he, and he, every one had ſomething elſe to offer: But my Companion, being a bold Man in the Cauſe, kept them back and told them, " Their ſeveral Somethings elſe being " foreign to the preſent Subject, ought not to be admitted, till this ſhould be " ſettled;" which concluding as above, he then challenged all the ſeven Mini-ſters, " That if they would call a Meeting of all the People of their ſeven " Townſhips to that Place, we would ſtay, if it were ſome Days, and diſcourſe " with them on what Points they pleaſed openly before them;" but they refu-ſed, and ſo their *Somethings elſe* came to nothing.

IN the mean time, while he was thus challenging them, I ſat down again on the Bed's Foot by the old Miniſter, and the reſt of them; and, People generally in Motion, he aroſe and came to me, and took me by the Hand; and, whi-ſpering, ſaid, " Pray Sir, cannot you paſs quietly along, and let thoſe Things " alone; for though there is little in them, the People have a Belief therein; " they think well of them; they are innocent Things, and do them no Harm."

TO which I anſwered, " That they and their Fore-fathers have ſaid, and do " ſay, they were conſciencious in diſcovering and rejecting the Errors and Su-" perſtition of the Papiſts and Epiſcopalians, in this and other Points, and in " expoſing them to the People; ſo are we, in our Time, conſcienciouſly con-" cerned for the Love of Truth and Souls, without any other Conſideration, " to expoſe to the View of Mankind ſuch Errors as yet remain among them, " wherever we come, and are enabled by divine Grace to do it: And this " Matter of ſprinkling of Infants, though of little Account in itſelf; yet, as it

ANNO 1699. " is ſet up as an Ordinance of CHRIST, which it is not, it is no indifferent " Matter, but hath been, and is of pernicious Conſequence to the Chriſtian Re- " ligion, the People being taught to believe they have Chriſtian Baptiſm, when " in Deed, and in Truth, they have none at all; and therefore are ſet down " ſhort, and ſecure in a falſe Reſt, and ſeek no further for the true Baptiſm " of CHRIST; which is only by the Holy Spirit, and without the Knowledge " whereof no Soul can be ſaved." And ſo we concluded; I ariſing in order to our Departure, being then eaſy and willing to proceed on our Journey, and they were likewiſe willing we ſhould; for they had ſome Things, they ſaid, to diſcourſe and ſettle among themſelves, reſpecting the Affairs of their Society, which had been interrupted on that Occaſion.

BUT our Landlord in Town, having the Night before informed us, that the Inhabitants had among them a very large Flock of Sheep, under one Shepherd; and that they, in their Turns, had the Flock folded on their Lands, at a certain Price each Night, thereby to manure them; by which they raiſed as much Money as paid their Miniſter, and diſcharged ſome other publick Expences beſides; which gave my Companion occaſion to ſay to thoſe Miniſters, " That he had read in the Scriptures of ſome who fed themſelves with " the Fat, and cloathed with the Wool, and fed not the Flock; but the like " of them he had never heard of before, who fed both of the Flock, and the " *Dung* of the Flock."

THEN the Miniſter of the Town ſaid, " He could not ſave ten Shillings " a-year out of his whole Income."

" HOW! ſaid my Companion, Eighty Pounds a-year Salary, and a Houſe " and Land worth ten Pounds a-year more, and not ten Shillings a-year to " ſpare? Thou and thy Family muſt live more moderately."

THEN he offered us a Glaſs of Cyder, (for we were in his Houſe) and propoſed it firſt to me; but I refuſed it, ſaying, " I did not ſo out of any Preju- " dice or Diſlike to his or their Perſons; but, leſt we might ſeem to juſtify by " Practice what, by Words, we had condemned; for they had nothing to give " but what they obtained by that unlawful *Trade* of *Preaching* for *Hire*."

AFTER this I reaſoned the Caſe with the Town Juſtice, " Why he had " ordered us into Cuſtody; ſeeing, by the Law of *England*, we had Liberty as " well as others, and they could have no Law to the contrary; and beſides, " we gave them no Diſturbance in the Time of their Worſhip, unleſs our being " there might do it; at which they ought not to have been offended, for we came " in Good-will to you all, and have nothing elſe in us to any of you: How- " ever, it was falſe Impriſonment, I think, upon me, for I had not ſaid any " Thing till after I was in Cuſtody by thy Command; and what I then ſaid " could not give juſt Offence to any." He bluſhed, and ſaid, " He could " juſtify what he had done." I replied, " He could not by any juſt Law; " but that what I ſaid was only in Friendſhip, leſt at any Time hereafter he " might run himſelf into a Snare, and the Country too."

AND then I exhorted them all " Not to be averſe or aſhamed to reform, " though late, from thoſe Things wherein they could not juſtly deny but that " they were amiſs." And finding my Antagoniſt, *Davenport*, very calm, and in a better Mind than in the Beginning, I took him by the Hand, and bid him

" Be-

" Beware for the future how he boaſted before-hand over Strangers (for he had greatly vaunted, and inſulted us before the People when we began this Conteſt, as before, and how he would prove us Hereticks; and I had adviſed him not to boaſt till he had put off his Armour) " and not to follow ſuch little Crea- " tures as Graſshoppers too far among their hidden Places, leſt the thick Graſs " might entangle his Feet, and he fall upon a Stone he could not ſee." And added, " That I now found a better Part in him, and was glad it was ſo:" But he was ſilent, and had not ſaid any Thing from the Time I had finiſhed my Argument, as aforeſaid. And the inviſible Power of the divine everlaſting Truth of GOD being over all, we took them kindly by the Hands, and they us, with mutual good Wiſhes on both Sides; and ſo we parted with them in Friendſhip, and in great Peace in the LORD; to whom be the Honour now and for ever. ANNO. 1699.

AND as we went along the Street from the Houſe, there came aſide of us a Juſtice of Peace; who, ſmiling, ſaid, " Gentlemen, you have had a whole " Body of Divinity to encounter To-day." I anſwered, " That if we had " met with more Humanity upon the whole, it would have been more ſatiſ- " factory to us." And, walking a little further, another Juſtice on Horſeback overtook us; who, ſaluting us with Reſpect, ſaid, " He underſtood we were " going his Way, and if we pleaſed to ſtay a little at our Inn he would call " upon us;" to which we aſſented: And, at our Inn, we found ſome of the People, to whom we further improved the Text, *Iſa.* lv. 1, 2, 3. to the Advantage of Truth, " That from thenceforth they ought not to pay any more " for Preaching, ſince they might have the Wine of the Kingdom, and the " Milk of the Word, without Money or Price; but if they would have for " their Teachers, and pay ſuch as ſold what they call the Word, and would " not receive the free Grace of GOD for their Teacher; then they would be " numbered among thoſe who heap to themſelves Teachers after their own " Hearts Luſts; having itching Ears, ever itching and hearkening after *Sin* " *Term of Life*, and ſuch other falſe Doctrines as pleaſe the carnal Mind of " fallen Man: But remember, that both Buyers and Sellers were ſhut out of " the Bridegroom's Chamber at laſt."

THE Juſtice came, and we went together ſeveral Miles, and had much Diſcourſe about Points wherein they and we differ, *viz.* Baptiſm, the Supper, the Word of GOD, *&c.* concerning the two firſt I took ſome Pains with him; but as I found him under great Prepoſſeſſions and Prejudices, and long inured and accuſtomed to a carnal Way of thinking on ſpiritual Subjects, he could not readily apprehend the Force of my Arguments; though he was not perverſe, but willing to be informed: But as to the latter, though we acknowledged, " That the Holy Scriptures, being given by divine Inſpiration, are of divine " Authority; and yet not the prime, but ſecondary Rule; nor properly the " Word of GOD." In which my Companion ſatisfied him after this Manner;

" *In the Beginning was the Word*; but the Scriptures were not in the Begin- " ning: *and the Word was with God, and the Word was God*; but the Scrip- " tures are not GOD: *and the Word was made Fleſh*; but the Scriptures were " never made Fleſh:" And this he could ſee, and was ſatisfied.

HE was ſo pleaſed with our Company, that he invited us to his Houſe; and, at our firſt Entrance, his Wife was ſhy of our Company, not being at all acquainted

ANNO 1699. quainted with our unmodiſh Behaviour; but obſerving the Reſpect of her Huſband towards us, ſhe likewiſe altered her Conduct, and became more ſocial; and, by Degrees, began and aſked ſome Queſtions; that is, about Baptiſm, the Light of CHRIST in Man, and that wild and fooliſh Sect aptly call'd *Ranters*; a Meeting of them being at that Time remaining in *Long-Iſland*; and ſome of them had, from time to time, gone into that Country of *Connecticut*, under the Name of Friends; and, by their wild and unaccountable Behaviour, had ſcandalized the Truth, and brought Reproach upon Friends: For the People in that Colony, till we went that Way, had generally thought all Friends were the ſame with thoſe Ranters; though they had a Law, of an old Date, diſtinguiſhing them.

AS to the divine Light of CHRIST being in all Men, I advanced ſeveral Scriptures, proving "That GOD is Light, and CHRIST is likewiſe Light, "the Word and Manifeſter of the Father; the ſame Light that is the Word "is GOD manifeſted in the Fleſh, and the true Light that lighteth every Man "that cometh into the World;" with which ſhe was ſatisfied.

AND as to Baptiſm, I obſerved to her, "That when *John* the Baptiſt bap"tized the People with Water, he told them of another Baptizer and Baptiſm, "more excellent than himſelf and his, and that was CHRIST; whoſe Baptiſm "is not with Water, but the Holy Spirit: and that is the one only true re"maining Baptiſm, by which Men are inwardly waſhed, purified and initiated "into one Body, and one Mind; the Church of CHRIST, which is his Body, "the Fulneſs of him who filleth all in all:" And, informing her that ſprinkling of Infants is no Baptiſm at all, ſhe was ſatisfied in this likewiſe.

AND as to the Ranters; "That they held abſurd and blaſphemous Opini"ons: That GOD had taken their Souls out of their Bodies into himſelf, and "he occupied the Place in their Bodies where their Souls had been; ſo that "it was no more they that acted or ſaid any Thing, how ridiculous or abſurd "ſoever, but GOD in their Bodies; and he, not being ſubject to any Law, "but his own Pleaſure, whatever he acts or ſays is good: So that when they "were rude, immoral, and ridiculous in Words and Practice, ſometimes go"ing on their Hands and Feet on the Ground, barking and grinning like "Dogs, they ſaid, *See how God laughs thee to Scorn*; blaſphemouſly charging "their own Wickedneſs and Folly upon the Almighty.

"AND they frequently come into our Meetings, and rant, ſing, and dance, "and act like Anticks and Mad-men, throwing Duſt in the Faces of our Mi"niſters when preaching: And though they profeſs the Truth, and are called "Quakers, and have Meetings of their own as we have, yet they have no "Diſcipline or Order among them; but deny all that as carnal and formal, "leaving every one to do as he pleaſes, without any Reproof, Reſtraint, or "Account to the Society in any Thing, how inconſiſtent ſoever with Civility, "Morality, and Religion; and are in mere Anarchy: And therefore we bear "witneſs againſt them in Word, Writing, and Practice; we being ſettled un"der the moſt conciſe, regular, and reaſonable Conſtitution of Diſcipline that "ever was eſtabliſhed in the World.

"AND as they go under the Name of Quakers, as the World calls us, and "often come into our Meetings, and act ſuch Things, and many more the "like, other People, who do not know the Difference, think we are all alike:

"And

" And ſince we cannot oppoſe them by Force, they continue to impoſe upon " us in that Manner." Though their Number in that Iſland is much leſſened of late, and few now remain any where but there. ANNO 1699.

AND this alſo gave the Juſtice and his Wife full Satisfaction as to the great Difference between the Ranters and us, as quite Oppoſites in Principle and Practice; though the World includes us both under one Denomination. And, at their Requeſt, I gave them alſo a Relation of my own Convincement, and of the working of the Power and Spirit of GOD in me, in ſecret, before I knew the Quakers; and of the inward Judgments of GOD againſt Sin, that it may become exceeding ſinful, unto true Repentance, Forſaking and Amendment; and of ſhedding abroad of the Love of GOD in the Heart, and the Conſolation that afterwards enſues; and the Enjoyment of the good Preſence of GOD in a State of ſenſible Reconciliation with GOD, through JESUS CHRIST, our LORD, even in this Life: All which ſeemed to give them Satisfaction.

HERE we ſtaid as long as the Time would allow, having ſeveral Miles to go to the Inn to which we intended that Night, and departed in Peace, and left them in Love and Reſpect to us; they often intreating us, that if we ſhould come back that Way, we ſhould be ſure to call; for they would be glad to ſee us.

TO the Inn we went at *Stratford*; and, next Day, by *Milford*, to *Newhaven*; where, alighting for a Refreſhment, I had a Concern to pray before we ate; which ſeveral Perſons in the Houſe took Notice of, to the Advantage of our Profeſſion; they, as many others, having been miſinformed, that we never prayed, or gave Thanks on ſuch Occaſions: And, being deſirous to have a Meeting there, I made Requeſt to our Landlord for the Liberty of his Houſe for that Purpoſe. To which he replied, " That without Leave of the Magi- " ſtrates he could not." Then we went to have ſpoke with the next Juſtice of Peace about it, but he was not at home; and neither we, nor the Inn-keeper himſelf, could have the Liberty of his Houſe for a Meeting. Stratford. Newhaven.

AND as we were going away, at the other End of the Town, we called at the Mayor's Houſe, and told him, " That the Inn-keeper would let us have " a Meeting in his Houſe, provided we had the Aſſent of a Magiſtrate." And, though he was very ſmooth at firſt, he ſoon after told us, " He could not, nor " would he give way to any ſuch Thing, ſince they had already a Miniſtry " of their own, and did not want any Thing of us; for they underſtood we " denied CHRIST, and were heretical;" with ſome other opprobrious Language, and falſe Accuſations.

TO this I replied, " That we own CHRIST, and believe him to be the Sa- " viour of the World; and would gladly have an Opportunity to undeceive " People concerning CHRIST, and thoſe Things wherein they are in Error " about the LORD and us;" but by no Means would he conſent. Such is the great Bondage and Slavery *that People* are in to their hired Preachers; who had nooſed them into a *Law* of their own making, deſtructive of the Liberty of their Conſciences and civil Rights: So that neither Magiſtrates nor People durſt do any Thing, but according to the Wills and ſeparate Intereſts of the Prieſt.

A COPY of which *Law* here followeth, *viz.* " To prevent the Danger Per-

ANNO 1699.

" ſons are in, of being poiſon'd in their Judgments and Principles, by *Hereticks*, " whether *Quakers*, Ranters, Adamites, or ſuch like, *&c. be it enacted and or-* " *dained*, by the Governor, Council, and Repreſentatives, in General Court aſſem- " bled; *and it is hereby enacted and ordained*, by the Authority of the ſame, " That no Perſons in this Colony ſhall give any unneceſſary Entertainment unto " any Quaker, Ranter, Adamite, or *other* notorious *Heretick*, upon Penalty " of Five Pounds for every ſuch Perſon's Entertainment, to be paid by him that " ſo entertains them; and Five Pounds *per* Week ſhall be paid by each Town " that ſhall ſuffer their Entertainment, as aforeſaid.

" *And be it further enacted by the Authority aforeſaid*, That it ſhall be in the " Power of the Governor, Deputy-Governor, or Aſſiſtants, to order, that all " *ſuch Hereticks*, as aforeſaid, be committed to *Priſon*, or ſent out of this Co- " lony; and no Perſon. ſhall, unneceſſarily, fall into any *Diſcourſe* with ſuch " *Hereticks*, upon the Penalty of Twenty Shillings.

" *And farther, it is enacted by the Authority aforeſaid*, That no Perſon within " this Colony ſhall *keep* any *Quakers* Books, or Manuſcripts, containing their " Errors, (except the Governor, Magiſtrates, and Elders) upon Penalty of Ten " Shillings *per* Time for every Perſon that ſhall keep any ſuch Books, after Pub- " lication hereof, and ſhall not deliver ſuch Book to ſome Magiſtrate or Miniſter.

" *And it is alſo enacted by the Authority aforeſaid*, That all ſuch Books, when " and whereſoever they are found, (except as before excepted) ſhall, by the Con- " ſtable, be ſeized and delivered to ſome Aſſiſtant, or Juſtice of the Peace, to be " kept by him until the next County Court in that County; and then the ſaid " County Court ſhall take Care and full Order, that all ſuch Books as aforeſaid " be utterly ſuppreſſed.

" *And it is further enacted by the Authority aforeſaid*, That no Maſter of any " Veſſel ſhall land any *Hereticks* in this Colony; which, if he do, he ſhall be " compellable to tranſport them again out of this Colony, by any one Aſſiſtant, " or Juſtice of the Peace, at his firſt ſetting Sail from the Port where they " are landed, upon Penalty of Twenty Pounds, to be paid by the ſaid Maſter " who ſhall refuſe to tranſport them, as aforeſaid."

Killingſworth.

FROM *Newhaven* we went to *Killingſworth*, about twenty-eight Miles, and that Night at the Inn had ſome Diſpute with our Landlord, and the Prieſt of the Town's Sons, and others, concerning Freedom from Sin in this Life; which we maintained againſt them, by the ſixth and eighth Chapters to the *Romans*, and firſt Epiſtle of *John*, where it is written, *What ſhall we ſay then? Shall we continue in Sin that Grace may abound? God forbid: How ſhall we that* are dead *to Sin* live any longer therein? *For in that he* (CHRIST) *died, he died unto Sin once: But in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelves to be* dead *indeed unto Sin; but* alive unto *God through Jeſus Chriſt our Lord. Being then* made free from Sin, *ye became the Servants of Righteouſneſs. For when ye* were *the Servants of Sin, ye were free from Righteouſneſs. But* now *being made* free from Sin, *and* become Servants *of* GOD, *ye have your Fruit unto Holineſs, and the End everlaſting Life. For the Law of the Spirit of Life, in Chriſt Jeſus*, hath made *me* free *from the Law of* Sin *and Death.*

Rom. vi. 1, 6. —— 10, 11, 12, 13. —— 18, 20. —— 22. — viii. 2.

1 John i. 8, 9. *If we ſay we have* no Sin, *we deceive ourſelves, and the Truth is not in us. If we ſay we have* not ſinned, *we make him a Liar, and his Word is not in us. If*

we

we confeſs *our Sins*, (that is, unto the LORD who convinceth us of them) *he is faithful and juſt to forgive us our Sins, and to* cleanſe *us from* all Unrighteouſneſs. *But if we walk in the* Light, *as* he *is in the* Light, *we have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son* (that is, the Son of GOD) *cleanſeth us* from all *Sin. I have written unto you, young Men, becauſe ye are ſtrong, and the* Word *of* GOD abideth *in you, and ye* have overcome *the* wicked one. *And every Man that hath this Hope*, (that is, to be like him, and ſee him as he is) *purifieth himſelf*, even *as* he is pure. *Whoſoever abideth in him*, ſinneth not: *Whoſoever ſinneth, hath not ſeen him, neither known him. He that committeth Sin is of the Devil; for the Devil ſinneth from the Beginning. For this Purpoſe the Son of God was manifeſted, that he might* deſtroy *the* Works *of the* Devil. *Whoſoever is* born *of* GOD, *doth* not *commit Sin; for his Seed* (that is, the Word CHRIST) *remaineth in him: And he* cannot ſin, becauſe *he is born of God.*

ANNO 1699.

1 John i. 7. — ii. 12, 13, 14. — iii. 3. — — 6. — — 8. — — 9.

HAVING thus, and with other Arguments deduced from theſe and other Scriptures, maintained the Doctrine of Truth againſt their falſe and pernicious Doctrine of *Sin Term of Life*; we then ſent the Prieſt of the Town word, that if he would ſummon his People (for they had boaſted that their Miniſter could have ſaid great Things, and anſwered all if he had been there) by ſuch a Time in the Morning, and give us Notice, we would meet him and them in Conference, about this and other controverſial Points: But no Anſwer came.

WE departed thence next Morning, and went on to *Seabrook Ferry*, ten Miles, and from thence to *New London*, eighteen Miles, and there refreſhed ourſelves; and paſſing the *Ferry*, went to an Inn about fourteen Miles farther, and lodged there that Night.

THE next Morning we ſet forward for *Rhode-Iſland*, and in our Way called at a little Ordinary, where there was an *Indian* Woman ſpinning upon a Wheel; and after a while I found a Concern for her in my Mind, and made her ſtop her Wheel, and then ſpake to her of the Witneſs of GOD in her, which diſcover'd to her Good and Evil, that dictates the former, and reproves the latter. To which ſhe confeſſed, and ſaid, with Tears in her Eyes, that ſhe knew better than ſhe practiſed, and was very humble. And after ſome farther Inſtructions and Refreſhment, we went forward to the Houſe of our Friend *Rowland Robinſon* in *Narraganſet*, where we were kindly received and refreſhed, and from thence to our Friend *Joſeph Mory*'s in *Cannonicut*, and there lodged; from whence we ſent Notice that Evening to *Newport* on *Rhode-Iſland* of our coming; and next Day (being the Firſt of the Week) were at their Meeting, which was not very large, becauſe of a new Monthly Meeting for Worſhip that Day begun in *Narraganſet*, to which many Friends in thoſe Parts were gone. There we ſtaid till the Third Day, and then had a Meeting at *Cannonicut-Iſland*, and returned that Evening to *Rhode-Iſland*; and next Day had a large Meeting at *Newport*, and the Day after another ſome Miles off from thence. And next Morning we ſet forward for *Boſton*, and that Night lodged at a poor Inn in *Brantry*, where we could have nothing to eat, nor to drink, but a very mean ſort of Beer.

Narraganſet. Rhode-Iſland. Cannonicut-Iſland. Newport.

AND the next Day, accompanied by ſome Friends, we went to *Boſton*: near which, on a Green, we obſerved a Pair of Gallows; and, being told that was the Place where ſeveral of our Friends had ſuffered Death for the Truth, and had been there thrown into a Hole, we rode a little out of the Way to ſee it; which was a kind of Pit near the Gallows, and full of Water, but two Poſts at each End, which had been ſet there by means of *Edward Shippen*

Boſton.

ANNO 1699.

pen of *Philadelphia*, a reputable Friend, formerly of *Boſton*; who would have erected ſome more laſting Monument there, with Leave of the Magiſtrates, but they were not willing; ſince it would too frequently, and long, bring to Remembrance that great Error of their Anceſtors, which could not now be repair'd; ſo that he had only Leave to put down thoſe Poſts, to keep the Place in remembrance, till ſomething further might be done, at a Time when it might be leſs obnoxious.

WHILE we ſat on Horſeback by the Pit, we were drawn into right Silence, by the awful, yet Life-giving Preſence of the LORD; which there graciouſly and unexpectedly viſited us together, and rendered us; which ſo raiſed our Minds, though in deep Humility before the LORD, over that evil Spirit which murdered our Friends, (yet too much alive in *Boſton*) that, for my own Part, the Inhabitants were no more than as the Duſt in the Streets, as we rode through among them: And though they gazed upon us with Looks denoting the old *Apollyon* yet alive in them; yet we could ſee them as far below that divine Truth we faced them in, as the Earth is the Heavens; remembring, that where Truth hath ſuffered, Truth will triumph in all the Faithful, and will ariſe one Day in Glory, to the utter Condemnation, Shame, and Confuſion of all his Enemies.

BUT though I (for one) rode into the Town, in this inward and holy Triumph; yet, in a ſhort Time, I myſelf was ſo inwardly weak and caſt down, that I was as the Dirt under the Feet of all; ſo that I could not look even their Children in the Face for a time: But, being raiſed again by the Truth into my former Condition, I then perceived that the State of Triumph I had been in, repreſented to me the State of Glory, which the LORD JESUS and his Saints, with thoſe our Friends, and others, are now in; and that low State repreſented the Condition of the Seed of Life in that People, ſtill ſuffering under all. We lodged with our Friend *Daniel Zachary*, and had a ſmall Meeting there next Day, (the Firſt of the Week) there being few Friends in the Town, or near it; but, in the Evening, we had one much larger, the Houſe being crowded; and the LORD favoured us with his good Preſence, and Things were well and comfortable: but the People were like Creatures wild by Nature, untamed, and yet tameable: For the Meeting-houſe being in a narrow Thorough-fare-lane, many of them came as if paſſing that Way occaſionally; and, ſeeing ſome Perſons in the Meeting, ſtopped as if it had been to look upon us but at a Diſtance; yet, ſtanding a while, they came nearer and nearer, and, at length, in; and, by degrees, ſat down, and were very ſober.

Lynn. ON the Second Day we went to *Lynn*; where, hearing of a Meeting appointed by our Friend *Judadiah Allan*, about two Miles thence, we went to it; and lodged that Night with our Friend *Richard Eſtis*, at *Lynn*; and had a Meeting the next Day after at *Salem*; and, that Night, lodged with our Friend *Matthew Eſtis*; and proceeded next Day to *Hampton*, 40 Miles, and lodged at *Abraham Green*'s, and had a Meeting there on the 13th, being the Fifth of the Week, among a conſiderable Number of young convinced Friends; who had embraced the Truth, for the moſt part, by the Goſpel Miniſtry of *Jonathan Taylor*, who had been in thoſe Parts ſome time before us; and the LORD gave us a comfortable Seaſon among them, and others there aſſembled; and, that Night we lodged with our Friend *Joſeph Chaſe*.

Salem.

Hampton.

THE next Day we went to *Dover*, about fifteen Miles farther, and lodged at *John Pinkam*'s; and, next Day, had a ſmall Meeting at *Cachecha*, about three

three Miles further, at the Houſe of our Friend *Thomas Hanſon*: And this was the fartheſt we went in that Country; for we were informed by ſome of our Friends and the People there, that in the late *Indian* Wars, the Country, for above 100 Miles farther North-eaſt, formerly inhabited by the *Engliſh*, was at this Time laid waſte, by the Prevalence of the *Indians*; one of whom, in theſe laſt Wars, being able to chaſe ſeveral *Engliſh*; whereas, formerly, it was much more on the contrary. Many Houſes had been laid waſte and ruined; and the Owners were at this Time beginning to return, but many not yet bold enough to lodge out of ſome Garriſon; ſeveral whereof were in thoſe Parts, being only the ſtrongeſt Dwelling-houſes, moſt commodiouſly ſituated in the Country Places, impaled with ſmall Trees, ſharpen'd like Stakes at the upper Ends, and higher than the *Indians* could climb over, and the Houſes fortified with Imbattlements of Logs at two of the reverſe Corners, ſo as that thereby they could command each End, and each Side, by Shot from thence. ANNO 1699.

I DID not hear of any of our Friends that carried Arms when abroad, or in their Buſineſs, but two, and theſe the *Indians* had killed; but moſt went into Garriſons to lodge in the Nights, and ſome not, but truſted in the LORD; and we kept clear of all Garriſons, always lodging without their Bounds, and Protection of their Guns or Arms.

THE People in thoſe Parts were willing to hear us; and ſome had been convinced by *Jonathan Taylor*, who had been there in the Time of War, when in Diſtreſs; and then (if ever) are People apt to receive the LORD and his Truth, when their Minds are humbled by his Judgments.

ON the 16th, being the Firſt of the Week, we had a large open Meeting at *Dover*, and Things were well; and, that Night, lodged there again; and, next Day, returned to *Hampton*; and, on the 18th, had a Meeting at *Joſeph Chaſe*'s, where we had the Company of many of the People: And my Companion, comparing their Prieſts to the Serpent, who, by ſome Things true, and ſome falſe, beguiled *Eve*; and to Satan, who upholds his Kingdom by Lying, and other Sins; (for theſe Men, as his Miniſters, preach to the People, *Sin Term of Life, and Heaven in the End*; not regarding the Holy Scripture, where it is ſaid, *He that commits Sin is the Servant of Sin; and his Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteouſneſs*;) in the mean time he was oppoſed by a rude Perſon, who called him a Liar: But my Companion being over him, bid him be ſilent till he had done, and he would anſwer any Objection; but, before the Time was half over, he ſlipt away, and the Meeting ended well, and in Peace.

THE next Day we had a Meeting at *Saliſbury*; and there having been a Report, that the Miniſter of the Place, one Major *Pike*, and one *Joſeph Ring* (all great Oppoſers) intended to be there, it was very large; yet none of them came but *Ring*; who did not oppoſe, but ſlunk off towards the Concluſion; and the Meeting was held, and concluded in Peace, and the bleſſed Truth was over all.

THAT Night we returned to *Hampton*; and, next Day, to *Salem*, about 40 Miles, and got to their Week-day Meeting; and, the Day after, to *Lynn*, where we likewiſe had a Meeting; and from thence to *Boſton*, where we had two Meetings the next Day; the latter whereof, being in the Evening, and the Firſt of the Week, was large.

ANNO 1699.

AT *Salem*, having diſcovered my Inclinations to return towards *Hampton* and *Dover*, and to have ſome Meetings where we had not yet had any; acordingly I went back from *Boſton*; and my Companion, intending to go to a Yearly Meeting at *Providence*, towards *Rhode-Iſland*, went towards *Scituate:* That Day I went

Salem. to *Lynn*; and, the next Day, had a Meeting with Friends at *Salem*; where Part of my Teſtimony was againſt a ſleepy State in ſome, and a wandering Spirit in others; which I perceived infeſted and hurt that Meeting, and hindered the Growth of ſeveral. It was a tender comfortable Meeting; and I was told afterwards there was great need of ſuch a Teſtimony: and one ancient Friend confeſſed, with Tears, that he had received great Hurt in Meetings by a wandering Spirit; which draws away the Mind from a true and ſincere waiting upon GOD, by inſenſible Degrees, and hinders the Progreſs of the Mind in the Truth, and the true Worſhip.

ON the 26th, I went towards *Hampton*, accompanied by my kind Friend *Samuel Collins*, of *Lynn*; and, as we were near *Ipſwich*, one of his Acquaintance, not a Friend, overtook, and invited us to his Houſe; where, Meat being ſet before us, I was concerned in Prayer before we ate, and they were well affected with it; and, before we parted, I had much Diſcourſe with them concerning the Things of GOD, and opened many Things to them, as the LORD revealed them in me; in which they were well ſatisfied, and very loving.

Hampton. THAT Afternoon we went to *Hampton*; and, next Day, had a pretty large Meeting there; the Sum of my Teſtimony being, as in the Meeting at *Salem*, " againſt that drowſy, lukewarm, indifferent Spirit which had overtaken ſome; " with an Exhortation to the old convinced, not to reſt in that Condition, leſt " they might looſe their Crowns, and become Stumbling Blocks in the Way " of the Weak, then under Convincement: And to the Young, that they ſhould " mind the LORD alone; and that if they ſhould eſpy any Thing in any one, " who had for a long or ſhort Time profeſſed the Truth, either in Converſation, " or in Meetings; whether in the Vanity of the one, or Indifference of the other; " or in coming to Meetings, or Negligence when in them, they ſhould not " look out at the Failings of others, but to the LORD for Help; to whom " we muſt all ſtand or fall, and anſwer for ourſelves, and not for another." And though at firſt my Concern was a little hard, we had a tender Time in the melting Truth; ſeveral, both old and young, being broken; and I went away well and eaſy: Bleſſed be the LORD for ever.

THAT Night I lodged with *Joſeph Chaſe*; and, next Day, went to *Cachecah*, to *Thomas Hanſon*'s, where I remained till the 30th; which being the Firſt of

Dover. the Week, I went to the Meeting at *Dover*; and therein, among other Things, exhorted Friends " to re-eſtabliſh and continue their Week-day Meetings, in " which they had been deficient; and to be watchful againſt an indifferent, eaſy, " and lukewarm Spirit and State:" And ſeveral, both Friends and others, were tendered in the divine Preſence; which was mercifully with us that Day; to his own Praiſe, who ſent forth his Word.

IT was an extreme wet Time; and I, with ſome other Friends, ſtaid at *Dover* that Night: The Rain continued till about the fifth Hour next Day, and then we departed in great Peace with the LORD; but, coming late to the River, and the Wind high, we could not make the Ferry-man on the other Side hear, till the Sun was near ſetting; and then he came with no better Veſſel for us and our Horſes, than a ſmall Gundalo and Canoe, laſhed together with Sticks and Strings; yet, through good Providence, we got ſafe over, and to our Friend *Joſeph Chaſe*'s

before

before Midnight, though ready to ſwim upon our Horſes in the Way, the Floods were ſo very high. ANNO. 1699.

THE next Day, being the firſt of the Sixth Month, I had a large good Meeting at *Aimſbury*, in the Houſe of one *Samuel Weed*, a friendly Man; and many Things were opened, through the Grace of GOD, to the Satisfaction of the People in general; but ſome Particulars were not pleaſed, becauſe the Teſtimony of Truth was againſt their Ways and Sentiments; the Prieſt's Son, and other Oppoſers, being there. Aimſbury.

BUT that which occaſioned the Meeting to be ſo large, was this: There was one *Joſeph Ring*, (formerly mentioned) a bold, confident Adverſary; who, from time to time, had challenged Friends, not only in thoſe Parts, but alſo travelling Friends, to diſpute with him; but, being of no good Fame, they had generally declined it; upon which he had boaſted greatly, and had done much Hurt to ſome weak Perſons, who had been at our Meetings, and under Convincement, by perverting the Scriptures, and by unlearned Queſtions; which, in their weak State, they could not anſwer: And, about the Time we had been in thoſe Parts before, this *Joſeph Ring* had written the following Letter to *Jacob Moril*, a Friend.

Saliſbury, July 17. 1699.

" I HAVING divers Times heard and diſcourſed thoſe People called Qua-
" kers; and, notwithſtanding I have heard many good Things from them,
" yet there are ſome Things they do hold which I have not received for Truth;
" but, on the contrary, do not believe to be true; which I would gladly have
" cleared up by them, at ſome one of their Meetings: To name no more than
" theſe two;

" 1*ſt*, THAT their Preachers, as they ſay, have an infallible Spirit.

" 2*dly*, THAT CHRIST doth dwell in them; and what they mean by that I
" know not, becauſe ſome ſay one Thing, and ſome another. If you pleaſe to
" give me an Opportunity to diſcourſe you on theſe Points, it will much oblige
" me; and give me timely Notice where. I have long deſired this Requeſt. I am

Your Friend,

JOSEPH RING.

" *P. S.* PRAY communicate theſe Lines to the next Preaching Quakers, as
" you have Opportunity; and if they will gratify me with a Diſcourſe, let it be
" at your Houſe; and I will attend it, having ſome Notice of it before-hand."

THIS being about the Time we were there before, he had wrote it on pretence to have a Diſpute with us; and we had ſeen it, and ſent him word we were to have a Meeting at that Place on a Day certain; and that, if he had any Thing to object after the Meeting, we would endeavour to ſatisfy him; and accordingly he came, (as before hinted) but went away before the Meeting was over.

NOW, when I returned to *Hampton*, as before, the Friends told me, that this Man had greatly boaſted, when we were gone, that we durſt not give him a Meeting, (and this Friend he had writ to had not been long convinced) leſt our Errors ſhould appear to the People; making ſome lying Excuſes for his abrupt Departure out of the Meeting aforeſaid, and declining to diſcourſe us; and ſo

was

ANNO 1699. was going on in his former Courſe, when he thought we were gone out of the Country: Therefore they deſired me, if I was free, to give him a Meeting; for they thought it might be of Service; to which, after ſome Conſideration, I yielded, and ſent him word of this Meeting to be at *Aimſbury*, before I went to *Dover* the ſecond Time, as before related; ſo that he had full Time to prepare; and to the Meeting he came accordingly.

AFTER the Meeting was ended, and before I ſat down, I enquired if there was one *Joſeph Ring* in the Place? He ſtarted up, ſeeming to be ſurpriſed, and ſaid, *Here am I.* Then I called him into the Place where I ſtood, and he came with his Hat off, and his Hands trembling: I looked ſteadily upon him, but he could not look upon me; ſuch was the Enmity of his Spirit againſt the Truth and us.

THEN I aſked him, "Art thou he that wrote to one of our Friends, purport-"ing thy Diſſatisfaction about ſome Things we hold in Religion?" He anſwered, "I am." "What are thy Objections?" Upon which he pull'd out a Paper, and read them: "1*ſt*, Your Preachers, as you ſay, have an infallible Spirit. 2*dly*, "That CHRIST doth dwell in them: And of theſe Things I want to be ſa-"tisfied." "What Satisfaction wouldſt thou have?" "I would have you de-"monſtrate to me, and prove theſe Things to be true, if you can; for I deny "them." "What Demonſtration or Proof wouldſt thou have?" "From plain "Scripture; which I think you cannot do."

SEEING what Spirit I had to deal withall; that he was not a conſciencious Enquirer, but a bitter, perverſe, and preſumptuous Oppoſer of the Truth, I then farther aſked him, "Art thou a Member of any Society of People profeſſing "CHRIST? Art thou a Papiſt, or Epiſcopalian, or Preſbyterian, Independent, "or Baptiſt; or doſt thou repreſent any of theſe in what thou doſt?" "No; "but I can hear all theſe, and the Quakers too, and object againſt any Thing I "like not in any of them."

"BUT I ſuſpect thou art put upon this by ſome others, who would not be "ſeen in it themſelves; be plain, tell me the Truth, is it ſo?" "No; it is only "of myſelf, to be ſatisfied."

THEN I put the Queſtion to the People; "Doth this Man repreſent you in "this Undertaking?" Several of the chief of whom replied, "No; we will "not be concerned with him." "But I ſtill ſuſpect there is a Spirit among "you that would triumph in his Victory, if he might have it:" And then I proceeded thus: "I now perceive I have one to deal with who is ignorant of "Chriſtianity, tho' as a ſeeming Enquirer; I therefore begin with that Point of "Infallibility. People, it is neceſſary, in this Caſe, that you ſhould clearly un-"derſtand what is intended by an infallible Spirit: We do not mean thereby ſuch "a Spirit, whereby to know what Weather it will be To-morrow, or the good "or ill Fortunes of Mankind in this World, or the like; but mean only the Spi-"rit of Truth; that is, the Spirit of CHRIST, who is the Truth, and infalli-"bly diſcovers Sin in Men, Good and Evil, Right and Wrong, in Matters of "Religion; and infallibly leads into all Truth, and out of all Error, in all Things "reſpecting our own Salvation, as the ſame is received, believed in, and obeyed: "And not only ſo, but thoſe who are made Miniſters of this Spirit, by its "powerful working in them, may thereby, but not otherwiſe, infallibly declare "the Mind of GOD to the People, being themſelves perfectly aſſured by the

"Spirit

" Spirit, of the Truth of what they deliver; and yet do not pretend to impoſe " their own Senſe, though infallible to themſelves, upon any others, but as they " alſo are ſatisfied of the ſame Truths by the ſame Spirit: And that as ſure as " Men can diſtinguiſh, and be certain of outward Objects, by the Eye and Light " of the Sun in the Firmament of Heaven, ſo ſure Men may be in Matters of a " ſpiritual Nature, by the Inſhining of the Light of the Spirit of CHRIST into " the Underſtanding. But if Mankind will not fully believe, follow and obey, " and chaſtly and attentively wait upon the Spirit in their Hearts, they may, and " do err, both in Doctrine and Practice; and this is the Cauſe why ſo many and " great Errors are in the World." And then I turned to my Opponent, and " queried, " Doſt thou believe that the Spirit of CHRIST is an infallible Spirit?" ANNO 1699.

HE anſwered, *Yea.* " Well then, ſince thou haſt agreed to be determined in " theſe Points by the Holy Scriptures, I prove the Spirit of CHRIST is in all " Chriſtians: And, *firſt*, in his Miniſters; *At that Day ye ſhall know that I am in* " *my Father, and you in me, and* I in you: And, *ſecondly*, in all others; *Now if* " any Man *have not the Spirit of Chriſt, he is none of his: And if* CHRIST be " in you, *the Body is dead becauſe of Sin.* Theſe Words, *any Man*, in the Text, " are indefinite Terms, ſignifying every Man, Male and Female; I, thou, he, " ſhe, they, (pointing to the People all round) all People. And ſince thou haſt " confeſſed this is an infallible Spirit, and the Scriptures ſay every Man hath it; " as it is written, *The Manifeſtation of the Spirit is given to* every Man *to profit* " *withall*, then thou and I both have the Spirit of CHRIST, or have once had it; " and if we are not infallibly led by it in the Way of Truth, we have not profit- " ed; and it is then our own Fault and Loſs." John xiv. 20. Rom. viii. 9. — — 10.

THIS much weaken'd him as to that Point, for he could not get over theſe Scriptures; yet would have been at another Argument, which he could not form, for the Diſorder and Confuſion he was in: It was this, " That none who deny " the Ordinances of CHRIST can be led by the Spirit of CHRIST: But the " Quakers deny the Ordinances of CHRIST; that is, they do not baptize with " Water; therefore are not guided by his Spirit." But this not being fairly ſtated by him, but by myſelf, in order to an Anſwer before the People, I preſently followed it with this: " That what he meant by Baptiſm was ſprinkling of Infants, " which CHRIST never inſtituted; therefore we may omit it, and yet be led by " the Spirit of CHRIST into that Omiſſion, as a Teſtimony for him againſt it: " And that at the ſame Rate he would unchriſtian all the People there, and him- " ſelf too, and likewiſe all who profeſs CHRIST at this Day throughout the " World: for none are in the Practice of Water Baptiſm, but a few called *Bap-* " *tiſts*; who only imitate *John*'s Baptiſm as near as they can, and that by their " own Aſſumption and Authority, without any Miſſion by CHRIST on that " Account: And the ſprinkling of Infants I maintained to be only a Popiſh In- " novation and Inſtitution, and no Ordinance of CHRIST, as I had before more " fully opened it in the Meeting: And added, That we do not deny, but believe " that Water Baptiſm was commanded of GOD to *John* the Baptiſt, and practi- " ſed upon the *Jews* only, as an Ordinance of GOD, in its Diſpenſation of " Time, Place, and Subjects; but that it is ſuperceded, and, in point of Obliga- " tion, ended, by the Inſtitution and Introduction of CHRIST's ſpiritual Bap- " tiſm with the Holy Ghoſt: and there is now remaining in the Church of CHRIST " only *one Lord, one Faith, and one Baptiſm*; *for by* one Spirit *are we all bap-* " *tized into one Body, and have been all made to drink into* one Spirit. *For the* " *Body is not one Member, but many. The Church which is his Body; the Fulneſs* " *of him that filleth all in all.* And therefore his Imagination, that we could not " be

Eph. iv. 5. 1 Cor. xii. 13, 14. Eph. xxii. 23. Col. i. 18.

ANNO 1699. " be led by the Spirit of CHRIST, for omitting ſprinkling of Infants, is unrea-
" ſonable, and not a juſt Conſequence."

BY this Time he was weary of his Undertaking, and ſilent as to any farther Argument on the firſt Point; and ſo we proceeded to the other, *viz.* " That " CHRIST dwells in his People."

John xx. 25, 27. TO prove the Abſurdity, as he thought, of this, he brought that Scripture, where *Thomas* and the Apoſtles, doubting of the bodily Appearance of CHRIST after his Reſurrection, the LORD ſaid to them, *A Spirit hath not Fleſh and Bones as ye ſee me have.* " Now, ſaid he, ſince CHRIST hath Fleſh and Bones, as we " have, how can he be in every one of you?"

UPON this I deſired the People to be ſtill, and told them, " This Man's Ima-
" gination, concerning CHRIST's being in his People, is very groſs, carnal, and
— i. 9. " fooliſh, and not at all as we underſtand it; for we ſpeak of the Light and Spirit
" of CHRIST, in the Senſe mentioned above in the other Argument, and not of
" his human Body: But as the Body of the Sun is at a great Diſtance, in the
" open Firmament, yet his Light and Influence ſhines over and affects all the
" Earth, and into many thouſands of Houſes and Places at the ſame Time;
" and in what Proportion the Light ſhineth into any Houſe, by the ſame Pro-
" portion is the Virtue, Influence, and Power of the Sun there diſpenſed: And
" ſo, and infinitely more, it is with CHRIST; whoſe holy Body, though far
— i. 1, 9. " remote from us, yet his Spirit is every where, in all Hearts; and he is the
" *Word of God*, and *true Light*, *that lighteth every Man that cometh into the*
Col. i. 26, 27. " *World. The Myſtery which hath been hid from Ages and Generations, but now*
" *is made manifeſt to his Saints: To whom God would make known what is the*
" *Riches of the Glory of this Myſtery among the Gentiles*, (of whoſe Offspring we
" are) *which is*, CHRIST in you, *the Hope of Glory.*"

THEN, being in a great Fret, he turned to the ſecond Epiſtle to *Timothy*, the third Chapter, and read on to the ninth Verſe incluſive, pretending to apply all that Scripture to us; but I bid him " read homewards, (which the People took
" notice of, for they knew him to be a wicked one, on ſeveral Accounts) mind
" theſe Words in the Text, *Boaſters*, *Blaſphemers*, *unholy*, *Falſe Accuſers*, *fierce*,
" *Deſpiſers of thoſe that are good*, *heady*, *having a Form of Godlineſs*, *but denying*
" *the Power thereof*, *ever learning*, *and never able to come to the Knowledge of the*
" *Truth*, and conſider how far they may relate to thyſelf; for thou doſt not well
" in applying that Scripture to us; we, through the Grace of GOD, are not ſuch:
" But I will tell thee to whom they belong, even to thoſe, who, pretending a
" Call, by Tradition from the Apoſtles, to preach to all Nations, and yet ſit
" down in Towns, and particular Houſes and Places, and there preach up *Sin*
" *Term of Life*, for ſuch Hire and Pay as ſilly Women, and ſilly Men too, laden
" with all the Sins mentioned in that Scripture, will agree to pay them: And in
" ſuch Preachers and Hearers is that other Scripture fulfilled, where it is written,
2 Tim. iv. 3, 4. " *For the Time will come when they will not endure ſound Doctrine; but, after*
" *their own Luſts, ſhall they heap to themſelves Teachers, having itching Ears: And*
" *they ſhall turn away their Ears from the Truth, and ſhall be turned unto Fables.*

" BUT I have ſomething more to ſay of CHRIST's being in Men: It is no
" new Thing for ſuch perverſe Men as this to oppoſe the Truth; and no won-
" der it falls thus to our Lot now, ſince the like Objection was moved to the
2 Cor. xiii. 3. " Apoſtle *Paul*, and by ſuch too as had ſinned, ſeeking a Proof of CHRIST's
" ſpeaking in him; and all the Proof he thought fit to give them was, to bid

" them

" them *examine* themſelves *whether* they *were in the Faith*; *Prove* your own " ſelves: *Know ye not* your own ſelves, *how that* JESUS CHRIST is in you, " *except ye be* Reprobates." ANNO 1699. 2 Cor. xiii. 5.

MY Adverſary quickly turned to the Place, and I bid him read it to the People; and, faultering much as he read, and trembling, I noted to them how blind he was with Envy and Confuſion; and then ſaid to him, " Now, thou art the Man " ſeeking a Proof of CHRIST's being in us: I ſhall therefore, ſince thou doſt " it perverſely, treat thee as a Vagabond in Religion, and as one having none at " all: Haſt thou *examined* thyſelf on that Account? *Yea.* Haſt thou *proved* " thyſelf? *Yes.* What haſt thou found?" Then he, perceiving what the Concluſion was like to be, would have evaded and ſhuffled: " No, but, ſaid I, " give me a plain and poſitive Anſwer; haſt thou found CHRIST in thee?" But he would not anſwer. Then I obſerved to the People; " He confeſſeth, " you ſee, that he hath examined and proved himſelf, but dares not ſay he hath " found CHRIST in him; therefore the Text is concluſive upon him, he is a " *Reprobate*; and, as ſuch, I ſet him aſide, as not worthy to be talked with any " more in Matters of Chriſtianity." And he ſaid no more, but, ſoon after, ſlunk away out of the Company. This ſtruck an Awe upon the People; for the LORD was with me, and was my Director, to his own Glory; and preſently came to me a young Man, in a Conſternation, and ſaid, " Ah, Sir! I would " not have been before you To-day, as that Man was, for the whole World." He imagined, I ſuppoſe, that he was reprobated to all Eternity.

IMMEDIATELY upon this came another ſober young Man to me, and ſaid, " I have heard what you ſaid this Day in the Meeting; and many Things I " liked, which you explained beyond what I ever heard from any of your Per- " ſuaſion; but one Thing I am not ſatisfied in; that which you call Spiritual, I " call Natural." " What is that, ſaid I?" " You ſaid, That which reproves " Sin in Mankind is ſufficient for Salvation, provided it be believed in, and " obeyed; which I cannot receive: For that Scripture which you mentioned " will be againſt you; where you ſaid, *When the Gentiles, which have not a Law,* Rom. ii. 14. " *do, by Nature, the Things contained in the Law; theſe, having not the Law, are* " *a Law unto themſelves; which ſhew the Work of the Law written in their* " *Hearts:* Now, ſaid he, that which reproves Sin the *Gentiles* had before " CHRIST came, even from the Beginning: How then can that be the Spirit " of CHRIST, but only the Law, the ſame that reproves Men now? It is the " Remains of that Righteouſneſs that was in *Adam*, in his State of Creation, be- " fore he fell."

I ANSWERED, " That if he rightly conſidered that Righteouſneſs which " was in *Adam* before he fell, it is the ſame that the Saints and People of GOD " now have, after they are reſtored out of the Fall. The better to underſtand " this, let us obſerve what *John* the Evangeliſt ſaith concerning CHRIST the " Word of GOD: *In the Beginning was the Word, and the Word was with God,* John i. 1, 4, " *and the Word was God. In him was Life, and the Life was the* Light of Men. 5, 9, 14, 16, " *And the Light ſhineth in Darkneſs, and the Darkneſs comprehended it not. That* 17. " *was the true Light, which lighteth* every Man *that* cometh into the World. " *And the Word was made Fleſh and dwelt among us, (and we beheld his Glory, the* " *Glory as of the only Begotten of the Father) full of Grace and Truth: And of* " his Fulneſs *have all we received, and Grace for Grace. For the Law was gi-* " *ven by Moſes, but Grace and Truth came by Jeſus Chriſt.*

" THE Word, Wiſdom, and Power of GOD therefore, cloathed and vailed

" with

ANNO 1699.

" with a reaſonable Soul, and human Fleſh, is JESUS CHRIST, born into this " World by the bleſſed Virgin *Mary:* This WORD is the Righteouſneſs of GOD, " which was Light and Wiſdom in *Adam* before he fell; and by whom GOD " judged and condemned *Adam* for Sin, in diſobeying and departing from this " Word, Light, and Life, through Unbelief and actual Tranſgreſſion: It was " by the Light and Life of this Word, that GOD, the Father of all, ſtrove with " the old World to reclaim them, as by a Law written in them, and againſt " which they likewiſe rebelled; whereby the Almighty was provoked at length " to deſtroy them by the Flood, ſave righteous *Noah* (who had not offended) " and his Family.

" AND, after the Flood, the ſame Law of Light and Life was ſtill with and " in the Poſterity of *Noah* and his Family, by which they had the Knowledge " of GOD, of the Creation, and of moral Righteouſneſs; and to which, being " obedient, they were ruled and governed thereby for a Time: It was by this " divine Nature in their Hearts, and not by their own fallen and corrupt Nature, " that they did the Things contained in the Moral Law; but, by degrees, they " likewiſe degenerated, as the old World did, and departed from the Law of
Rom. i. 21. " Light which gave them that Knowledge; *Becauſe, that when they knew God* " *they glorified him not as God; neither were thankful, but became vain in their* " *Imaginations, and* (departing from that Light) *their fooliſh Hearts were darken'd;*
Eph. v. 8. " *and they became Darkneſs.*

Rom. i. 22, 24, 28,—32. " AND, departing from the Wiſdom of this divine Word, they *became Fools,* " and vile Idolaters; and therefore GOD departed from them, and *gave them up* " *to their own Hearts Luſts, and to believe and follow Lies, and vile Affections.* " *And even as they did not* like *to* retain *God in their* Knowledge, *God gave them* " *up to a* reprobate Mind, *to do thoſe Things which are not convenient; being fil-* " *led with all Unrighteouſneſs, Fornication, Wickedneſs, Covetouſneſs, Maliciouſneſs,* " *full of Envy, Murder, Debate, Deceit, Malignity, Whiſperers, Backbiters, Ha-* " *ters of God, deſpiteful, proud, Boaſters, Inventers of evil Things, diſobedient to* " *Parents, without Underſtanding, Covenant-breakers, without natural Affection,* " *implacable, unmerciful.* And though they knew at the ſame Time, by that " Law of Light, that the Judgment of GOD was againſt them for theſe Things; " yet they did them, and took Pleaſure one in another therein: And therefore " GOD left them under the Power of their own Sins, in this miſerable State, for " many Ages.

Exod. xxxii. 22. Gal. iii. 19. Exod. xxxi. 18. — xxxii. 6, 16, 19. —xxxiv. 1,4, 6, 28. — xxiv. 3.

" AND, in the mean time, GOD made choice of *Abraham* and his Poſte- " rity, in whom to reſtore this Law of Light and Life: For the Children of *Iſ-* " *rael* being in Bondage, and a State of Slavery in *Egypt*, were alſo degenerated " and become Tranſgreſſors; and therefore GOD added the Law of Moral " Righteouſneſs, by the Mediation of *Moſes*, his Servant, written on Tables of " Stone by the Finger of GOD; which, for the Tranſgreſſions of the People, " were broken by the Mediator of that Law, on the Side of the Mountain before " which they were: But the Mercy of GOD returned unto them, and he com- " manded *Moſes* to prepare other Tables of Stone, on which to write the ſame " Law: which Thing, though Matter of Fact, is alſo an Allegory: For the " Law of Light and Life, being written in the Hearts of Men from the begin- " ning, was broken and blotted out by their Sins; but the Moſt High, in Love " and Mercy to loſt and degenerate Mankind, provided a more excellent Medi- " ator than *Moſes*, and of a better and more powerful Law; which I may far- " ther ſpeak of in the Sequel: And though this Law was given by *Moſes*, by the

" Com-

" Command of GOD, and the People received it as reaſonable and good; yet, " being inwardly departed from the Light and Life of the divine Word, that " outward Law could not give them Life, but Condemnation; for they could " not keep it in the State they were in: And therefore the Almighty, in Juſtice " and Mercy, reſtored to them a Manifeſtation of the ſame Word, and Light, " and Life in him. This is the eternal Word and Commandment of GOD " preached by *Moſes* in that Day unto *Iſrael* in the Wilderneſs, of whom he ſaith, " *This Commandment which I command thee this Day, it is not hidden from thee;* " *neither is it far off: It is not in Heaven, that thou ſhouldſt ſay, Who ſhall go up* " *for us to Heaven, and bring it unto us, that we may hear it and do it? Neither* " *is it beyond the Sea, that thou ſhouldſt ſay, Who ſhall go over the Sea for us, and* " *bring it unto us, that we may hear it and do it? But the* Word *is very nigh* " *unto thee, in thy Mouth, and in thy Heart, that thou mayeſt do it.*

ANNO 1699.

Exod. xxiv. 3. Iſa. viii. 20. Rom. vii. 7, 8, 9.

Deut. xxx. 11, &c.

" IN this Manner was CHRIST preached by *Moſes* many Ages before he came " in the Fleſh; and, after he did ſo come, was preached in the ſame Way by " the Apoſtle *Paul*; for the ſame that *Moſes* preached as the *Commandment*, and " the *Word*, the Apoſtle calleth CHRIST, and the *Word of Faith*, which they " preached; and which they knew no more after the Fleſh, after they had tho- " roughly preached him come in the Fleſh; but, conſequently, as he is the " *Word of God, Light of the World, divine Truth*, and *quickening Spirit*.

Rom. vi. 7, 8. 2 Cor. v. 16.

" AND again, *All Iſrael did eat the ſame* ſpiritual *Meat, and did all drink the* " *ſame* ſpiritual *Drink, (for they drank of that ſpiritual Rock that followed them,* " *and that Rock was* CHRIST:) And this is alſo the ſame of which he ſpeak- " eth, where he ſaith, *Whoſoever drinketh of the Water that I ſhall give him, ſhall* " *never thirſt; but the Water that I ſhall give him, ſhall be* in *him a Well of Wa-* " *ter ſpringing up into everlaſting Life.*

1 Cor. x. 3, 4. John iv. 14.

" AND, to make this neceſſary Point yet plainer, obſerve, *In the laſt Day,* " *that great Day of the Feaſt, Jeſus ſtood and cried, ſaying, If any Man thirſt,* " *let him come unto me, and drink. He that believeth on me, as the Scripture hath* " *ſaid*, out of his Belly ſhall flow Rivers of living Water. *But this ſpake he of* " *the* Spirit, *which they that believe on him ſhould receive: for the Holy Ghoſt was* " *not yet given, becauſe that Jeſus was not yet glorified.*

John vii. 37, 38, 39.

" BUT the *Jews* alſo rebelled againſt the Light, Spirit and Word of GOD, " ſo preached unto them by *Moſes* aforeſaid; and therefore the Law without " could not ſave them: yet the righteous and moſt merciful Creator did not " forſake them for ever, but opened a Door of Hope, by his gracious Pro- " miſes aforehand, that they might believe and obey when they came to paſs; " and therefore ſaith, *Behold the Days come, ſaith the Lord, that I will make a* " *new Covenant with the Houſe of Iſrael, and with the Houſe of Judah; but this* " *ſhall be the Covenant, I will put my Law in their* inward Parts, *and write it in* " *their* Hearts, *and will be their God, and they ſhall be my People.* Again; *I* " *will put my Fear in their* Hearts, *that they ſhall not depart from me.*

Iſa. i. 2. — lxiii. 10. Num. xx. 24. Iſa. xlii. 9. Jer. xxxi. 31, 32, 33, &c. Jer. xxxii. 40.

" AND the Almighty, of his ſuperabounding Mercy and Kindneſs, remem- " ber'd likewiſe the apoſtate and benighted Gentiles, promiſing unto them al- " ſo the ſame Law and Covenant of Light, by the ſame Mediator; *I the Lord* " *have called thee in Righteouſneſs, and will hold thine Hand, and will keep thee,* " *and give thee for a* Covenant *of the People, for a* Light *of the Gentiles. And* " *he ſaid, It is a light Thing that thou ſhouldſt be my Servant, to raiſe up the Tribes*

Iſa. xlii. 6. — xlix. 6.

ANNO 1699.

" *of Jacob, and to reſtore the preſerved of Iſrael; I will alſo give thee for a* Light
" *to the Gentiles, that thou mayeſt be my Salvation unto the Ends of the Earth.*
Mal. i. 11.

— iii. 1. " Now, this Covenant, and the Meſſenger thereof is the ſame, who the Moſt
" High deſcribes aforehand; *to the Jew firſt, and alſo to the Gentile:* To the
Iſa. vii. 14. " *Jew* he ſaith, *Therefore the Lord himſelf ſhall give you a Sign; behold, a Vir-*
" *gin ſhall conceive, and bear a Son, and ſhall call his Name Immanuel.* And to
— xlii. 1. " both *Jews* and *Gentiles* he ſaith, *Behold my Servant whom I uphold, mine*
" Elect, *in whom my Soul delighteth. I have put my Spirit upon him, he ſhall*
" *bring forth Judgment to the Gentiles.* This is he, of whom it was ſaid, ſeven
— ix. 6. " hundred and forty Years before he came, *Unto us a Child is born, unto us a Son is*
" *given, and the Government ſhall be upon his Shoulders.* This is he who ſpake
Heb. x. 5, 7. " unto the Father in Spirit, ſaying, *Sacrifice and Offering thou wouldeſt not; but*
Pſal. lx. 7. " *a Body haſt thou prepared me.* This is he who received that holy Body of
" human Fleſh, with a reaſonable Soul, the compleat Nature of Man. This is
" the LORD JESUS CHRIST, born of the Virgin *Mary*; who, by Command
" of the Father, wrought all thoſe Wonders attributed to him in the Holy
" Scriptures.

" THIS is he who offered himſelf upon the Croſs, at *Jeruſalem* of old, *a*
" *Propitiation for the Sins of the* whole World. This is the *Light* of the *Gen-*
Mat. xii. 21. " *tiles*, in whom they are to believe and truſt: The Mediator of the New Co-
Heb. viii. 6, &c. " venant, not of Works, but of *Light* and *Life* from GOD; not that which
— xii. 24. " is natural, but eternal. This is the true Witneſs of GOD; the Finger and
Iſa. liii. 3, 4. " Power of GOD, by which he writeth and reſtoreth the Law of Righteouſ-
Luke xi. 20. " neſs; the Law of the Spirit of Life, which makes free from the Law of
Rom. viii. 1, 2, 3. " Sin and Death; and which the Law without, given by *Moſes*, could not do.
" This is the *Law* and *Word of Life* that was in *Adam* before he fell.

John xvi. 7, 8, 9. " This is the divine, immortal, and unchangeable Truth of GOD, which
" *reproves the World of Sin, of Righteouſneſs, and of Judgment*; that reproves
Rom. iii. 9. " and manifeſts Sin in *all Mankind:* And, for want of Faith, Love, and Obe-
" dience to this divine *Law*, *Light*, and *Word of God*, the faithleſs and diſobe-
" dient World remains in Condemnation by that Word: For, till they do ſo,
" both *Jews* and *Gentiles* remain, and are concluded under Sin: As ſaith the
John iii. 18, 19. " Son of GOD, *He that believeth on him is not condemned; but he that believeth*
" *not is condemned* already, becauſe *he hath not believed in the Name of the only*
" *begotten Son of God. And this is the Condemnation, that* Light *is come into the*
" *World, and Men* loved *Darkneſs rather than Light, becauſe their Deeds were*
— — 36. " *evil. He that believeth on the Son hath everlaſting Life; and he that believeth*
" *not the Son, ſhall not ſee Life; but the Wrath of God* abideth *on him.*

2 Theſ. ii. 7. " AND, as the Myſtery of Iniquity began to work in the Days of the
1 John ii. 18. " Apoſtles, ſo there were many Antichriſts, even then, in the World; which
— iv. 3. " were neither *Jews* nor *Heathens*, but Profeſſors of the Name of the true GOD,
" and of JESUS CHRIST the Son of GOD, and Saviour of the World; and
" they went out from the Apoſtles, and their Doctrine, and from the teaching
" of the Grace and Spirit of GOD; the holy anointing which teacheth all
" Things: They turned their Ears from the Truth, and gave ear to Fables;
" heaping to themſelves Teachers after their Hearts Luſts, having itching
" Ears: They went back under the Law of Types, which was ended by the
" Law of Liberty, through CHRIST JESUS our LORD.

" AND

ANNO. 1699.

" AND, as great is the Myſtery of Iniquity, it hath ſo wrought in the " Chriſtian World, that the ſame that is ſo called, is degenerated as the old " World, and as the old *Gentiles*, the Heathen and apoſtate *Jews*, and become " Antichriſtian, and in utter Darkneſs and Confuſion: They once, in the Days " of old, ſpake one Language, from the one *Word* and Voice of GOD, ſpeak- " ing divine Wiſdom, and the Knowledge of the one true GOD, and of JESUS " CHRIST the Son of GOD, in every living Soul; but, by their Apoſtacy " from the divine Light and Spirit of GOD, and from his Wiſdom, Grace, " and Power, they followed their own Spirit and Wiſdom, which is Dark- " neſs, into many evil Inventions; and multiplied their Superſtitions, and became " miſerable Idolaters, worſhipping a Piece of Bread for their God, and wallowing " in all the Sins of the *Gentiles* and Heathens of old: So that their Language, " as at *Babel*, is confounded, and they are no more one, but ſcattered, and " ſhall unite no more, till they return by him from whom they are fallen; to " the Covenant of GOD, even that true Light of his Son, *which lighteth every " Man that cometh into the World*; of whoſe Fullneſs, all thoſe who now believe " in him, and behold his Glory, as of the only and firſt begotten Son of GOD, " have now received, as they did of old, and Grace for Grace: *And this Grace* Tit. ii. 11, 12. " *bringeth Salvation, and hath appeared to* all Men; *teaching us, that denying " Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly and godly in " this preſent World. By* this *Grace we are ſaved, through Faith, and that not* Eph. ii 8. " *of ourſelves, it is the Gift of God.* From all which Proofs it is plain, That " the ſame that reproves Sin in Man is the Spirit of CHRIST, the WORD John xvi. 7, 8, 9. " of GOD; which in the Beginning was the Light of Men: and it is not na- — i. 4. " tural, but ſpiritual, and the Myſtery that lay hid in the *Gentiles* from the Foun- Col. i. 26, 27. " dation of the World; though they were Darkneſs, and this Light had not Eph. v. 8. " been comprehended by them." John i. 5.

DURING the Time that paſſed on theſe Subjects, the People were very ſo- ber; and the young Man, being deeply under the Effects of a wrong Educa- tion and Tradition, replied, " That Faith in this Light cannot be ſufficient; " *for, except a Man be born again, he cannot ſee the Kingdom of Heaven.*"

" THAT is true; but ſeeing we muſt be born again, we cannot do that of " ourſelves; there is none can do it for us but GOD: And he doth that great " Work by the Word of his Wiſdom and Power, which is CHRIST, the " Light of the intellectual World; the Sun of Righteouſneſs, and glorious " Luminary of the Mind: And we are to believe in him, that we may be born " again of him, who is the Second *Adam*, the LORD from Heaven, the quick- " ning Spirit; as it is written, *While ye have Light, believe in the Light, that ye* John xii. 36. " *may be Children of the Light. And if Children, then Heirs, Heirs of God, and* Rom. viii. 17. " *joint Heirs with Chriſt.* But it reaſonably followeth, that if no Faith in this " divine Light, then no Children of GOD through him who is that Light, and Luke ii. 32. " elect Seed of GOD; and if not Children, then not Heirs of GOD, nor of Iſa. xlii. 1, 6. " his Promiſes; which are all unto this divine Seed, and all true in him: And " if we do not believe in the Word of GOD, we cannot pleaſe him, nor be Heb. xi. 6. " created a-new unto good Works by him; which are indiſpenſible to every Eph. iv. 20, — 24. " Child of GOD, as the Evidence of that Faith, and Work of Regeneration Jam. ii. 14, 17, &c. " in the Mind; *and to be carnally minded is Death, but to be ſpiritually minded is* Rom. viii. 6. " *Life and Peace, through Jeſus Chriſt our Lord.*

" CHRIST teſtifieth of himſelf, that he is *the Light of the World*; and the John viii. 12. " Apoſtles of CHRIST were ſent by him, to teſtify that GOD *is Light*, and —i. 4.

" to

ANNO 1699. " to turn Mankind *from Darkneſs to* that *Light*; *from the Power of Satan unto*
" *God:* from that Darkneſs and Ignorance which had covered the Earth, and
Acts xxvi. 18. " from that groſs Darkneſs which had covered the People, unto the Son of
Iſa. lx. 1, 2, 3. " GOD, and unto the Father by him.

" SO then, in order to our being born from above, there muſt firſt be Faith
" in CHRIST, as he is the divine Light, and ſecond Covenant of GOD: And
John iii. 19, 20. " the firſt Work of this Light in Man toward that Faith, is the Manifeſtation,
— viii. 12. " Reproof, and Condemnation of Sin in the Heart, Mind, and Underſtanding
Eph. v. 13. " of Man: *For all Things that are reproved are made manifeſt by the Light*; *for*
" (after the Manner of Men) *whatſoever doth make manifeſt is Light.*

" THUS the Teſtimony of the Holy Scriptures concur clearly to the Proof
Prov. i. 23, &c " of this moſt needful Doctrine, That the Reprover of Sin in the Mind and
" Underſtanding of Man, is not Man himſelf; neither is it the Evil one, who
" tempts Man to Sin: For then he would be both Tempter and Reprover, and
" divided againſt himſelf; and, even that Way, his Kingdom and Power could
" not ſtand: But it is the divine Light and Spirit of CHRIST, that Sin may be
" manifeſted, reproved, become exceeding ſinful, and condemned; and,
" through Faith in the Manifeſter and Reprover, be forſaken, pardoned, re-
" mitted, and, by the Work of the Holy Spirit of CHRIST, fully removed,
Mat. v. 14. " and the Minds of Mankind purified, and made lucid as the Day, and form-
" ed into Light in the LORD."

IN the Concluſion of this I felt the Weight removed from off my Spirit, and the Love and Goodneſs of Truth to ariſe towards the young Man; and he took me kindly by the Hand, and ſaid, " He had other Points to have " diſcourſed, but would now leave them." But I believe the main Objection was removed, and the Mark hit; for he departed chearful: and ſome others alſo, who ſeemed to have had ſomething to ſay, when they had heard theſe Things, were ſilent; and all ended in Peace, to the Glory of the LORD; whoſe Service and Honour, and common Good of Mankind, through the Grace of GOD, we only aim at in all theſe Things.

THE Meeting being over, there came a Woman, (being introduced by ſome Women Friends) and told me, " She was much troubled with a Spirit of Blaſ- " phemy, which often uttered in her Blaſphemies againſt GOD; and that ſhe " was vexed with it, and abhorred herſelf becauſe thereof; though ſhe no way, " in her Deſires, aſſented thereto." I replied, " That the LORD often ſuffer- " ed ſuch to be tempted, in whom he purpoſed to make known his Power; " but it is no Sin to be tempted, for CHRIST was tempted, and yet without " Sin; but Satan's End in theſe great Blaſphemies, (which were of his own " uttering in her Imagination) was this, that when he had wearied and weaken- " ed her, he would try to make her believe ſhe had ſinned againſt GOD, and " ſo bring her to deſpair:" But I exhorted her to be ſtill, reſiſt him in Faith towards CHRIST, and not join with him, and he would fly and vaniſh; and ſhe went away eaſy.

IT being late before all theſe Things were ended, I went only one Mile from the Place that Evening; and, the next Day, had a Meeting at the Houſe of *Joſeph Paiſley*, in *Haverhill:* It was not large, by reaſon of the Throng of Harveſt; but a very good Time the LORD afforded us, and we were comforted together

together in him; ſeveral of the young convinced, and ſome of the elder Friends from *Saliſbury*, being there. ANNO 1699.

THAT Night I lodged there; where ſome that were not Friends came and remained with us till it was late, diſcourſing, but not oppoſing, ſeveral Points of Religion, and Doctrines of Truth; and, the next Day, being the Fifth of the Week, I went to *Lynn*, about 26 Miles, and lodged that Night with *Samuel Collins*; where I was kindly entertained. Lynn.

AND here I ſhall obſerve what I have heard in that Country, that one Part of the Scheme of Religion invented by the Preachers among the Preſbyterians and Independents, is, That a Preacher, unprovided with a Living, or wanting a better, goes and preaches a Sermon, or more, to the People he would beget into a good Opinion of himſelf; and, if they like him, he muſt firſt have a Call from that People to whom he hath preached, before he can be their Settled Miniſter: The Meaning of which is, that he may have an Opportunity to bargain with them for ſo much a-year as they can agree, before he will obey the Call, ſo as to be their Settled Preacher; and, when the Price is fixed, the Leading Elders give him Security for Payment, and they raiſe it by Subſcription: But the Preachers in that Country being dry and formal, and the People cold in their Love, many Townſhips were ſilent, and no Voice of Calling heard from them; ſo that the Preachers multiplying, and many of them wanting Employment and Maintenance, they, and their Friends, influenced the Legiſlature (which are uſually of their own Sect, as moſt numerous in that Country) to make a Law *, "That the Inhabitants of "each Town within that Province ſhould be provided with at leaſt one able, "learned, orthodox Miniſter, to diſpenſe the Word of GOD to them; which "Miniſter ſhall be ſuitably encouraged, and ſufficiently ſupported and maintain-"ed by the Inhabitants of ſuch Town; with Proviſion for levying proporti-"onable Rates upon ſuch as ſhould refuſe to pay, *&c.*"

PURSUANT to this Law, the Towns who had no Miniſters made choice of ſome by Votes of the Inhabitants; yet others, looking upon it as an Impoſition upon them, contrary to their religious Liberty in calling, or not calling, any Miniſter, eluded the Force of it, by nominating ſeveral of our miniſtring Friends, and returning their Names as the Choice of the People. They were anſwered, "Theſe were not Miniſters in the Intent of the Law." It was replied, "They "were the People's Choice, and ſuch as the Law required; they were able, "learned, and orthodox Miniſters of the Goſpel, and would appear to be ſo "upon proper Examination; and they could not return any other." The Friends thus choſen by the People, did ſome times viſit them, and had Meetings among them, as they found Liberty in the Truth, and were very acceptable in that Service; which they did freely, without any View to Maintenance or filthy Lucre: Yet, by this Law, Friends fell under Sufferings, their Goods being diſtrained and forced from them, to maintain a falſe Miniſtry they could not own; the Teſtimony of GOD bearing witneſs againſt them in their enlighten'd Underſtandings. And ſeveral Friends being under Sufferings at this Time on that Account, *Samuel Collins* went with me to *Boſton*, where we made Application to Lord *Bellomont*, then Governor of the Country, for Relief, and were very favourably received, and our Requeſt granted; ſo far as it was in his Power we had Relief, by diſcouraging that Practice. Boſton.

AND here I alſo met with a Copy of a Letter, of that able, orthodox, and

* See the Law in a Book printed at *Boſton*, 1692, intitled, *Several Acts and Laws*, &c. *P.* 34.

ANNO 1699. faithful Miniſter and Martyr of the LORD JESUS CHRIST, *William Leddra*; who ſuffered Death for the Word of GOD, and Teſtimony to the bleſſed Truth, under thoſe bloody Tyrants, the Preſbyterian and Independent Perſecutors in this Country, being one of thoſe formerly mentioned to be thrown into a Pit near the Gallows; which, being already in Print, I forbear to tranſcribe.

Lynn. BEING returned to *Lynn*, where I had a pretty large Meeting, the next Day I went to *Boſton*, and lodged at *Daniel Zachary*'s; where, Notice being given, I had two Meetings there the Day following, being the Firſt of the Week; the former of which was ſmall, but the latter, being in the Evening, was very large, and the Truths of the Goſpel opened clear, the LORD's Power being with me. Some were tendered, though but a few Friends inhabited there at that Time.

Scituate. ON the 7th, I went to *Scituate*, to the Houſe of our ancient Friend *Edward Wanton*, and there remained till the 10th Day, and then had a pretty large Meeting; and, that Evening, went home with *Robert Barker*.

THE Day following I rode 30 Miles, near to *Sandwich*; and, being very wet with Rain, lodged that Night at *Daniel Butler*'s; where we were much tendered in the Family: and there hearing that my Companion and *Samuel Jenings* were to have a Meeting next Day at *Dartmouth*, about 35 Miles off, after ſome Concern and Conſideration, I reſolved to go thither, elſe I could not well have reached the Yearly Meeting at *Philadelphia*, where we intended; and accordingly, in the Morning, about the break of Day, ſet forward, and arrived at *John Tucker*'s, three Miles from the Meeting-houſe, about half an Hour after the ninth Hour. Here we reſted a little, and then went to the Meeting, and were there before my Companion; who, when he came, was glad to ſee me, for the Meeting was large, and he had almoſt loſt his Voice by a great Cold: The Beginning of the Meeting fell to my Lot, and my Companion afterwards had a good Time; though, at firſt, his Voice could ſcarce be heard over the Meeting, yet mended by Exerciſe; and the LORD favoured us with a good Seaſon: But *Samuel Jenings* was not there.

THAT Night we went to *Abraham Tucker*'s, about three Miles; and, conſidering the Shortneſs of the Time for *Philadelphia*, and there being ſome Places about *Fairfield*, and other Villages in the Colony of *Connecticut*, formerly mentioned, where we deſired to have Meetings, if we could; and, not having had any on *Long-Iſland* as we went, I rather found Freedom to paſs by two or three Meetings hereaway, than, by ſtaying behind, bring Exerciſes on my Companion and *Samuel Jenings*, who had ſtaid on purpoſe for me till I returned from the Eaſt, and ſtraiten us all another Way.

THE next Day, dining at *Joſeph Wanton*'s, and paſſing a Ferry there, we
Rhode-Iſland went to *Gideon Freeborn*'s, on *Rhode-Iſland*; where we met with *Samuel Jenings*, and there lodged that Night. The next Day, being the Firſt of the Week, I went
Portſmouth. to the Meeting at *Portſmouth*, in that Iſland; and they went to *Seconet*, to a Meeting they had appointed ſome Days before. The Meeting I was at was large; but, during the Fore-part thereof, I was much burthened by the Unconcernedneſs of many there: For the generality of People in thoſe Parts coming to Meetings, there being no others near, and being perſuaded notionally of the Truth of our Doctrines, and yet not living in the Life of Truth, are rather worſe to meet among than ſuch as never heard the Teſtimony of Truth; but having theſe two Points, Baptiſm and the Supper, given me to ſpeak to, I had a good Meeting, though

though it was ſome time before I got through that idle, drowſy, lukewarm Spirit, by expoſing and reproving it in the Fore-part of the Meeting: But Things ended well: after which I went home with *Jacob Mot*, and lodged there that Night; my Companion and *Samuel Jenings* ſtaying at *Joſeph Wanton*'s, on the other Side of the Sound. ANNO 1699.

THE next Morning we all met at *Gideon Freeborn*'s, and went thence to Dr *Thomas Rodman*'s; where we dined, and remained till towards the Evening; and then went to *Newport*, to our Friend *Walter Clark*'s; and, next Day, had a large and good Meeting there; and ſo tarried in Town till the next Morning, and then took Boat for *Cannonicut-Iſland*: But, the Wind being high, the Waves were great in the Channel; ſo that the Veſſel, pitching againſt them, ſome of them broke over us, and one of our Horſes was thrown down, and the reſt much diſordered; and, ſeveral of us being apprehenſive of Danger, the Water coming over the Side of the Veſſel, at length the Man at the Helm bore away to the Leeward, in contradiction to the Maſter, who ſtrove too much againſt the Sea; and preſently we were in a ſafer Condition, only our Way by Land was about a Mile lengthened, in taking another Landing than at firſt we aimed at. Newport.

BEING on the Shore we took Horſe, and went to our Friend *John Hull*'s, about three Miles, and there breakfaſted; and the Wind continuing high, and the Sea raging, we went to ſee what we could do to get over the Water to a Meeting, which had been appointed for us at *Greenwich*, in *Narraganſet*, about five Miles on the other Side: And, becauſe of the Smalneſs of the Veſſel, and Horſes to be carried, we were under Conſideration whether or no to venture; but, in the mean time, came our Friend *Ebenezer Slocom* to us, and I then came to a Concluſion to go, and he went with me, and my Companion and *Samuel Jenings* ſtaid behind: And though the Waves run high, ſetting in upon the Shore where we were, which gave us great Difficulty to get our Horſes into the Boat; yet, when got ſome Diſtance upon the Water, the Waves were not ſo high, and we had a good Paſſage about four Miles over, and thence went to the Meeting-place; where we found the People had been in great Expectation of us, and blamed the young Man who gave the Notice, as having been miſtaken in the Day; but our going, though an Hour after the appointed Time, put all to Rights: And the Publick Service of the Meeting falling to my Lot, the LORD opened many Things in me for the Information of the People, about the Fall of Man in the Firſt *Adam*, and riſing again by Faith and Obedience to CHRIST, the Second *Adam*; and about Baptiſm; with other Matters about Church Fellowſhip, *&c.* and I heard of nothing but a general Satisfaction. Greenwich.

NEXT Day, my Companion and *Samuel Jenings* coming to us, we had a large Meeting at *William Gardner*'s, at *Kingſton*; from whence we went that Evening to *Joſeph Hoxie*'s, about nine Miles on our Way to *Narraganſet*, and there we lodged that Night; and, next Morning, ſet forward on a long Journey, through the Colony of *Connecticut*, (the Way we had come) in which there was not one Friend; and, that Evening, we reached *New London*, and lodged at an Inn: and, ſoon after we lighted, we aſked the Landlord, whether he would let us have a Room for a Meeting the next Day? which he readily granted in Words; and told us, that he and his Servant ſhould aſſiſt us in any Thing that might contribute to the facilitating thereof, but he proved deceitful: For the Governor of the Colony having his Reſidence there, and hearing of us, ſent for ſome one of us in the Morning to ſpeak with him, and we all went to wait upon him; and, after he had ſaluted us, in his Way, with much Civility, New-London.

ANNO 1699.

vility, he began and told us, "He had been at our Meetings in the City of "*London*, and obſerved how peaceably they were held, and that none moleſted "them; and that he thought it was not well for any one ſort of People to "diſturb another in their Worſhip, *&c.*" By which we perceived he, and the Preacher of the Place and Inhabitants, ſuſpected that we purpoſed to be at their Meeting the Firſt Day following; having, we conjectured, heard what we had done before at *Fairfield*; but in this they miſtook: And when I perceived what he aim'd at, I ſaid, "It might ſeem ſtrange and unreaſonable to ſuch as "could ſee no otherwiſe than by the common and natural Faculties of Men, for "any to come into the Aſſemblies of others, and interrupt them in the Act of "their Worſhip, or what they called ſo; and we were always cautious to give "as little Offence that Way as might be: But to go to hear any, and be ſtill till "they have done, and then make reaſonable and Chriſtian Objections, if any "ariſe, cannot be hurtful, if the Objectors are conſciencious in what they do; and "not oppoſe out of Humour, or for Oppoſition's ſake, but for the Information "of Mankind, in any Thing wherein they have been in an Error: For the Apo-"ſtles, in their Day, though charged as Turners of the World upſide down, "uſually went to the Synagogues of the *Jews*, and ſome Publick Places of others, "and both diſputed and taught, contrary to both *Jews* and Heathens; and "the LORD is the ſame ſtill, and may influence his Servants now to the like "Practice, when and where it may pleaſe him."

THEN *Samuel Jenings* gave him a Hint, that we purpoſed to ſtay in Town till after the Firſt Day, in order to clear the Truth of thoſe falſe Suggeſtions which had been caſt upon it and us, as well here as in other Places: But, tho' we had no Intention to go to their Meeting, yet, not knowing how we might afterwards be engaged, we did not reſolve him in that Point, or lay ourſelves under any Reſtriction that way; but departed, with civil Reſpect on all Sides, according to our different Ways of expreſſing it.

OUR deceitful Landlord tarried behind with the Governor, and we ſaw him no more that Day; and, notwithſtanding his Promiſes, we could not have ſo much Favour from him as a Boy to give notice in the Town of a Meeting at our Quarters, but ſent our Friend, *Rowland Robinſon*, who came with us from *Narraganſet*, to one ------ *Fox*, who was a Seventh-day Baptiſt, and lived three Miles off: He and his Wife came to us, and alſo one *John Rogers*, their Teacher, with whom we had much Diſpute about Baptiſm, too long here to relate, and found him dark and carnal; and, by their Means, ſome more Notice was given of our intended Meeting next Day, being the Firſt of the Week; which, when come, we were under great Heavineſs; but, ſeeing two Boats full of People coming over the River to the Preſbyterian Meeting, we went and invited them to ours, to begin that Afternoon, but not with deſired Succeſs.

AND, about the fourth Hour in the Evening, came *John Rogers*, and his Diſciples, and ſome other People; but the Meeting was ſmall, the People being extremely in Bondage, in thoſe Parts, to the Miniſters of their own calling and maintaining; and yet pretty many came to the Windows and Doors in the Duſk of the Evening, and the bleſſed Power of the LORD was with us; and *John Rogers* and his Friends were well ſatisfied, and parted friendly with us, declaring their Senſe of the divine Preſence among us; ſome of them having been tendered in the Meeting: And, after all was over, our Landlord came

came fawning again, having as many fair and deceitful Words as before; but we took little notice of him. ANNO 1699.

THE next Day we went on to *Killingſworth*; where I and my Companion had had ſome Diſcourſe with ſome Perſons as we went into *New England*; and were ſcarce now alighted till our Landlord began to tell us, "That he had re- "ported to their Miniſter what had then been diſcourſed; and that he incli- "ned to confer with us on the ſame Things, if we ſhould happen to return "that Way; and aſked if we were willing to go ſpeak with him on that Ac- "count?" Killingſ-worth.

WE gave our Landlord this Anſwer, "That we were then weary; but if their "Miniſter would call his People together in the Morning, to their Meeting- "houſe, we would there meet him at the Ninth Hour:" which, when he heard, he began to flag, and ſaid, "He would not ſend him that word, unleſs we "would write it:" And accordingly I wrote to their Miniſter thus, *viz.*

Friend Abraham Pearſon, *Killingſworth, 21ſt Six Month*, 1699.

"FORASMUCHAS ſome of us, the People call'd, in Scorn, Quakers, "paſſing this Way ſome time ago, and lodging at the Sign of the Hart "here in *Killingſworth*, the Landlord, with other Perſons, perceiving what we "were, moved ſome Diſcourſe concerning certain Points reſpecting the Chri- "ſtian Religion, *viz. Freedom from Sin in this Life, and Baptiſm*; and they not "being able, as we thought, to reſiſt the Scriptures, and Arguments we urged "againſt them, in defence of what we hold therein, I think our Landlord, if "not alſo ſome of the reſt, told us, That though they could not, yet their Mini- "ſter (meaning thyſelf) was able to confute the Errors, as they called them, "which we hold therein: Whereupon we, or one of us replied, That if their "Miniſter would conveen his People, or a competent Number of the more "diſcreet of them, we would meet him, to hear and anſwer his Arguments "againſt us in thoſe Points wherein we differ from him and them: And we, "returning this Way this Evening, lodge at the ſame Inn, and are willing to "defend the Principles and Doctrines we hold, and to meet thee To-morrow "Morning, about the Ninth Hour, at thy Meeting-houſe, provided thy ſober "Neighbours and People be there conveened: In the mean time, deſiring thy "ſpeedy Anſwer, we remain thy loving Friends. Sign'd, on behalf of myſelf "and the other two, by THO. STORY.

THIS being ſent him, he return'd this verbal Anſwer; "That we ſhould "be welcome to his Houſe, or he would come to our Inn; but thought the "Meeting-houſe not convenient:" And, in the Morning, about the Eighth Hour, came to our Quarters; and, being ſeated in a Chair when we were ab- ſent, I, coming in before my Companion, ſat down by him; and, after an In- terchange of ſome Civilities, in our different Ways of Expreſſion, and a Pauſe of Silence, he took out the Letter, and began to move about the Contents of it, *viz. Freedom from Sin in this Life*, and *Baptiſm*; the Points propoſed to be conferred upon.

IN the firſt Place I asked him a previous Queſtion, *viz.* "Whether he ap- "peared there as a Miniſter of CHRIST, or only as a Miniſter to a particular "People there?" But, perceiving I would put him upon his Proof if he came as a Miniſter of CHRIST, he evaded that, and moved the other, about a ſinleſs State in this Life; and, in the mean time, came in *Samuel Jenings* and my

ANNO 1699. Companion *Roger Gill*, the Preſbyterian Miniſter having ſeveral of his Hearers with him; and all the People in thoſe Parts were generally of that Sect: Then I moved for a State of the firſt Queſtion in writing; which was ſettled thus:

"WHETHER it be an Error, from the Doctrine of CHRIST and his Apo-
"ſtles, to believe that Mankind may be free from Sin, whilſt living in this
"World, or on this Side the Grave?

"*Abraham Pearſon* aſſumes to prove, it is an Error, from the Doctrine of
"CHRIST and his Apoſtles, to believe that Men may be free from Sin whilſt
"living in this World, or on this Side the Grave."

THE firſt Queſtion, thus ſtated and agreed upon, he began his Proof after this Manner: "That which GOD hath not, at any Time, promiſed unto Man,
"we have no Ground to believe is attainable by Man; but GOD hath not, at
"any Time, promiſed that Men ſhall be free from Sin in this Life; therefore
"we ought not to look for it."

I REPLIED, "Friend, thou art to prove thy affirmative Aſſumption in the
"firſt Place, *viz.* That it is an Error, from the Doctrine of CHRIST and his
"Apoſtles, to believe that Men can be free from Sin whilſt living in this World,
"or on this Side the Grave; and here thou only offers a Subtilty to evade it,
"*viz.* That GOD hath not, at any Time, promiſed that Men ſhall be free
"from Sin in this Life: The Queſtion is not what GOD hath promiſed, or
"not promiſed; but whether it be an Error, from the Doctrine of CHRIST
"and his Apoſtles, to believe that Mankind can be free from Sin in this Life,
"or on this Side the Grave? And thou haſt aſſumed upon thyſelf to prove,
"that it is ſuch an Error ſo to believe; which thy other Aſſertion, *viz.* That
"GOD hath not ſo promiſed, *&c.* doth not at all prove."

"NO, ſaid he, but you ſhall not draw me from my Argument, and run
"away to other Things, as your Manner is; I will hold to my Point, till you
"prove that ever GOD promiſed to make Men free from Sin in this Life."

I RETURNED, "That I am not going from any Point in queſtion; nor have
"I ſaid that GOD never promiſed ſo: But thou haſt aſſumed, in the firſt Place,
"to prove, it is an Error to believe as in the State of the Queſtion; and now,
"in the ſecond Place, aſſerted negatively, that GOD never promiſed ſuch a Free-
"dom: I inſiſt therefore upon thy Proof of thy Aſſumption in the State of the
"Queſtion, and of thy Aſſertion that GOD never ſo promiſed: for thy aſſerting
"the ſame Thing twice over in different Terms is no Proof; ſo that thou art
"ſtill to be held to thy firſt Point."

THE People all this Time were very ſilent, and Truth over them; and here I held their Miniſter, his own People not looking upon what he had ſaid to be any Proof of what he had undertaken; as it was no other than a ſubtle Invention to exclude the plain Teſtimony of Holy Scripture in the Caſe.

THEN *Samuel Jenings* ſaid, "That the greateſt Promiſe GOD ever made to
"Mankind was, to ſend his Son CHRIST, who had preached Perfection to the
Mat. v. 48. "People, *Be ye perfect, even as your Father which is in Heaven is perfect:*
"Therefore we have Ground to expect it."

BUT the Prieſt having aſſumed upon himſelf to prove, as in the State of the Queſtion,

Queſtion, I inſiſted upon his Proof, not thinking it proper yet to offer Proof on our Side; and my Companion, in the mean time, called out, "Keep him to "the firſt Point." ANNO 1699.

THEN he brought forth his Scriptures for *Sin Term of Life*, viz. *For there is "not a juſt Man upon the Earth that doth good and ſinneth not.*" Eccleſ.vii.20.

I ANSWERED, "This was writ in the Time of the Law, and muſt intend "a legal Juſtice, as by the *Works of the Law ſhall no Fleſh be juſtified:* But to "be evangelically juſt is another Thing; they are ſanctified through Faith in "CHRIST JESUS, and by him alſo they are juſtified and ſaved from their Sins, "*by the waſhing of Regeneration, and renewing of the Holy Ghoſt.*" Gal. ii. 16. Acts xxvi. 18. — xxxix. 40. Mat. i. 22. Tit. iii. 5.

THEN he advanced their common Plea for *Sin Term of Life*, as being wrote in the Time of the Goſpel, *viz. If we ſay we have no Sin, we deceive ourſelves, and the Truth is not in us*; and there he ſtopped, being rather willing to ſtop the Mouth of Truth, than that his falſe Doctrine ſhould be expoſed, and the ſtrong Holds of Sin and Satan pulled down, and demoliſhed. 1 John i. 8.

I REPLIED, "That the Apoſtle began there with Men in their natural State, "as Children of the Firſt *Adam*, and ſaith, *If we ſay we have no Sin, we deceive "ourſelves, and the Truth is not in us. If we ſay we have* not ſinned, *we make "him a Liar, and his Word is not in us.* But though we have ſinned, muſt we "continue therein? No; for *if we confeſs our Sins*, (to him who convinceth us "us of them in our own Hearts) *he is faithful and juſt to forgive us our Sins, and "to cleanſe us from* all *Unrighteouſneſs. And if we walk in the Light, as he is in "the Light*, (that is, in GOD, *ver.* 5.) *we have Fellowſhip one with another, and the "Blood of Jeſus Chriſt the Son of God cleanſeth us from* all *Sin. And he that "ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked*; which "cannot be in Sin: For he never ſinned, nor was ever any Sin in him; and he "*is ſeparated from Sinners. The Sins of the little Children are forgiven for his "Name's Sake. The Fathers have known him who is from the beginning: And "the young Men are ſtrong, and the Word of God abideth in them, and they have "overcome the wicked one. Whoſoever abideth in him* ſinneth not; *whoſoever ſin-"neth, hath not ſeen him, neither known him. He that committeth Sin is of the "Devil; for the Devil ſinneth from the Beginning. For this Purpoſe the Son of "God was manifeſted, that he might deſtroy the Works of the Devil.*

— — 10. — — 9. John xvi. 8. 1 John i. 7. — ii. 6, 12, 13, 14. — iii. 6, 8.

"*Except a Man be born again he cannot ſee the Kingdom of God: And whoſo-"ever is born of God, doth* not commit Sin; *for his Seed* (the Word of GOD) *re-"maineth in him, and he* cannot *ſin, becauſe he is born of God.* And *as he is, ſo "are we in this World*; and if ſo, then not in Sin. John iii. 3. 1 John iii. 9. — v. 18. — iv. 17.

"AGAIN, the Apoſtle *Paul*, in his Epiſtle to the *Romans*, preacheth the "ſame Doctrine: He firſt proves both *Jews* and *Gentiles* all under Sin once, "(and if they had not ſinned, there had not been any need of a Saviour to ſave "them from their Sins;) and then preacheth Salvation, both to *Jews* and *Gen-"tiles*, by CHRIST, and Freedom from Sin, by him, even in *this Life*; where "he ſaith, *What ſhall we ſay then? Shall we continue in Sin, that Grace may "abound? God forbid: How ſhall we that are dead to Sin, live any longer there-"in? Being then made* free *from Sin, ye became the Servants of Righteouſneſs; "for when ye were Servants of Sin ye were free from Righteouſneſs, but now being "made* free *from Sin, and become Servants of God, ye have your Fruit unto Holi-"neſs,* Rom.xviii.32 —iii.9,—19. — xxiii. 29, 30. Mat. i. 21. Rom.vi. 1,— 33.

ANNO 1699. " *neſs, and the End everlaſting Life: But if we go on in Sin, we ſhall die in our* " *Sins; and if we die in our Sins, whether he is gone we cannot come. But the* " *Law of the Spirit of Life in Chriſt Jeſus*, ſaith the Apoſtle, perſonating every " true Member of the Church of CHRIST, *hath made me* free *from the Law of* " *Sin and Death.* A glorious Liberty indeed!"

Johnxviii.21, 24. Rom. viii. 2.

THEN ſaid the Prieſt, but moſt perverſely, as an Enemy of all Righteouſneſs, " Yea, that is true; we are to be made free from Sin, but not in this Life." Then *Samuel Jenings* aſked the Prieſt, ſince he had acknowledged a Freedom from Sin, but not in this Life, " When, where, and how muſt it be effected, ſince " *no unclean Thing can enter the Kingdom?*"

2Chron.xxiii. 19. Rev. xxi. 27.

TO which he replied, " We are drove to a Neceſſity to confeſs, it is not " done in Heaven; and in this Life it cannot be: Therefore it muſt be at " the very Point of Death, as the Soul departeth from the Body.

" WELL then, ſaid I, let us ſee thee ſplit a Hair, and ſhow what Diſtance " there is between the utmoſt Point of Time, and the Beginning of Eternity: " For if done in the laſt Point of Time, it is in this Life; and if not till its " Entrance into Eternity, then the unclean Thing enters the Kingdom; which " is already granted cannot be. Where then is this Freedom?" Which Queſtion *Samuel Jenings* preſſing upon him, he then affirmed, " The Soul is cleanſed " from Sin in its Way between Earth and Heaven; for there is (ſaid he) a " conſiderable Space between."

THEN, ſaid *Samuel Jenings*, " This is ſuch a little Preſbyterian Purgatory " as I never heard of before." And though the Preacher had hitherto ſeem'd to have Command of his Paſſion; yet upon this he grew very angry: For we then expoſed him to his own People.

IF the Soul were freed from Sin after it departs from the Body, in its aſcending from Earth to Heaven, (ſpeaking in an outward Senſe, according to his Apprehenſion) it is ſtill in Time, and on this Side the Grave; unleſs he can demonſtrate, that the Body is always interr'd before the Soul is fully aſcended: And if the Soul be fully enter'd into Heaven before the Body be interr'd, then there is a Freedom from Sin on this Side the Grave: But this only to the Man in his own Way.

BEING reduced to this Condition before his People, he then began to accuſe us falſely: That we came from *Rome*, &c. Upon which, and having all along obſerved his falſe Gloſſes, Evaſions, falſe Covers, and Perverſions of Scripture, together with his falſe Accuſation before the People, I returned the Accuſation upon him as a Lie; and that raiſed, or rather brought forth, the pre-conceived Wrath of ſome of his Hearers; and they gave us ill and threatening Language: But we being over them in the Truth, I inſiſted, " That it is the Language of Truth to call all Things by their proper Names, " and according to their Nature; and that which in itſelf is a Lie, Truth can- " not call it otherwiſe: And that if it were harſh and unmannerly, in their " Senſe, to turn his falſe Accuſation upon him as a Lie, What could they " think of him who was the Author of it, ſince the Inſinuation, and what was " couched under it, touched our Lives, if it had been true?" And ſo we ſtood over them in the Dominion of Truth, as to the Point diſcuſſed; but as to the other, of Baptiſm, it was not much entered upon; for they grew ſo angry, that one

one of them ſaid to *Samuel Jenings*, "He deſerved to have his Head broke with "his own Cane;" the Man, at the ſame time, having a naked Knife in his Hand. ANNO 1699.

Samuel replied, "They had been formerly at greater Miſchief than that, (meaning the hanging of our Friends in *New England*) and he perceived they wanted no Will for as bad at this Day."

THE old Prieſt having his Members now pretty well fitted to his evil Purpoſe, began to keckle and laugh; and, ſetting his Ruſticks to mock us, ſaid, he would tell us a Story of a Merchant in *London*; intending thereby to raiſe Levity, and ſo take off all Senſe of what had been ſaid, (for there were ſeveral of the People very ſober and attentive all the Time:) But I ſharply reproved him, and ſaid, "That he manifeſted himſelf, to all that had Eyes, in a Thing ill becoming his "grey Hairs, and much worſe his Profeſſion, and leaſt of all the Matter in Hand, "touching the everlaſting Life or Death of Mankind:" And ſo utterly ſuppreſſed his Jeſt, and cruſhed it as a Cockatrice in the Shell; and then ſummed up the whole Matter in ſhort, and noted to the People, "That touching this Point "he had undertaken to prove, *viz.* To believe Freedom from Sin in this Life, to "be inconſiſtent with the Doctrine of CHRIST and his Apoſtles, he could not; "and we had adduced ſeveral plain, applicable, and unanſwerable Texts of Scripture, proving that Freedom from Sin, in this Life, is the Doctrine of CHRIST "and his Apoſtles, and had left the Truth over his Head."

BY this Time it was about Mid-day; and we were willing to depart, and our Antagoniſt as deſirous we ſhould; for he ſweated much, and often ſighed deeply; which gave me occaſion to think he argued againſt his own Underſtanding: Yet we had a ſhort Touch on Baptiſm, or rather Rantiſm; for I held him to ſprinkling Infants; which, though no Baptiſm, yet being their Practice inſtead of Baptiſm, they muſt be determined by it: And accordingly I informed the People in ſhort, "That they were, and are, all wrong about Baptiſm, both as to Manner "and Subject; the Manner being a waſhing in Water, (not ſprinkling with Water) "by wading into it, or being immerged therein, or dipped all over; and the Sub-"jects were adult Perſons, capable of believing and being taught in the Myſte-"ries of Religion, which Infants are not; that the whole Ceremony is extra-"ſcriptural, and only a Popiſh Invention and Relict, and preſumptuous Im-"poſition of Antichriſt:" And ſo we left them, and went to Dinner.

AND here, among my own Memorials, I think proper to inſert the Foundation of Infant Baptiſm, or Rantiſm: -----A Controverſy, and a hot one too, ariſing among the Learned profeſſing Religion, (by whom, in all Ages, the greateſt Errors and Miſchiefs have been introduced, conteſted, propagated, and impoſed upon the reſt of Mankind) concerning Original Sin; and the ruling and ſtrongeſt Party, blindly concluding that little Children were guilty of it, ſo as to affect their State in Eternity, they imagined ſomething muſt be done (by them) to free Children from that Guilt, and effect Regeneration in them, and pitched upon Water Baptiſm as the Means: But, conſidering the tender Condition of Infants, and the Hurt which might ariſe from dipping or waſhing them in Water, eſpecially in cold Countries, they laid that aſide by Degrees, and practiſed ſprinkling only inſtead of Baptiſm; declining that which they pretended to believe was an Ordinance of CHRIST, they eſtabliſhed their own Ordinance: For which I refer to the ſecond Edition of *D'Anvers*, a learned and elaborate Tract on that Sub-

ANNO 1699. ject, *Page* 105, 106; from which I tranſcribe thus, beginning with the 5th Century, *viz.*

"DR TAYLOR, ſaith *D'Anvers*, in his Book of *Prophecy*, Page 237, gives "a true, brief, and notable Account, which you may pleaſe to receive in his "own Words: And the Truth of the Buſineſs is, ſaith he, as there was no "Command in Scripture to oblige Children to the Suſception of it, (Baptiſm) "ſo the Neceſſity of Pedo-baptiſm was not determined in the Church, till the "Canon that was made in the *Milevitan* Council, a Provincial in *Africa*; ne"ver till then. I grant, ſaith he, it was practiſed in *Africa* before that Time; "and they, or ſome of them, thought well of it: and though that is no Ar"gument for us to think ſo, yet none of them did ever pretend it to be neceſ"ſary; none to have been a Precept of the Goſpel. St *Auſtin* was the firſt "that ever preached it to be neceſſary; and it was his Heat and Anger "againſt *Pelagius*, who had ſo warmed and chaffed him, that made him inno"vate herein: Thus far *Taylor*. Then, ſaith *D'Anvers*, this *Milevitan*, or *Mi*"*litan* Council, was celebrated by 92 Biſhops, *Auſelm*, the Pope's Legate, and "*Auſtin* preſiding, in the fifth Year of *Arcadius*, and firſt of Pope *Innocentius*, "in the Year 402, as *Magdeburg*, *Cent.* 5, *P.* 835. The Occaſion of the Coun"cil is expreſſed to be about the Difference that had happened between *Pela*"*gius* and *Celeſtius*, *Auſtin*, and others, reſpecting original Sin, baptizing Chil"dren, *&c.*"

"AND, among other Canons made in this Council, we find this, *viz.* That "it is *our Will*, that all that affirm, that young Children receive everlaſting "Life, albeit they be not, by the Sacrament of Grace, or Baptiſm, renewed; "and that will not that young Children, which are new-born from their Mo"ther's Womb, ſhall be baptized, to the taking away original Sin, that they "be anathematized,"

THUS this furious *Auſtin*, and his Party, out-voting the other Side, curſe them bitterly: Yet that doth not at all alter the Caſe, or determine the Points, whether Children are condemnable for original Sin, or whether Baptiſm in Water frees them, if they are, and effects the great Work of regenerating them; which, according to the Holy Scriptures, and common Senſe, are both falſe.

"AFTERWARDS, ſaith *D'Anvers*, the fifth General Council, at *Carthage*, "in the Year 416, did decree to the ſame Purpoſe, in theſe Words:

"WE *will*, That whoever denies that little Children, by Baptiſm, are freed "from Perdition, and eternally ſaved, that they be accurſed."

BY this, and other Innovations in this Age, it plainly appears, that the Spi-
1 John ii. 18. rit of Antichriſt, which began to work in the Days of the Apoſtles, had made great Advances and Progreſs in the World in four hundred and odd Years Time, and greatly clouded and obſcured the Chriſtian Faith and Religion, by many Inventions and Impoſitions; which were no other than the Works of Satan, by influencing the Imagination, Pride, Paſſions, and luſtful Wills of am-
3 John 9. bitious and domineering Men; eſpecially of the wiſe and learned of this World among them, ſtriving for Maſtery, to the dividing and ruin of the Church: For whereas the Decrees of the Apoſtles and Elders of old, were made in this
Acts xv. 28. humble and dutiful Stile, *It ſeemed good unto the Holy Ghoſt and to us*; but here, theſe imperious, inſulting, and impoſing, Antichriſts, exhibit their Decrees, (founded upon notorious Errors, of imputing the Sin of *Adam* to all little Children,

dren, ſo as to affect their eternal State) in a Stile quite contrary to the Way of the Primitives, who had the Mind of CHRIST in what they did: *It is our Will, and we will, and all who oppoſe our Will, let them be accurſed:* And it is under this Will, and that curſing Spirit, which cannot bleſs, that all the Sprinklers in the World at this Day do act on that Behalf, and not in the Name of the LORD, which is his Power, though they prophanely uſe the Words, *Father, Son, and Holy Ghoſt*; but in vain. ANNO 1699.

RETURNING now to my Journal, I proceed: And ſetting forward that Afternoon, we went that Evening to *Newhaven*, 28 Miles, and lodged at the Sign of the *Roſe*.

THE next Day we went on to *Milford*, 10 Miles; and thence to *Stratford*, four Miles; and ſo to *Fairfield*, eight Miles, and there we alighted at an Inn, the Houſe of one *Burr*; where, after ſome Refreſhment, we requeſted the Liberty of his Houſe for a Meeting-place for that Time, but could not obtain it, he being an old, zealous, or cowardly Independent or Presbyterian; (for many of themſelves know not which) for in thoſe Parts, though many could be willing to hear Friends, yet ſuch is the Bondage they are in to the Miniſters of their own calling and maintaining, and their Elders and Magiſtrates, and one to another, that they dare not attempt it in the Day-time. Fairfield.

WE took Horſe again that Evening, and went on to *Norwalk*, ten Miles, and lodged there that Night: But as we went to this Place, we fell in with a neighbouring Man, who told us many Things, as Fruits of what had paſſed at *Fairfield*, before related, *viz.* That many of the People were much diſſatisfied with the Meaſure we met with at *Fairfield*, in being hindered to ſpeak to them, ſeeing we had not interrupted their Miniſter, nor offered to ſpeak till their Service was over:

THAT the Prieſt of *Fairfield*, next *Sabbath* Day, as he call'd it, took his Text in 2 *Tim.* iii. 5. *From ſuch turn away*; (that whole Chapter, and the next, being applicable to themſelves, and not to us) upon which ſome of the People ſaid among themſelves, "Their Miniſter could now talk much againſt the "Quakers behind their Backs, but, Face to Face, had very little to ſay." And ſome of them told him, that the Quakers made ſeven of them together ſay and own what they pleaſed; and that ſome of the People had been wiſhing our Return, *&c.*

IN the Morning we went on to *Horſeneck*, 17 Miles, where we arrived about Noon, when it began to rain heavily, and continue till near Night; ſo that we lodged there, where ſome of the Inhabitants came to ſee us; but we had not much Diſcourſe with them.

THE next Day we went forward, and, in our Way, heard of a Quarterly Meeting to be the Day after, at *Weſtbury*, in *Long-Iſland*; and therefore we went, that Evening, over the Sound, to *Samuel Bown*'s; where we had a comfortable Lodging after ſo long a Journey, where our Accommodations had not been extraordinary: For the publick Innkeepers, in ſome Places, ſeeing what we were, and they being Presbyterians, would hardly entertain us at all for our Money.

ON the 26th, we went to *Weſtbury*, about 16 Miles, where we had a good Meeting with Friends; and, next Day, being the Firſt of the Week, had another very large Meeting there. Weſtbury.

ON

ANNO 1699. ON the 28th we had a Meeting at *Tinnirig*, on occaſion of a Marriage, about nine Miles from thence: To this Meeting came ſome of the Ranters of *Oyſter-Bay*; and, during the greateſt Part of the Time, were pretty ſtill, ſave only an old Man, who ſometimes hooted like an Owl, and made a ridiculous Noiſe, as their Manner is: And the Marriage being ſolemnized, he ſtood up, and bare his Teſtimony, as he called it, againſt our ſet Forms; and cried for Liberty to the oppreſſed Seed, which, ſaid he, is oppreſſed with your Forms, meaning the Manner of the Celebration of our Marriages; generally approved by Mankind as the moſt decent of all.

Tinnirig.

NOW, that which thoſe Ranters would be at, is a Liberty to all that profeſs Truth to do what they liſt, without being reproved, or accountable to any Perſon or People: For, ſay they, to be accountable to Man is Bondage; and for Man to judge is vain, ſince thoſe Actions he may cenſure may be done in the Motion of the Holy Seed and Spirit of CHRIST; under which Pretence they would cover many lewd and vile Practices, by reaſon whereof we had ſometimes been upbraided and reproached in *Connecticut* Colony; where ſome of them, in Times paſt, had appeared, in their extravagant Ravings, under the Name of Quakers. We ſaid not much to them, Truth being over them; and the Meeting ended well. That Evening we went to *Jericho*, eight Miles, and lodged at the Widow *Mary Willit*'s.

Jeruſalem. Hamſtead.

THE next Day we went from *Jericho* to *Jeruſalem*, and had a pretty good Meeting at *Benjamin Seman*'s; and thence, that Evening, to *Hamſtead*, to *Nathaniel Pearſon*'s, ſix Miles; and, next Day, had a Meeting there; where came a Prieſt, or Teacher of a Sect, and ſome People with him, and he began to write after my Companion; who, in a ſhort Time, fell ſo expoſingly and heavily upon the ſort he was of, that the Teacher ceaſed from writing, and departed the Place, without offering to defend his expoſed Profeſſion.

BUT one among ourſelves, who had profeſſed the Truth about 20 Years, took Exception againſt ſomething *Roger* ſaid concerning the Reſurrection of the Body; for in his Teſtimony he ſaid, "He had once believed, that if the Body of a "Man were burnt to Aſhes, and thoſe Aſhes ſifted through a Sieve over all "the Earth, Sea, and Air, yet, at the laſt Day, the ſame Duſt ſhould come to-"gether again, and the ſame Body ſhould then ariſe; but, ſaid he, I now be-"lieve otherwiſe:" and then cited the Words of the Apoſtle to the too curious and captious Enquirer, *Thou Fool, thou ſoweſt not that Body that ſhall be, but bare Grain*, &c. And this Man coming into the Friend's Houſe after the Meeting, made his Objections in publick, ſaying, "He believed the Reſurrection of "the very ſame Body; for, ſaid he, the Apoſtle ſaith, *It is ſown a natural Body*, "*it is raiſed a ſpiritual Body, &c.*" And *Roger* diſcourſed with him on the Subject, and adduced Arguments ſufficient to have ſatisfied any ſober Enquirer; and yet he continued to cavil: Then, for the ſake of the People, and others that might be weak among us, I called for the Bible, and read that Part to them, *viz. That which thou ſoweſt, thou ſoweſt not that Body which ſhall be, but bare Grain, it may chance of Wheat*, &c. "Therefore the ſame Body doth not ariſe; but as "the Grain of Wheat dies to its preſent Form of being, by ſending forth a Blade, "(being no other than the one Grain expanded) and that Blade a Stalk, and "often many; and that Stalk, or Stalks, an Ear, or many, with other Grains, "but not the ſame individual Grain) of the ſame Nature, Shape, and Kind: "So argues the Apoſtle for the Reſurrection of the Body, that that which is "ſown ariſeth no more, but GOD gives it a Body as it pleaſeth him; though "no Compariſon will hold in every Circumſtance." Upon this he was ſilent;

1 Cor. xv. 45.

——37.

and,

and ſo the Matter ended. But, upon our Enquiry what this Man was, he appeared to be one of thoſe the People call *Wet Quakers:* No wonder then he remain'd ſo carnally minded, though ſo long a Profeſſor of the Truth; for it is not Profeſſion only, nor Confeſſion alone, that the Almighty regards, but Faith, which works by Love, to the Converſion of the Mind to the Will of GOD, through the Sanctification of the Spirit. ANNO 1699.

NOW, though we fully believe the Reſurrection of the dead, both of the Juſt and Unjuſt, yet we take not upon us to determine the Mode of Exiſtence in that State, or with what Bodies they ſhall come; but leave it with the Almighty to give unto us Bodies as may beſt pleaſe him.

BUT there is a wonderful Myſtery in this Thing, far out of the Sight of the natural Man; but *bleſſed and holy is he that hath part in the firſt Reſurrection; on ſuch the ſecond Death hath no Power*, &c. And the Son of GOD hath ſaid, *I am the Reſurrection and the Life; he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me*, ſhall never die: So then they who are truly in him, and he in them, are ariſen with him, and live in and with him, to the Praiſe of his own Arm; who reigneth in Glory for ever and ever. Rev. xx. 6. John xi. 25, 26.

AFTER this we went with *Samuel Brown* and his Wife to *Fluſhing*, where we had a glorious Meeting next Day; and, the Day after, had a pretty large Meeting at *Jamaica*, about four Miles from thence; and, that Evening, we return'd to *Fluſhing*. About this Time my Companion and I conſidered between ourſelves, in what Order, as to Time and Place, to viſit the Meetings in *Jerſey* and *Penſylvania* before the Yearly Meeting at *Philadelphia*, and ſettled it; and, that Evening, he went toward *New York*, in order for a Quarterly Meeting there the Firſt Day following. Fluſhing. Jamaica.

THE next Day I went over the *Sound*, accompanied by ſeveral Friends, to *Weſt Cheſter*; and the Day following, being the Firſt of the Week, had a large open Meeting there, many Friends coming from *Long-Iſland*, and Abundance of People from all Quarters round, and ſome as far as *Horſeneck*: The People were very ſtill, and many affected with the Teſtimony of Truth. After the Meeting we returned over the *Sound* in a Canoe, and lodged that Night at *Thomas Stevenſon*'s. Weſt-Cheſter

THE next Day we had a Meeting at *Newtown*, three Miles off, to which came *John Rodman* and my Companion from *York:* The Meeting was not large, but much affected with Trouble at the Account *Roger* publiſhed in his Teſtimony, of many being taken away at *Philadelphia*, by a peſtilential Fever, then greatly prevalent, ten being buried in one Day, and four died on the ſame; ſeveral of them being good Friends: And his Teſtimony was by way of Warning to Friends in that Meeting, to be prepared to meet the LORD, if peradventure the Stroke of his Hand might reach thoſe Parts. Newtown.

AND then *Samuel Jenings* reminded the Meeting, that it was no new nor ſtrange Thing for the People of GOD to ſuffer in common Calamities; but the Love and Favour of GOD being aſſured to them, whether Life or Death enſued, as it might beſt pleaſe the LORD, there was no occaſion of Fear, or to be diſmayed at ſuch Things, eſpecially to thoſe who were prepared, as the Apoſtle, when he ſaid, *For to me to live is Chriſt, and to die is Gain:* And that ſince a Tranſlation through Death to Life is the exceeding great Gain of the Saints, we have no Ground to repine at Phil. i. 21;

ANNO 1699. the Loſs of their Society here, though moſt grateful, but rather patiently and diligently wait upon the LORD, till it may become our own Lot.

BUT from this Time my Companion could never fully ſettle his Mind to ſtay any longer in thoſe Parts; but ſaid, if he had Wings he could fly to *Philadelphia* to the diſtreſſed Friends: But I kept to our ſettled Purpoſe, ſtipulated before we heard of their Condition and Exerciſe.

THAT Night *Samuel Jenings* and I lodged with *Robert Field*, and *Roger Gill* and *John Rodman* returned to *New-York*; where, next Day, we had a Meeting, and each of us a good Opportunity therein among the People; who ſeemed to have good Underſtandings generally as Men; and Friends were well ſatisfied, there being pretty many from the Iſland.

New York.

AND, after the Meeting, at my Requeſt, we had another appointed at the Houſe of one *Thomas Roberts*, a convinced Man in the Heart of the City: The Room was large, and all about the Doors and Windows were full of People. I had a great Weight and Exerciſe upon my Mind, but *Roger Gill* ſtepped in between, and took up moſt of the ſeaſonable Time, till my Spirit almoſt ſunk under the Load; and while it was working up the ſecond Time after he ſat down, *Samuel Jenings* ſtood up and took the reſt; and then I totally fell under it, and was greatly oppreſſed in Spirit; though I bore it undiſcerned, I ſuppoſe, unto any one.

THAT Night we lodged at *John Rodman*'s, and my Spirit was heavy and ſorrowful all Night; and, the next Morning, we took Boat, and, in the Evening, came to an Anchor in the Entrance of the River that goes up to *Elizabeth-Town*, and there waited for the Tide till about the tenth Hour; and then weighing, we came to an Inn at *Elizabeth* Point, about one in the Morning, where all the Beds were taken up: ſo that we had little Reſt that Night: For, as ſoon as it was Light we ſet forward, and got to *Woodbridge* about ten of the Clock, and had a Meeting there that Afternoon; which, though ſmall, I was pretty well refreſhed in it; to the Praiſe of him whoſe Preſence is Life, and at whoſe Right Hand is Fulneſs of Joy for evermore.

THAT Evening we ſet forward to an Inn, about 15 Miles further, being conducted by *William Lane*, a young Man from *Aberdeen*, in *Scotland*; who rode firſt over the River *Raritan*, (being about a Quarter of a Mile, and in the Night) and gauged it, and then returned, and conducted us to the other Side; but when we came to the Inn near the Shore, all was full, and no Attendance but a ſuperannuated Negro, that could do but little for us; ſo that we were obliged to take Care of our own Horſes, and fetch them Hay a conſiderable Way off: And that Night I lay with my Cloaths on, upon a narrow ſhort Squab (in the Entry or Paſſage through the Houſe, out of which four Doors open'd) which being covered with a courſe Carpet, I wrapped it about me, and ſlept very well: For where the LORD ſubjects the Mind, and makes it content, all Things are eaſy; and, next Day, we went about 35 Miles, to *Croſswicks*, and had very good Accommodations with our Friend *Francis Davenport*; which recompenſed our former Diſadvantages in that reſpect.

THE Day following we went to *Burlington*, being met in the Way by ſome Friends from thence, and lodged with *Samuel Jenings*; where we heard more and more of the ſad Effects of the peſtilential Diſtemper ſtill prevailing at *Philadelphia*; and

and the next Day, being the Firſt of the Week, in the Morning, my Companion fell under a great Concern to go to the Meeting that Day at *Philadelphia*, and asked my Thoughts upon it: I anſwered, "That it was a Caſe too difficult for "me to adviſe in, as Things were then circumſtanced; but, for my own Part, I "did not ſee any Cauſe to recede from the Meaſures of our Proceeding formerly "ſettled, but left him to the Concern and Liberty of his own Mind; and that "ſince Notice had gone abroad of our Intentions of being that Day at *Burling-*"*ton*, I thought it my Place to ſtay there;" which I did accordingly, and he haſten'd to *Philadelphia*; where he arrived, as he ſaid, before the Morning Meeting was ended, though 20 Miles off, and he had the great River *Delaware* to croſs by a Ferry. ANNO 1699.

THE Meeting at *Burlington* was very large, but not ſo open as in ſome other Places, for which I knew no particular Reaſon; but the next Day I reſted there, and, on the 12th went over the River into *Penſylvania*, to a Meeting appointed at the *Falls*; where were *Samuel Jenings*, and moſt of the Friends in and about *Burlington* and *Croſswicks*, and the Preſence of the LORD was tenderly with us; and that Night I lodged with our honourable Friend in the Truth, *Phineas Pemberton*, and reſted there next Day. Burlington. Falls.

ON the 14th we had a pretty large Meeting at *Neſhamminy*, and very tender, the LORD being good to us; and from thence departed *Samuel Jenings*, his Wife, Daughter, *Edward Pennington*, and ſeveral other Friends, to *Burlington*; but I went home with *Joſeph Growden*. Neſhamminy.

THE next Day I had a Meeting at *Poqueſſink*, but not very broken, yet a good Meeting; and I came away in Peace, and rid very hard, being late, to *Philadelphia* that Evening; where my Soul, for ſome time, had deſired to be; and where I found my Companion well, but many Friends on their ſick and dying Pillows; and yet never could be more of the ſettled remaining Preſence of the LORD with them, or ſcarce any where, than was with them at that Time: Such is the Goodneſs of GOD to his own People, that in their bodily, or any other Afflictions, his holy Preſence greatly abates the Exerciſes of Nature by its divine Conſolation. O the Love that flowed in my Soul to ſeveral in the Times of my Viſits to them! in which I was lifted over all Fear of the Contagion, and yet not without an awful Regard toward the LORD therein. Poqueſſink. Philadelphia.

THE firſt I viſited was *Aaron Atkinſon*, then at *Edward Shippen*'s; of whoſe Recovery I was glad, both from perſonal Reſpect, and for the ſake likewiſe of his Services in the Churches; and *Edward* and his Wife were alſo well recovered.

IN this Diſtemper had died ſix, ſeven, and ſometimes eight a-day, for ſeveral Weeks together; and the Yearly Meeting being to begin there next Day, we had ſome Exerciſe and Conſultation about it, ariſing from the Prevalency of the Diſtemper in the City at that Time; and yet not much in the Country.

FOR ſome Friends had writ from *Burlington* to Friends at *Philadelphia*, Propoſals to adjourn the Meeting till a cooler Time; to which it was anſwered, That till "the Meeting was come together, they had no Power to adjourn; but thought "it might do well to diſcourage, in all Places, the great Numbers of young "People and Servants that uſually come to Town on thoſe Occaſions; and ſuch "only to come as were neceſſarily concerned in the Service of the Meetings, be-"cauſe of the great Infection, and Incapacity of Friends and Inns in Town, at

"ſuch

ANNO 1699. "such a Juncture, to lodge and entertain them, there being few (if any) Houses "free of the Sickness."

IN the Morning Meeting of Ministers and Elders, on the Seventh Day of the Week at *Philadelphia*, we were under great Concern about holding of the Meeting in the usual Time generally known, or whether better to suspend it; and as we waited on the LORD for Counsel, the Testimony of Truth went generally against the Adjournment, or Suspension; and the LORD's Presence was greatly with us to the End, though some Opposition we met with from the prudentially wise Men among us then present, who consulted their own Reason, but not the Truth; who hath all Power, and can do and prevent what he pleaseth.

AND accordingly the next Day, being the First of the Week, the Meeting was held, and was large, all Circumstances considered; and the LORD so evidently appeared with us, that there was no Room left for doubt, but that it was his Will we should hold our Meeting, and serve GOD therein, as well in Times of Adversity and Affliction, as in Prosperity and less seeming Danger.

FRIENDS were generally much comforted in the divine Truth, and the Fear of the Contagion was much taken away, and the Testimony of Truth was exceeding glorious in several Instruments, and over the Meeting in general, and so continued to the End; which was the First, Second, and Third Days for Worship, and the Fourth for Business; which was managed in Wisdom and Unanimity, and ended in Sweetness and Concord; as becomes all Meetings of the People of GOD every where.

BUT that which was very remarkable, was, that though the Distemper was very raging and prevalent all the Week before, yet there was not one taken ill during the whole Time of the Meeting, either of those who came there on that Account, or of the People of the Town, that could be remember'd by such Friends as made the Observation; and yet presently after there were many taken ill thereof in Town, and several died, but few in comparison to what had died before; and, a little after that, it was finally stopped by the good Hand of divine Providence.

MY Companion and I both remained in Town till the 23d of the Month, visiting the sick Friends from time to time, as we found necessary or expedient: And great was the Presence of the Love of GOD with his People, in the Midst of this trying Visitation; which gave us occasion to say, *Good is the Lord, and greatly to be feared, loved and obeyed*; for though he suffers Afflictions to come upon his own chosen People, in common with other Men; yet that, which otherwise would be intolerable, is made as nothing, by how much the Sense thereof is swallowed up and immerged in his divine Love. O the melting Love! O the immortal Sweetness I enjoyed with several, as they lay under the Exercise of the devouring Evil, (though unspeakably comforted in the LORD:) Let my Soul remember it, and wait low before the LORD to the End of my Days!

GREAT was the Majesty and Hand of the LORD! Great was the Fear that fell upon all Flesh! I saw no lofty or airy Countenance; nor heard any vain Jesting to move Men to Laughter; nor witty Repartee, to raise Mirth; nor extravagant Feasting, to excite the Lusts and Desires of the Flesh above Measure: But every Face gathered Paleness, and many Hearts were humbled, and Countenances fallen and sunk, as such that waited every Moment to be summoned to the Bar, and numbered to the Grave.

BUT

ANNO 1699.

BUT the Juſt appeared with open Face, and walked upright in the Streets, and rejoiced in ſecret, in that perfect Love that caſteth out all Fear; and ſang Praiſes to him who liveth and reigneth, and is worthy for ever, being reſigned unto his holy Will in all Things; ſaying, *Let it be as thou wilt, in Time, and in Eternity, now and for evermore:* Nor Love of the World, nor Fear of Death, could hinder their Reſignation, abridge their Confidence, or cloud their Enjoyments in the LORD.

ON the 23d, my Companion went to *Burlington*, to be at the Meeting there next Day, (having paſſed it as we went to *Philadelphia*, as before) where Notice was given, and ſome Meetings appointed for me the ſame Week on that Side the River, being in *Weſt Jerſey*; and he returned, on the 25th, to *Philadelphia*; and the ſame Evening he appeared to be under Symptoms of the common Diſtemper. We diſcourſed together concerning our further Proceedings in our Service, according to the Meaſures ſettled between us in *Long-Iſland*, which I ſtill purſued; but he told me he did not ſee his Way any further to any Meeting at all.

THAT Night we lodged together, and he ſweated very much, and next Morning aroſe, but ſoon took Bed again; and then, at his Requeſt, I took an Account of ſome ſmall Things he had in *America*; upon which he aſked me how his Effects there, and in *England*, would be diſtributed among his Wife and Children if he ſhould die inteſtate? in which I reſolved him. The Meetings being appointed, I could not ſtay with him; and when I took Leave of him he told me, he was pretty eaſy, and not very ill: Yet I departed under a very great Load upon my Spirit, and ſuſpected the worſt; for he had prayed in the Yearly Meeting, with great Zeal and Earneſtneſs, "That the LORD would be pleaſed to "accept of his Life as a Sacrifice for his People, that a Stop might be put to "the Contagion;" and I had thought in the mean time he would be taken at his Word, though no ſuch Sacrifices, in ſuch Caſes, are required; only therein appeared his great Love and Concern for Friends, whom he had come ſo far to ſee.

THAT Evening I went to *Burlington*; and, next Day, had a pretty large and good Meeting at *John Shin*'s; where was a new Meeting-houſe, about ſix Miles from *Burlington*, in the Woods; and *Samuel Jenings*, and moſt of the *Burlington* Friends, were there; and, that Evening, I went home with *John Wills*, about five Miles; and, next Day, had another Meeting at *John Adam*'s, about ſeven Miles farther down the River; where many People were gathered. In the Beginning of this Meeting my Mind was greatly concerned about going to the Yearly Meeting, to be in the Eighth Month, at *Choptank*, in *Maryland*; which being yielded to in ſecret, I then had a pretty open Time; and *Samuel Jenings* being there, he likewiſe appeared in publick; and the Meeting ended well: But he having uſed ſome Expreſſions in his Teſtimony, concerning evil ſurmiſing and falſe cenſuring, I enquired of him after the Meeting, Whether I had miſſed in any Expreſſion that might be juſtly cenſured? To which he anſwered, "He was "well pleaſed with the Meeting, and what had paſſed in it; for ſooner or later "all was clear: And he had alſo given a general Caution in the Meeting, that "all ſhould be careful to know in what Spirit, and to what End they judged or "cenſured others, leſt they judged others in the ſame Spirit in which they themſelves had committed greater Evils than thoſe they judged in others; and ſo incur greater Condemnation."

Burlington.

BUT when I came to the Bottom of the Matter, I underſtood, that as I had been

ANNO 1699. been concerned in ſome other Meetings, to expoſe ſome of the falſe Doctrines of the Apoſtate *George Keith*, which had obtained a Place among many in thoſe Parts, ſome of that Sort had invited a very critical *Keithian* to this Meeting, in hope to get ſome Advantage, or Matter for Diſpute and Contention; in which he and they more delighted, than in the Practice of any Chriſtian Duty toward GOD or Man: And the rather they had this Hope, by how much I had, in ſome former Meetings in thoſe Parts, been concerned about the Sufferings of CHRIST in the Fleſh among the *Jews*, and his powerful and effectual Baptiſm by the Spirit; but in this Meeting I had little on thoſe Subjects, ſave a ſhort Introduction as to the Coming of CHRIST in the Fleſh, but rather the bleſſed Effects and Conſequences thereof; his divine and ſpiritual Manifeſtation, as he is the Word of GOD, and Light of the *Gentiles*, in whom, as ſuch, we ought to believe; and by which Faith in this divine Light, and Obedience thereto, we have Remiſſion of Sins, and the full Benefit of his Death and Sufferings: So that thoſe contentious apoſtate Spirits were not gratified; who uſually, and falſely, charged us with neglecting, and even disbelieving CHRIST's outward Appearance, and too much preaching the Light; which they hated, and at which they ſtumbled, and were offended; and of whom it may juſtly be ſaid, *When they knew God, they did not glorify him as God, but turned aſide into Envy and vain Jangling*; in which there is no Honour to CHRIST, nor Life to the Soul: But none of them made any Objection to any Thing that was delivered in the Meeting that Day.

Philadelphia. THE ſame Evening I ſet forward for *Philadelphia*; where I arrived about the Ninth Hour, and found my Companion very ill, and ſeveral dead, and others taken ill in the few Days I had been abſent.

ON the 29th was a Monthly Meeting at *Philadelphia*; which was but ſmall, yet the LORD was glorioufly with us; *Aaron Atkinſon* was likewiſe there: And, in that Meeting, I acquainted Friends, that I intended to leave them for ſome Time; and that there were ſome there I ſhould never ſee more in that Meeting: And before the Meeting was ended, *John Buſby*, a Friend there, was taken very ill, and violently handled; and, when at home, he ſent for *Aaron Atkinſon*; and I went with him. The Friend was in a tender Condition of Mind, and uſed ſome lively Expreſſions of the Goodneſs of GOD, and afterwards in Prayer; and we were comforted in him: And then I was concerned in Prayer alſo; and we were much refreſhed together in the LORD: And from thence *Aaron* and I went and viſited ſeveral other Friends, who were in the like Condition.

MY Companion remaining ill, and my Concern for the Yearly Meeting in *Maryland* increaſing, it came very near to me to leave him under theſe Circumſtances: But having duly conſidered every Part, and finding I could not be of much Service to him; and that he was among Friends, who could do more than I in that Caſe, on the 30th of this Month, being the Seventh of the Week, in the Morning, I took Leave of him: But my departing prov'd to be an Occaſion of greater Tenderneſs than I expected; for I had not been ſo much affected ſince I came from *England*, weeping exceedingly, and irreſiſtibly, ſo that my Tears ran down upon the Floor. He then deſired me to leave him, (for he had not been fully willing before) and that the LORD might be with me; "for, ſaid he, thou breaks my Heart; I cannot bear it any longer:" And, in a ſhort Time after, I left him, uneaſy and reſtleſs in Body, but otherwiſe well and comfortable.

ABOUT the Eleventh Hour *Aaron Atkinſon* and I, *Edward Shippen* and his Wife,

Wife, *Samuel Carpenter*, *Iſaac Norris*, *Griffith Owen*, and ſome other Friends, ſet forward for *Maryland*, and that Evening went to *Bartholomew Coppick*'s; where moſt of us lodged that Night; but ſome returned. ANNO 1699.

THE next Day we went to *Cheſter*, where we had a large Meeting; after which we went to *Caleb Puſey*'s and lodged there that Night; and, next Day, *Aaron* and I, with ſome others, went forward about 46 Miles, and lodged at an Inn. Cheſter.

ON the 3d Day we went to *George Warner*'s, a Friend, who lived on the Side of the Bay of *Cheſapeak*, eight Miles below *Turkey-point*, where we were kindly entertained; and the LORD's comfortable Preſence was with us in that Family. Cheſapeak.

NEXT Day we went to *Cecil*, and had a Meeting there, about ſeven Miles off; and, that Night, went to *Cheſter-River*, to our Friend *Henry Hoſier*'s, twelve Miles, and had a Meeting there next Day; and the good Preſence of the LORD was with us in both theſe Meetings, to the Praiſe of his own holy Name, who liveth, and is worthy to reign for ever. Cecil. Cheſter-River.

ON the 6th we ſet forward for our Friend *John Pitt*'s, at *King*'s *Creek*, in *Great Choptank*; and, at the Ferry, I had the afflicting News of the Death of my Companion, *Roger Gill*, at *Philadelphia*; at which my Soul was greatly bowed, and my Heart tendered, and the Ground whereon I ſat was watered with my Tears; in the Concluſion whereof I was fully ſatisfied he had obtain'd a Crown of everlaſting Peace with the LORD, and that his Memory ſhould not rot, nor his living Teſtimony fall in thoſe *American* Parts, wherein we had laboured together, from *Carolina* to *New England*; where many Hearts had been tendered by him, and Souls comforted, and ſeveral convinced; and all through that divine Power by which he is now raiſed to Glory, to ſing Praiſes to him who ſitteth on the Throne, and ruleth and reigneth, and is alone worthy, for ever and ever. *Amen.*

THIS Occaſion afforded me Matter of deep Humiliation and Conſideration, how long and often the LORD had ſpared me, and to what End; ſince I have no Intereſt in the World, nor any Thing, for the Enjoyment whereof I could deſire to live; but that it may pleaſe the LORD and Giver of Life to ſpare mine, till I may be more fit to appear with my Accounts before him.

AND ſo, having rid about 30 Miles, we arrived at our Friend *Pitt*'s Houſe in the Evening; and, the next Day, we went to the Yearly Meeting at *Choptank*; which was not large that Day, being the Seventh of the Week, and the People not gathered; and that Evening we returned to *John Pitt*'s. Choptank.

NEXT Day the Meeting was large and well, and ended peaceably; and, that Evening, we went to the Houſe of Widow *Elizabeth Bury*, at *Thread-Haven*, about four Miles diſtant, for Convenience of Lodging.

THE next Morning we returned to the Meeting-place, with a heavy Load upon our Spirits; but did not know the Cauſe till the Meeting was well aſſembled, and then came an Epiſcopal Prieſt, and with him ſeveral Juſtices of the Peace, a Colonel, and a great Company of Gentry, of both Sexes; and a mighty great Crowd of People there was.

WHILST

ANNO 1699. WHILST *Aaron Atkinſon* was concerned the Prieſt came not into the Houſe, nor many of his Friends; nor did I know any Thing of his being there, till a little before *Aaron Atkinſon* had finiſhed; and my Concern being next, as ſoon as I ſtood up they came in; and then I ſaw whence came the Load of Darkneſs in the Morning, which, by that Time, the Truth had, in a good Degree, overcome, and driven from before me as Smoke before the Wind.

MANY Things opened in my Mind, which there I delivered: Of the Fall of Man through Temptation, Unbelief, and Diſobedience: Of the Love and Mercy of GOD ſtill towards him: Of the various Diſpenſations of GOD for the Reſtoration of Man, *viz.* the Manifeſtation and Strivings of the Spirit of GOD with the old World; the Law of *Moſes*; the ceremonial, moral, and judicial or civil Parts of it: Of CHRIST, the Antitype of all the Figures, and Fulfiller of them; and of the whole Law firſt in himſelf, and then in all who believe in him, and obey: Of the Life, Death, Sufferings, Reſurrection, Aſcenſion, Glorification, and Interceſſion of CHRIST: Of his dying as a Propitiation for the Sins of the whole World: Of univerſal ſaving Grace by him: Of the Faith of the *Gentiles* in him, the Word that took Fleſh, and is the *true Light that lighteth every Man that cometh into the World*; that makes a Diſcovery of Sin in the Underſtandings of Mankind, and reproves them for it in ſecret, when no Man can accuſe: Of the Baptiſm of *John*, and of CHRIST's Baptiſm; the former with Water unto Repentance, propoſing CHRIST, not then made manifeſt, as the Object of Faith, when come or manifeſted; and the latter with the Holy Spirit: How the Apoſtles of CHRIST fell in with *John* in the Adminiſtration of Water Baptiſm; not in the Name of one to come, or unknown, but in the Name of JESUS, who they declared to be the Meſſiah, for the Remiſſion of Sins; with many other particular Things for the clearing of that Subject: During all which the Prieſt and his Company were very ſtill and attentive; and the Meeting ended in Peace without Interruption.

WHEN the Meeting was over, *Richard Jones* of the *Weſtern Shore* told me, the Prieſt, whoſe Name was *John Lillingſtone*, deſired to have ſome Conference with me; and that he had aſked him, if he had any Thing to object againſt what he had heard? and he ſaid, No: And, when I went to the Prieſt, I aſked him the ſame Queſtion; but there being many of the People about us, he then inſinuated, by Inuendoes, Shrugs, and other Geſtures, that he had ſomething to object, but was loth to expoſe me, but would diſcourſe me in private, with two or three of my Friends, and as many, or fewer, of his.

To which I anſwered, "That if to what I had ſaid in that great Auditory "he had any Thing to object, I was ready to anſwer in the Face of the ſame; "and deſired him to go into the Meeting-houſe (which was very large) as the "moſt proper Place; and that was the moſt proper Auditory, that had heard "ſo lately what I had delivered;" but he refuſed, and began to abuſe me, ſaying, "I was a cunning Sophiſter, and had deluded the People;" which I challenged him to prove before them if he could; but he went on railing, and alledged, "That I had aſſerted, that none of the Apoſtles ever baptized with Wa-"ter after the Coming of the Holy Ghoſt:" And, calling a young Man to witneſs, he confeſſed, "That I had challenged the Prieſts to prove by Scrip-"ture, that any of the Apoſtles ever baptized with Water, in the Name of the "Father, Son, and Holy Ghoſt; and if they could not, then any Baptiſm they "uſed with Water after the Coming of the Holy Ghoſt, was only the ſame they "adminiſter'd in *John*'s Time, before that, in *Mat.* xxviii. 19. was inſtituted;

"where

" where it is ſaid, *Go ye therefore, and teach all Nations, baptizing them in the* ANNO
" *Name of the Father, and of the Son, and of the Holy Ghoſt*, &c. for if any of 1699.
" the Apoſtles had baptized with Water from that Text, they would have pur-
" ſued the Terms of it in that Action; which they never did: And therefore,
" ſince no Water is mentioned in the Text, nor any Inſtance can be given, where
" the Terms of it were uſed by any of the Apoſtles, it follows, that the Bap-
" tiſm intended there was not with Water, but the Spirit, as alone proper to the
" Diſpenſation of CHRIST, the Son of GOD, and not to the Servant."

HIS Witneſs thus witneſſing againſt him, he raged, but would not engage any further in the Diſpute, being on Horſeback. Then I ſent for a Form out of the Meeting-houſe, on which I ſtood up, and informed the People of the Prieſt's Miſtake; upon which he rode off, almoſt without hearing; and, placing himſelf at ſome Diſtance, with a rude Company, ſtood gazing, bluſtering, and calling us Names, and then departed. Many were offended at his Management; ſome ſaying they had come 20 Miles, and were diſappointed: And, before he went off, a Woman call'd to him aloud, and ſaid, " Mr *Lillingſtone*, You refuſed to baptize " my five Children, unleſs I would give a Hogſhead of Tobacco for every one " of them; and, now, I don't care one Farthing for your Baptiſm." Several others of the People likewiſe ſpake with Contempt of their Prieſt, being ſatisfied with the Meeting; and we departed in divine Peace and Conſolation; to the Praiſe of the LORD, in whoſe Service we were there aſſembled.

THE Prieſt and his Company being gone, we were told by ſome who obſerved it, that the Juſtices and Prieſt, before they parted, held a Conſultation to have drawn up a Warrant againſt me, for ſpeaking againſt the Common Prayer, but could not find how to make it bear; for I had ſaid ſomething againſt the ſprinkling of Infants as no Ordinance of CHRIST, as they pretended: But the LORD defeated their miſchievous Deſign; and, that Night, we went back to the ſame Lodging.

THE Meeting for Buſineſs being there the next Day, it held late in the Afternoon; ſo that ſeveral of the People who had come far, in expectation of another Meeting for Worſhip, went away before we had done: But, Buſineſs being ended, we were favoured with a tender Seaſon together, and our Meeting ended in the pure holy Love of our LORD JESUS CHRIST, our holy Head, Life, and Comforter; who is ever near, to the End of the World, to ſtrengthen and ſupport his own in the needful Seaſon, and to bind up his holy Body, the Church, with the Joints and Sinews of divine Love, that cannot be broken; againſt which the Gates of Hell never can prevail.

AND, taking Leave of the Friends of the *Weſtern Shore*, we returned that Evening to *John Pitt*'s, about eight Miles, and reſted there the next Day till near Night; and, in the Evening, went home with our Friend *James Riddel*, who came thither on purpoſe to conduct us, we having appointed a Meeting near that Place next Day; and, in our Way, parted with ſeveral *Penſylvania* Friends, who had been with us at the Yearly Meeting.

ACCORDING to Appointment, we held the Meeting next Day at *Tuccaho*, Tuccaho.
which was pretty large and well, the Whip of ſmall Cords being well employed, to ſcourge the Buyers and Sellers out of the Temple; and there was likewiſe clean Water to waſh the Tables and cleanſe the Steps: And, all ending well, we went that Evening, about nine Miles, to *William Trouth*'s; who had been greatly indiſpoſed, but was much refreſhed by our Viſit to him.

ANNO 1699. ON the 13th we went thence to *Choptank-River* Meeting, near *William Stevenſon*'s, about ten Miles off; where the LORD gave us a comfortable Time; and, that Evening, about Sun-ſet, *William Stevenſon* ſet us over the River to the Widow *Stevenſon*'s; where we ſtaid writing Letters, and putting our Things in order.

Choptank.

ON the 15th, being the Firſt of the Week, we went to a Meeting at the Widow *Alice Kennerly*'s, at *Little Choptank*, about ſix Miles off; and, in the Way, I found my Mind much loaden, not knowing the Cauſe till we came to the Place; and there we received a Meſſage from one *Thomas Howell*, an Epiſcopal Prieſt, that he intended to be at our Meeting, and deſired us to ſtay for him, that he might hear us. This Meſſage increaſed my Concern to ſee what the LORD would be pleaſed to direct; and being favoured with a Senſe of the gentle Operation of his Power, and my Heart much comforted in his divine Preſence, I did not then doubt but we ſhould have Underſtanding and Power ſufficient for the Day.

Little Choptank.

WE were not haſty to go into the Meeting, nor found we Freedom to delay, but began it near the uſual Time; and the good Preſence of the LORD was tenderly with us, and I felt my Spirit thereby over that Spirit that was coming to oppoſe us.

Aaron Atkinſon had his Concern firſt in the Meeting; and the Prieſt delaying longer than the Time he had appointed, *Aaron* had done before he appeared; and a Concern being upon me likewiſe before he came, I had gone through ſeveral Things concerning the Fall of Man, and the Promiſes of GOD for his Reſtoration; and that CHRIST is come accordingly, and has died for all Men; and that the Grace of GOD is come upon all Men for their Salvation, upon Condition of their Faith in him, Repentance, Amendment, and Obedience; and this Grace is that ſpiritual Power that reproves Mankind for Sin in their own Hearts, *&c.*

IN the mean time came the Prieſt, his Wife, ſeveral Juſtices of the Peace, two Lawyers, and many People; who ruſhing in, it occaſioned ſome Unſettledneſs in the Meeting, and altered the State of it, ſo that the People were not, for ſome Time, in a Condition to hear with Attention; and therefore I ſtood a little while ſilent, finding the Operation of the Word of Truth to abate, as to that Matter. After which I exhorted them to be ſtill, not only as to their Bodies, but alſo their Minds, that haply they might reap ſome Advantage by what they might hear; and then I began to recount, in ſhort, what Points I had gone through before they came, to the End they might perceive the entire Scope of my Teſtimony: And then the Power of Truth began again to work, and therein I quickly came over both Prieſt and People in myſelf; and the People were generally ſober and attentive, which made the Prieſt very uneaſy: And at length as I came to treat of Baptiſm, he fell into a Paſſion, and interrupted me; but I kept my Authority and Matter, and went on.

THAT which ſeemed to touch him moſt, was about ſprinkling of Infants; when I told the People it is extraſcriptural, an antichriſtian and Popiſh Innovation, he then fired upon me with an Objection; but I bid him be ſilent, for our Meeting was not ended; and he forbare till I had done: and then *Aaron Atkinſon* concluded the Meeting in Prayer; upon which the Prieſt and Juſtices went out.

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THE Meeting being ended, they came in again, and the Prieſt was big with his Objection, which he had conceived from a Miſtake of a Text of Scripture. It was thus: "You, ſaid he, have ſpoken much againſt Water Baptiſm, as if "it were not obligatory at this Day; but the Scripture ſaith, *Unleſs a Man be* "*baptized with Water and the Holy Ghoſt, he cannot ſee the Kingdom of God.*" ANNO 1699.

I PASSED by his Miſtake for the preſent in miſrendering that Scripture, and ſaid, "There is no Neceſſity to believe, that the LORD JESUS ſpake "then of elementary Water; but as there is a twofold Operation of the Holy "Spirit, the one compared to Water, which is for the waſhing away of the Pol-"lution of Sins paſt before Conviction, and the other to Fire, for deſtroying "the Root of it in us; as it is propheſied of CHRIST, *He is like a Refiner's* Mat. iii. 2. 3. "*Fire, and Fuller's Soap; and he ſhall ſit as a Refiner and Purifier of Silver, and* "*he ſhall purify the Sons of Levi, and purge them as Gold and Silver*, &c. Again, "the Baptiſm of CHRIST makes thorough Work; for *his Fan is in his Hand,* Mat. iii. 12. "*and he will thoroughly purge his Floor, and gather the Wheat into the Garner; but* "*he will burn up the Chaff with unquenchable Fire.* And in another Place it is John vii. 38. "written, that CHRIST ſaid, *He that believeth on me, as the Scripture hath ſaid,* "*out of his Belly ſhall flow Rivers of living Water: But this ſpake he of the Spi-*"*rit, which they that believe on him ſhould receive*, &c.

"THE Spirit of CHRIST is thus compared both to Water and Fire, and "their different Effects and Operations, to expreſs the Baptiſm of CHRIST, and "Work of Regeneration, as begun, carried on, and perfected by him: And "it is alſo written, *By one Spirit are we all baptized into one Body, and have been* 1 Cor. xii. 13. "*all made to drink into one Spirit.*

THEN I aſked the Prieſt, "That ſince the Spirit of CHRIST is thus com-"pared to Fire, as well as Water, why he did not think elementary Fire was "to be uſed in Baptiſm as well as Water?" To which he was ſilent.

I HAVING entered thus far into the Argument for the Sake of the People, *Aaron Atkinſon* told them, "There was no ſuch Scripture as their Prieſt had "alledged; for it is, *Except a Man be* born *of Water, and of the Spirit*; and John iii. 3. "not *baptized* with Water and the Spirit;" which the Prieſt could not deny; and then the People ſaw him wrong.

THE Prieſt being foil'd in this, he recurred to the Text in *Matthew, Go ye* Mat. xxviii. *therefore and teach all Nations, baptizing them in the Name of the Father, and of* 19. *the Son, and of the Holy Ghoſt*; and alledged from hence, "That theſe Words, "*Go teach all Nations, baptizing them*, &c. ſhow, that Teaching and Baptizing "is one Act."

"THOU ſayſt well, ſaid I; we have all along maintained that againſt our "Adverſaries; why then doſt thou oppoſe us? For if Teaching and Baptizing "be the ſame Act in the Senſe of that Text, Water Baptiſm, as to any Com-"mand from thence, is excluded." He then ſaw his Miſtake, and was aſhamed; and many of his People were ſo too, and went out of the Room.

AT length he pulled a Book out of his Boſom, and would have ſhewn us what his Author had ſaid about Baptiſm: He was not willing to ſhow the Title, or the Author's Name, but I perceived it was the *Snake in the Graſs*; and then I expoſed it as a very falſe Piece, and *Charles Leſly*, the Author, as a For-

ANNO 1699. Forger; and that his Book had been fully anſwered, and his Arguments repelled, by one of our Friends, *Joſeph Wyeth:* And then I adviſed the Prieſt to be baptized himſelf, if he thought Water Baptiſm was neceſſary, or elſe he had no Right to diſpute about it; for Sprinkling is not Baptiſm.

TO this he replied, "That though they did not uſe waſhing in Water, but "ſprinkling, that ought not to be alledged as a Ground for us to reject the "whole."

I ANSWERED, "We have ſufficient Authority, without that, to decline all "Water Baptiſm, as no Ordinance of CHRIST; but it muſt needs be very per-"verſe in any to contend with others for a Neceſſity of any Thing in Religion, "which themſelves will not practiſe." By this Time moſt of the People were gone out; and, after ſome more Diſcourſe about Tythes, and ſuch Preachers as, in Times paſt, preached for Pieces of Bread and Handfuls of Barley, as ſome now for Money, ſome for Corn, and ſome for Tobacco, we all went out of the Houſe; and I then exhorted the Prieſt to give way to the Manifeſtation of Truth in his own Conſcience, and it would lead him out of all Error and evil Things; and ſo we parted in a friendly Manner.

A JUSTICE of Peace and a Lawyer ſtaid longer, and we had ſome more Diſcourſe with them on ſome other Points: We informed them further concerning our Principles, and particularly of our Sentiments concerning human Government: Of our Loyalty and inoffenſive Demeanour under all Governments, in any Form, giving always either active or paſſive Obedience; and that where the former could not be yielded, when any Thing contrary to our Religion and Conſciences, and Duty to GOD, was commanded or required by any Law, then the latter was never a-wanting, nor refuſed, though to the Loſs of all.

UPON this an Attorney at Law aſſerted, "That all Men were bound in "Conſcience to give active Obedience to all Laws made by the Legiſlature of "any Government where they lived;" but offered no Reaſon for his Opinion.

I ANSWERED, "That, according to this, all the faithful Primitives were "wrong, who never complied with the Laws of the Heathens made againſt "them and their Religion; but ſuffered cruel Deaths, in confeſſing the true "GOD, and the LORD JESUS, eſpecially under the two Emperors, in the tenth "general Perſecution; and thereby he condemned all the Proteſtants, and others, "as worthy of thoſe Puniſhments inflicted upon them by Papiſts, on account of "their religious Sentiments, being contrary to their National and Eccleſiaſtical "Laws; to which thoſe Sufferers could not, becauſe of their known Duty to "GOD and CHRIST, give any active, but only paſſive Obedience and "Non-reſiſtance, though inflicted by Force of the Statute *de heretico combu-"rendo*; whereby many of the People of the Nation, who were then of the "ſame Religion of the preſent National Church, were deſtroyed: And if they "ought to have given active Obedience to that, and ſuch other perſecuting "Laws, then their Blood was upon their own Heads, being juſtly ſhed for their "Diſobedience; which would be a very ſevere and unchriſtian Opinion, and "therefore to be rejected; and being attended with ſuch Conſequences, thou "would do well to lay it aſide, and entertain it no more."

THAT Night we lodged at the Widow *Kennerly*'s, and the good Preſence of the LORD was comfortably with us; and great was our Reward of Peace in him after that Day's Work: And as I never have obſerved any one to undertake with

with ſo much Confidence, and come ſo meanly off as this Prieſt did, ſo I believe he made himſelf Work for Repentance. ANNO 1699.

THE next Day, accompanied by *Joſeph Kennerly*, his Brother, and ſome other Friends, we went to *Chickinacomoco*, to *Thomas Hicks*'s, and there lodged; and, next Morning went forward to a Meeting appointed at *Nanticoke River*, at *Edward Fiſher*'s: The Meeting was ſmall, but comfortable; and we lodged there that Night. Nanticoke River.

IN the Morning we made ſome haſte to get over the River, the Tide being upon the ebb; but before we arrived at the other Side, the Tide was ſo far ſpent that we could not get on Shore, but ſtuck in the Mud two or three Oar Lengths off, and could make no nearer; for neither Man nor Horſe could wade without ſinking: We wrought a long Time with our Oars and Setting-pole, but in vain, till at length we eſpied a Boat coming from a Ship that anchor'd below, rowing faſt towards us; and then we had Hope we ſhould get to Shore before the next Tide of Flood; which would not have been till Three or Four in the Afternoon, and now about Nine in the Morning.

WHEN the Boat came, the Commander prov'd to be *Peter Senhouſe*, Mate of the *Charity of Whitehaven*, in *Cumberland*; who, looking out at the Cabbin Window, had providentially ſeen us; and having been at our Meeting the Day before, perceived who we were, and came on purpoſe to help us, though not perſonally acquainted; but told us he had Relations who were Friends, and that *Leven Denwood*, of *Minny-Creek*, in that Country, had once been bound for him; which Kindneſs he could not forget.

HE fixed a ſtrong Rope to our Boat, and got on Shore, as we all did by the Help of him and his Men, and then we dragged the Boat and Horſes through the Mud cloſe to the Bank; and, as the Horſes came out, mine miſſed his Step, and fell under the Bank upon one Side, and tumbled upon his Back; but, with ſome Difficulty, we got him up without any Hurt. We offered a Recompence for this opportune Help, but he would not receive any; and, throwing ſome Money into the Boat to his Men, we ſet forward on our Journey; and, after two Miles riding, ſat down upon a Log on the Side of the Wood, and fed our Horſes with Indian Corn, or Maze, and ate ſome Proviſions we had likewiſe for ourſelves; it being too ſoon in the Morning to eat when we ſet out.

WE rode ten Miles further, and came to another Ferry, at *Wiccocommico*, where we had a good Paſſage; and, that Evening, we arrived at *Leven Denwood*'s, before mentioned; where we lodged: And there we met with one they called the *King's Attorney*, an ill-ſpirited Man, with whom we were not eaſy; and, after ſome Time, a Diſcourſe aroſe between him and *Aaron Atkinſon*, and he ſoon diſcovered a bad Diſpoſition towards us in general as a People. Minny-Creek.

THE Matter they were upon was, about CHRIST's Satisfaction made upon the Croſs for the Sins of Mankind, which he pretended to magnify; but with a View, as it might ſeem, to the Exemption of Men thereby from the Neceſſity of a holy and righteous Life; and *Aaron Atkinſon* endeavour'd to inform him, that Mens Belief only of the Things which CHRIST did and ſuffer'd in this World, without a Conformity to his Life, is not ſufficient for Salvation.

IN the mean time the Attorney, as he ſpake of theſe Things, behaved himſelf in ſuch an overly inſulting Manner, that I perceiv'd he had no Regard to

ANNO 1699. the Dignity of the Matter, nor Senſe of the Things he talked of; and therefore I told him, if Men would take upon them to ſpeak of ſuch Things, it ought to be done in a Spirit of Meekneſs and Humility, and with Underſtanding of the Things they treated of. This a little cooled him for a Time; and then I took occaſion to mention to him the Promiſe of GOD concerning the New Covenant, which is inward, in the Heart; a Covenant of Light, Life, and Power; of which CHRIST is the Mediator; and the great Effect of his Coming in the Fleſh; the Fruits whereof are Peace, Love, and Good-will unto all Men: Under which Diſpenſation Men are to *beat their Swords into Plow-ſhares, and their Spears into Pruning-hooks; Nation is not to lift up Sword againſt Nation, nor to learn War any more.*

NOW much of the Prophecies of the Prophets being already come to paſs, we look for the fulfilling of this alſo, by the inward Revelation of the Spirit of CHRIST; who is the Prince of Peace, of the Increaſe of whoſe Government there is no End.

BUT, ſaid he, that is not like to be in our Time. Why, ſaid I, if it be fulfilled in thee and me, we ſhall have the Advantage of it, as to us, though it be not in general in our Time: As it is evident it is not yet come to paſs among thoſe Nations profeſſing CHRIST, who have been ſo lately in Wars one againſt another; and yet it is come to paſs in a People at this Day, in whom the LORD hath begun this great and good Work: For we have not uſed the Carnal Weapon ſince we were a People; nor can we, becauſe the Life of CHRIST in us is againſt and contrary to it. And unto the ſame Principle of divine Light, Life, and Love, will GOD, who is the ſame, bring all Nations in his own appointed Time.

HE replied, You ſay it is fulfilled in you; but how doth that appear, ſince you have not yet been tried as a People in any Government where you had full Power? And I have heard, that in *Penſylvania*, where you have a Government only under another, you have uſed the Carnal Weapon, in reſcuing a Sloop which ſome piratical Perſons had ſtole from a Wharf at *Philadelphia*; by which it may be ſuſpected you would uſe it further in ſome other Caſes, which might touch you if you had an Independent Government; though I cannot charge them in *Penſylvania* with any thing of that kind but what I have heard.

I THEN aſked him, if he had heard the Defence of the Perſons charged with the retaking of that Veſſel? And he ſaid he had; but did not know whether or no it was true. It ſeems thou canſt not charge but upon Hear-ſay. Does it not then diſcover a partial Inclination in thee, to think us guilty, ſince thou cannot receive a Defence upon Hear-ſay as well as a Charge?

THEN I inform'd him, that we had been greatly abuſed by the falſe Reports and Miſrepreſentations of ſome envious Apoſtates and their Abettors on that Account; with an evil Deſign, not only to deſtroy our Characters, as if we had acted as Hypocrites, contrary to our Religion; but to leſſen and decry the Efficacy of that Principle of divine Light, Life, and Truth we make Profeſſion of. But if the Report had been true as ſtated, as it was falſe, yet the Weakneſs or Preſumption of ſome obſcure particular Perſons, profeſſing the ſame Religion, is not, by any Juſtice, to be charged upon the whole as a People, and much leſs upon their Principles of Religion: For it was not the Government, but ſome particular Perſons, who took upon themſelves privately to bring back

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that Sloop, which they effected by ſurprizing the Thieves, and without any Bloodſhed, or Act of Violence. ANNO 1699.

AND it is ſtill more unjuſt to ſuggeſt againſt us as a People, that if we had Power we would take up Arms and fight upon Occaſion, contrary to the Religion we now profeſs; yet this is no other, in effect, than what I have heard ſuggeſted, by Men of thy Principles, againſt the Apoſtles of CHRIST and the holy Primitives: That the Reaſon why they did not make ſuch Laws as are now in force, for the Payment of Tythes, and other Maintenance, for the aggrandizing themſelves at other Mens Coſt, and perſecuting and ſuppreſſing of others, as the Prieſts and Clergy of all ſorts, and their Supporters, now do, was becauſe they had not Power. Thus blaſpheming thoſe that dwell in Heaven, they give the Lye to the Saviour of the World, who ſaid, *All Power in Heaven and on Earth is given unto me*, after he had finiſhed his Teſtimony in this World. And how would it look to thyſelf, if any one ſhould ſay, thou wants nothing but Power, to rob on the High-way, to break Houſes in the Night, to murder, and deſtroy the Lives of others, for Gain, or of Envy or Revenge; or, that if thou had Power, thou wouldſt extirpate and deſtroy all the Quakers in the World? Would this look like a juſt or reaſonable Charge?

THEN *Aaron Atkinſon* ſaid to him, thou art certainly an Enemy to us in thy Heart, though thou would fain cover it. This he took ill, (being in a Family where he would gladly have appeared otherwiſe) and uſed ſome ill-natur'd Expreſſions to *Aaron Atkinſon*; upon which the Friend of the Houſe told him he was an impertinent and conceited Man, and that it was not the firſt Time he had taken upon him to be abuſive in his Houſe, and bid him begone about his Buſineſs, for he had none there; which he did accordingly, and ſo the Matter ended.

THE next Day we had a Meeting there, which was pretty large and comfortable. We had the Company of ſeveral Store-keepers and Merchants from *Cumberland*, very ſober; and that Evening *Aaron Atkinſon* had a Service in the Family, and we ſtaid that Night alſo.

ON the 20th, (being the Sixth of the Week) we ſet forward near Nine in the Morning, and paſſed a Ferry on *Pocomoke* River, about twenty Miles from our Lodging, and there we ſat down and ate ſome Victuals we had brought with us, and drank Water out of a muddy Well; and *Aaron Atkinſon*'s Horſe being ſick and like to fail, it laid us under ſome Concern, having about twenty-five Miles more to ride that Day, and no Lodging by the Way, and the Nights then beginning to be cold: But the LORD was near to bear up our Minds; and after our Horſes had graz'd a little in the Wood, the ſick Horſe grew better; and before it was quite dark, we arrived at the Widow *Mary Johnſton*'s, at *Muddy-creek*, where we were entertain'd to the beſt of her Ability, (being poor) and were refreſhed, and reſted well that Night; and next Morning her Son *John Johnſton*, and *George Drewett* of *Mulberry Grove*, who had been our Guide, went each of them a ſundry Way, to give Notice of a Meeting to be at the Meeting-houſe about three Miles off, on the Firſt Day following, and we reſted there that Day.

THE Meeting was large, (the Houſe being full, and many more than it could admit) but hard in the Beginning of it: For the People are apt, in thoſe Parts, to keep out of the Meeting-houſes till they hear ſome begin to ſpeak; and then they frequently ruſh in rudely, and ſo diſturb the Meetings; though they Muddy-Creek.

ANNO 1699. they do not intend any Moleſtation by it. Many Things were opened that Day, in the Wiſdom and Authority of Truth; and the Meeting proved better in the End, and ſeveral Perſons were tender, and the People generally humbled under the Authority of Truth. The Neceſſity of the Work of the Holy Spirit in the Heart, Regeneration, Faith in CHRIST the Word of GOD, and good Works, being greatly preſs'd upon the Audience, and Holineſs, without which there is no entering the Kingdom, nor ſeeing the Glory of GOD.

THAT Night we went home with *Thomas Fooks* to *Anancock*, about twelve Miles, where we reſted well and eaſy; and *Aaron Atkinſon* was twice concerned in Prayer for his Children, being twelve in Number.

Naſwadock's Creek. THE next Morning we ſet forward for *Thomas Brown*'s, at *Naſwadock*'s *Creek*, about 25 Miles off; where we arrived about Three in the Afternoon, and ſtaid there that Night; and next Day had a large Meeting, at the Meeting-houſe, about three Miles from thence: But Things being much out of Order in thoſe Parts, Friends intermarrying and intermixing with the World, we were loaden in our Minds, and uneaſy; and therefore appointed another Meeting there, to be on the 26th Day following: In the mean Time we were concerned to preach Truth in the Family where we lodged, by which we were greatly eaſed and comforted in our Spirits, and the glorious Reward remained upon us all Night; and the next Day we were favoured with a better Meeting than before, Truth being over all; and we came away clear, and in much Satisfaction; and that Evening we went home with *William Knox*, about 20 Miles, to *Matchaprague*; where we were kindly entertained.

Onancock. ON the 27th we had another Meeting at *Onancock*, at *Thomas Fook*'s; wherein we were well ſatisfied, Truth being over all: The People were ſober, and went away low and humbled. We ſtaid there that Night, and next Day went to Widow *Mary Johnſton*'s, about 15 Miles, and there lodged that Night.

Muddy-Creek. ON the 29th, being the Firſt of the Week, we had a large Meeting, in the Meeting-houſe at *Muddy-Creek*, and that Evening returned to *Mary Johnſton*'s; and next Morning, after a very tender Seaſon at Table, we departed thence, and rode about 45 Miles, to *George Truet*'s; where we ſtaid, being very weary, till the Firſt of the Ninth Month, and then had a Meeting there.

THE Day following we had a Meeeting at *Naſwadock*'s, at the Houſe of one *Walter Lane*, about 15 Miles off; whoſe Wife was a Friend, but himſelf not one. The Meeting was ſmall, by reaſon of a Court held near the Place at the ſame Time; but the Countenance of the LORD being with us, all was well: and after this we rode about 15 Miles more, to our Friend *Thomas Evernden*'s, at *Annomeſſicks*; where we ſtaid near two Days, and had ſome Service in the Family.

ON the 4th we went to *Richard Waters*'s, about four Miles over the Creek; and next Day, being the Firſt of the Week, had a Meeting there; which was hard and dry in the main, though we were eaſy after it, and had ſome good Times in the Friend's Houſe; he and his Wife, not having been long convinced, were tender and innocent.

THE next Day, about the Tenth Hour, *Aaron Atkinſon* went on board a Sloop, accompanied by *Thomas Evernden*, in order for the *Weſtern Shore*, and I went

went with them to the Veſſel, and there we took Leave of each other; and I returned in a Boat, with ſome other Friends, to *Thomas Evernden*'s; and there met with ſome more, who accompanied me to *George Truet*'s, about 30 Miles, where I lodged that Night, and parted tenderly with them the next Morning; and, being accompanied by our Friend *Jacob Taylor*, of *Penſylvania*, afterwards Surveyor-General, and *John Gooding*, of *Maryland*, we rode about 35 Miles, to *Cedar-Neck*; and, calling at the Houſe of one *William Atkinſon*, a poor Planter, (not a Friend by Profeſſion) and he informed us that the Tide was high, and no paſſing the In-let, which was ſeven Miles further; but invited us kindly to ſtay with him that Night; which, after ſome Conſideration, we conſented to do: and it was a great Kindneſs, for we could not have had any other Lodging. The Houſe was ſmall, and ſeveral Children, yet they made a Shift to get us Beds, and ſufficient Eatables, and good Milk and Water to drink: And, at Supper, I was concerned to call upon the Name of the LORD; and both the Man of the Houſe and his Wife were touched with a Senſe of the divine Virtue of Truth, and praiſed GOD that I came under their Roof, as having been made inſtrumental for their good: And the Woman, being devout in the Way of the Church of *England*, took her Children, (as it ſeemed was her conſtant Practice) before they went to Bed, and made them ſay ſome little Catechiſms and Prayers; which, when ſhe had done, I opened to her many Things about Baptiſm and the Supper; which ſhe gladly received, and aſked me many Queſtions about other Points, which I reſolved to her Satisfaction; and her Huſband was likewiſe well pleaſed. In the Morning we ate and drank again, and then aſked what we had to pay; but they would not receive any Thing, either for ourſelves or for our Horſes; and beſides, the Man went with us over the In-let, about ſeven Miles, and put us in the Way to *Lewis*, in the County of *Suſſex*, in the Territories of *Penſylvania*; where we arrived in the Evening late, having rode, according to Computation, about 50 Miles; and alighting at our Friend *William Clark*'s, he ſent out that Night to give Notice of a Meeting to be there next Day; which accordingly we had: It was not large, there being no ſettled Meeting there, but comfortable, the LORD mercifully owning us with his good Preſence. ANNO 1699. Lewis.

THE Meeting being over, I found a Concern upon my Mind for another there; and ſo ſtaid till the Firſt Day following: This was larger than the former, and I was well ſatisfied in it; for Truth and its Teſtimony was over all, and many Things were opened to the Satisfaction of Friends and People. That Night alſo I remained there, and was well recruited in my Strength; which had been much exhauſted by frequent Meetings, and long Journeys.

THE next Morning, accompanied by *Samuel Preſton* of *Philadelphia*, I went on to *Muſpillion*, to *Joſeph Booth*'s; where we had a Meeting the Day after. He did not profeſs with us, but was friendly; and he aſked me many Queſtions concerning Baptiſm, the Supper, Perfection, *&c.* all which I anſwered to his Satisfaction; and, next Day after the Meeting, he expreſſed his full Convincement in what he had heard: But I found he ſtuck at the Croſs; he could not ſubmit to the plain Language of thou and thee to a ſingle Perſon, nor become unmodiſh in keeping on the Hat, and declining the cuſtomary Ways of Addreſs, nor break off that Heatheniſh Cuſtom of calling the Days and Months by the Names of their imaginary Gods, which he thought too low for Matters of Religion; concerning all which we diſcourſed next Morning, as he ſet us on our Way; and in ſome of theſe Points he was better ſatisfied before we parted: Yet the Croſs was hard for him to bear in theſe ſmall Things; and why? Be- Muſpillion.

ANNO 1699.

cauſe ſubmitting to the Practice of them, immediately ſubjects a Man to all the Scoffing and Contempt with which we are treated by the World at this Day; no-way agreeable to the natural and carnal Mind: And that which rendered Things harder to him was, the Station and Character he ſupported in the World; for he was a Juſtice of the Peace, and the moſt ſober and knowing Perſon in thoſe Parts.

AFTER that Meeting many expreſſed their Satisfaction therewith, eſpecially with what was ſaid concerning Baptiſm, though it was more difficult to make that Point clear to the Underſtandings of the People, eſpecially the weaker ſort, at that Time than it might have been at ſome other: For there was then a romantick Paper handed about, falſely relating, "That in *Holland* had lately "been obſerved by ſome Travellers, a certain great Stone by the Way-ſide, with "this Inſcription, *Bleſſed is he that turns me over*; upon which the Travellers "eſſayed to do it, but could not; and many People being about it trying, but "in vain, till there came one unknown, in the Form of a little Boy, of about "four Years of Age, and, making the Crowd give way, turn'd the Stone with "Eaſe; under which was found a Letter, pretending to be wrote by the "LORD JESUS CHRIST, intimating, That he purpoſed to come ſhortly to "Judgment; and ſtrictly commanded the keeping of the *Sabbath*, and that "they ſhould baptiſe their Children.

COPIES of this forged Letter were induſtriouſly ſpread about in *Maryland*, and in thoſe lower Counties and Territories of *Penſylvania*, not without ſome Suſpicion of Prieſt-craft; for about that Time ſome of them went about, as Tinkers in their Trade, aſking the People if they had any Children to chriſten? And thoſe who would pay for it, might have them made as good Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, as the Prieſt was able, for ſo much Money, Tobacco, or other Reward or Barter as they could bargain for: But the Work going on ſlowly and heavily, there wanted ſomething to quicken the Zeal of the People; and to that End this miraculous Event was reported before-hand, as the moſt proper Meſſenger to prepare the Way of the Prieſts before them: And that which was to have made the People's Neglect in the Caſe the more to be dreaded, ſuch as ſhould be negligent herein were not to thrive in the World; for neither their Cattle, Hogs, Corn, or any Thing elſe, were to proſper.

THE Prieſts of *Maryland*, whence this Report and Paper came, had it read in their Churches; in which alſo they had another End, *viz.* to over-awe the inconſiderate People into the Practice of ſprinkling their Children, the Invalidity whereof had, all over thoſe Parts, been ſo lately before expoſed, as no Ordinance of CHRIST, but a Popiſh Remain.

THE Wife of *Joſeph Booth*, before mentioned, was fully in the Belief of this new-coin'd Miracle; and what I had both argued before and preached in this Meeting againſt Sprinkling, and Water Baptiſm in general, was extream hard for her to bear; ſo that ſhe went out of the Meeting into another Room, and I had not her Countenance any more while I ſtaid in the Houſe: But her Huſband, being reſolved to confeſs Truth, ſo far as he was convinced, reaſoned with her, and ſaid, "That ſeeing he was ſo fully ſatisfied, by my Means, of the Truth "of our Principles, if ſhe found him grow any worſe for his owning them, "ſhe might then have Cauſe to be troubled; but, till then, ſhe would do "well not to murmur."

ON the Fourth Day, being the 15th of the Month, we went forward to *Joſeph England*'s, about 45 Miles, and there lodged; and, next Day, to our Friend *Edward Gib*'s, about 26 Miles; and there I ſtaid till the 18th, and then went forward to *Robert Aſhton*'s, about five Miles; and that Evening over the River *Delaware*, and lodged that Night with *Richard Darkine*, at *Salem*, in *Weſt Jerſey*; and next Day, being the Firſt of the Week, was at the Meeting there; but the Teſtimony of Truth running, for the moſt part, toward the World, and againſt Apoſtates, I had not ſo much Comfort therein as in ſome others; yet Things were well. ANNO 1699. Salem.

ON the 20th I went to *Cohanzie*, and lodged at *Joſeph Brown*'s; and, next Day, had a ſmall Meeting there; but the Promiſe of the LORD was fulfilled in us, for ſeveral were melted and comforted in his Preſence, and I returned in great Peace: That Night proving very rainy, I went home with *Joſiah White*, near *Alloway*'s Creek, and there lodged. Cohanzie.

NEXT Day I had a Meeting, about two Miles over the Creek; wherein I had Service, and afterwards was comforted in the Truth; and that Evening came back with *Rothera Morris*, of *Elſenborough*, near the River *Delaware*, where I was kindly entertained; and the next Morning, it being a hard Froſt, and very cold, and the Wind pretty high, we failed croſs the River *Delaware*, in a ſmall Boat, and up *George*'s Creek, to *Robert Aſhton*'s, being accompanied by *Rothera Morris*, *Richard Darkine*, and *Gabriel Wyeth*.

ON the 24th we had a Meeting at *Edward Gib*'s, which was very ſmall, but comfortable; and there I ſtaid till the Firſt Day following, and had another Meeting, which was larger, and greatly tendered; and therein I was much comforted in the Preſence and Power of the LORD.

ON the 27th I went to *John Huzie*'s, about 20 Miles, and lodged there that Night, and had ſome Service in the Family, in which I had great Peace. Next Day, the Froſt continuing, I had a ſmall Meeting at *Newcaſtle upon Delaware*; which would have been leſs, had it not been the Expectation ſeveral were in of ſeeing *William Penn*, Proprietor and Governor of *Penſylvania*, then in the River in his Voyage from *England*, in order to exerciſe his Government in Perſon, having been abſent many Years: But he did not land there. Newcaſtle.

THE Meeting being over, I lodged there that Night; and, the next Day, had a Meeting at *Valentine Hollingſworth*'s; which, though not large, was very comfortable, and Friends, for the moſt part, much tendered. That Night I lodged there; and, next Day, was at *Chicheſter* Meeting, which was large and comfortable, the Power of the bleſſed Truth being over all; and, after the Meeting, I went with *Philip Rummond*, about three Miles, to his Houſe upon *Delaware*; and being informed that the Governor was under Sail near that Place, and deſired me to meet him that Evening near *Cheſter*, I took Horſe after Supper, and went to our Friend *Lydia Wade*'s, by *Cheſter*, and there waited till he came up in his Barge, which was within Night: And as we had parted in *England* in much Tenderneſs, my Satisfaction was alſo great to meet him ſo well and ſafe in his own Province; and that Night we lodged together, and diſcourſed on divers Subjects, eſpecially on Matters of Government.

THE next Day, being the firſt of the Tenth Month, we went over *Cheſter* Creek, in a Boat, to the Town; and as the Governor landed, ſome young Men, officiouſly, and contrary to the expreſs Command of ſome of the Magiſtrates, ChesterCreek

ANNO 1699. giſtrates, fired two ſmall Sea-pieces of Cannon; and, being ambitious to make three out of two, by firing one twice, one of the young Men darting in a Cartridge of Powder before the Piece was ſpunged, had his Left Hand and Arm ſhot in Pieces; upon which a Surgeon being ſent for from on board a Ship there riding, an Amputation of the Member was quickly reſolv'd upon by Dr *Griffith Owen*, (a Friend) the Surgeon, and ſome other ſkilful Perſons preſent; which accordingly was done without Delay: But as the Arm was cut off, ſome Spirits in a Baſon happened to take Fire; and, being ſpilt upon the Surgeon's Apron, ſet his Cloaths on Fire; and there being a great Crowd of Spectators, ſome of them were in the Way, and in Danger of being ſcalded, as the Surgeon himſelf was upon his Hands and Face; but, running into the Street, the Fire was quenched; and ſo quick was he, that the Patient loſt not very much Blood, though left in that open bleeding Condition.

AND ſuch is the Unreaſonableneſs of Envy, and of thoſe that are exerciſed therein, that ſome ſuch would gladly have blamed the Governor, becauſe the Matter happened on that Occaſion, though he could not be any Way acceſſory thereunto, the Action being without his Knowledge, and contrary to the Command of the Magiſtrates; and ſome alſo in the Country reported, that the Accident had happened on the Governor himſelf: But as he was above the Reach of his Enemies, their Envy and Calumnies could not hurt him.

Concord. THAT Night I lodged at our Friend *Robert Barber*'s, in *Cheſter*, the Governor and his Attendants going on board, in order for *Philadelphia*; and, the next Morning, I went to our Friend *Robert Pile*'s, about eight Miles, and there lodged that Night; and, on the 3d Day, being the Firſt of the Week, I went to *Concord* Meeting, about four Miles: It was large and well; but, being kept out of my Exerciſe too long beyond my proper Time, by one who ought not to have ſpoken at that Time, I had not full Satisfaction in that Meeting. The Meeting being ended, I went home with *Nicholas Pyle*, and dined; and thence to *George Pearce*'s, about two Miles off, and there lodged; and the next Day to *Joſeph Baker*'s.

ON the 5th I had a Meeting at *John Bowater*'s, about three Miles off, which was very good and tender; for the LORD was with us, and we parted in much Love; and that Night I lodged at *Thomas Minſhall*'s, about two Miles from that Meeting-place.

THE next Day we had a Meeting there, which was large, and ſeveral were tendered by the Virtue of Truth; but I had not ſo much Satisfaction therein, as in that before, yet it was well; and there I lodged again that Night.

ON the 7th Day I had a Meeting, about four Miles from thence, at *Bartholomew Coppick*'s, which was pretty large, and very tender; after which I was very eaſy, and much comforted in the divine Truth; and there I lodged.

THE next Day I went to *Philadelphia*, about 12 Miles; and, having viſited the Governor, and ſome Friends in Town, that Afternoon, I lodged at *Samuel Carpenter*'s, as uſual, and ſtaid there till the 13th.

ON the 13th I went with the Governor to *Cheſter*, to their Quarter Seſſions of the Peace; and we lodged that Night at *Lydia Wade*'s; and the next Day we had a Meeting at the Town, which was large and open: We dined with *Caleb Puſey*, about two Miles off; and from thence we went, eight Miles, to *John Blunſton*'s, and there lodged; and the next Day we returned to *Philadelphia*, where

where I ſtaid till the 20th Day of the Month; and then went to a Fourth Day's Meeting, which fell in courſe at *Haverford-Weſt*, among the *Welſh* Friends; and *Griffith Owen* was with me: The Meeting was ſmall, no Notice being given, but comfortable; and that Night we lodged with *John Beavan*. ANNO 1699. Haverford-Weſt.

THE next Day *Radnor* Meeting falling of courſe, we went to it: It was ſmall for want of Notice of our Coming, and becauſe of the Badneſs of the Weather; for it rained and froze at the ſame Time, and the Fields were as Cakes of Ice, and the Trees of the Woods as if candied: The Meeting was indifferent well; and that Night we lodged at *Richard Orm*'s Radnor.

THE Day following we took *Mirion* Meeting alſo in courſe: It was large and heavenly; for Friends had heard from the former Meetings, that we were going that Way, and ſeveral from thence met us there likewiſe; but our chief Rejoicing was in this, that we met with the the LORD. Many important Truths of the Goſpel were opened, and we were comforted in the bleſſed Truth, and mutually one in another therein: After the Meeting we went with *John Roberts*, and lodged at his Houſe that Night; and the next Morning returned to *Philadelphia*, and were at the Meetings there the Firſt Day following. Mirion.

ON the 25th I went to a Monthly Meeting at *Frankfort*, about nine Miles from *Philadelphia*; and, being late by an Accident, a *Welſh* Friend was ſpeaking when I went in; and, before he concluded, I was under a great Concern to appear in Teſtimony as ſoon as he had done: But immediately after there ſtarted up one of the ſame Meeting and took place; and, when he had done, another; and, after him, another; and then one of them prayed: and ſo the Meeting concluded in this kind of Hurry, to my very great Oppreſſion and Exerciſe: For the Weight of the Service of the Day was laid upon me; but I could not have any Time to diſcharge it for thoſe Praters, who had no Authority in the Truth to meddle at that Time: For I would not break in upon any of them, but rather choſe to ſacrifice my Peace than break thro' a ſettled Order, That no one ſhall interrupt another in his publick Service; which, tho' very good in itſelf, when rightly applied, is but too often attended with bad Conſequences, by the unſeaſonable Interpoſitions, ſometimes of forward, ignorant, ſelf-ſeeking, and ſelf-advancing Pretenders; at other Times of wilful, deſigning, antichriſtian Spirits, who ſtart up on purpoſe to diſappoint the real Service of the true and qualified Miniſters of GOD, the Edification of his People, and Convincement of Mankind, by their divine and ſpiritual Miniſtry: For which the LORD, in his own Time and Way, provide an effectual Remedy; which hath not yet fully appeared in this Diſpenſation, for want chiefly of a due Application. Nevertheleſs theſe, being reproved by ſome of the faithful Elders after this Meeting, made their Excuſes, as not ſeeing me come into the Place; by which it appeared they were guided therein by the Sight of their Eyes, and not by the Mind of CHRIST, of whom it is written, *He ſhall not judge after the Sight of his Eyes, nor reprove after the hearing of his Ears:*" But that Reproof did not relieve me from under the Load of Oppreſſion, or afford any Conſolation to my Mind. Frankfort. Iſa. xi. 3.

ON the 27th I was at a General Meeting not far from thence; where I was much refreſhed in the Truth, and eaſed of my Burthen received in the Meeting before, and that Night lodged at *Samuel Cart*'s; next Day I returned to *Philadelphia*, where I remained till the 2d of the Eleventh Month; and then went in Company of the Governor, and other Friends, to a General Meeting at *Haverford*, among the *Welſh*; wherein we met with great Refreſhment and Comfort Haverford.

ANNO 1699. in the good Preſence of the LORD: After the Meeting the Governor returned to *Philadelphia*, and I ſtaid at a Friend's Houſe, accompanied by my very near Friend, Dr *Griffith Owen*; who, with our valuable Friend *Hugh Roberts*, and ſome others, went with me, the next Morning, to a Meeting appointed at *Germantown*, which was large and comfortable; and ſeveral Friends from *Philadelphia* being there, ſome of them went up with me to the *Falls* of *Delaware*; but that Night we went only to *Samuel Cart*'s, a few Miles, and, in the Morning, went to a Meeting at *Neſhaminny*, about ten Miles off; where the LORD favoured us with a comfortable Time in his good Preſence. *Hugh Roberts* was there, but *Griffith Owen* returned to *Philadelphia*, by reaſon of an Indiſpoſition occaſioned by Cold; for it was Froſt, ſo that we had paſſed over the River *Schuylkill* upon the Ice, leading our Horſes thereon; and that Evening we went with *William Byles*, of the *Falls*, five Miles.

Germantown

Neſhaminny.

Falls. THE next Day we were favoured with a good Meeting at the *Falls*; and that Night I lodged at *Joſeph Growdon*'s, about eight Miles from the laſt Meeting; and the Day following, being the Seventh of the Week, we returned for *Philadelphia*; and, in the Way, accidentally fell in with *Daniel Zachary*, from *Boſton*; *Tobias Dimock*, from *Rhode-Iſland*; *John Rodman*, junior, from *New York*; and *Thomas Stevenſon*, from *Long-Iſland*, and went to Town in Company.

THE next Day, accompanied by *Hugh Roberts*, and ſome other Friends from *Philadelphia*, I went to the Meeting at *Frankfort*; which was ſmall, (no Notice having been given) but ſatisfactory; and, that Evening, I returned to *Philadelphia*.

Darby. HERE I remained until the 10th of the Month, and then went to the Week-Day Meeting at *Darby*; which, though there was a great Snow, and no Notice given, was pretty full. All that I ſaid by way of Teſtimony was, "The "LORD filleth the hungry with good Things, but the rich and full he ſends "empty away:" For that was the Caſe in that Meeting; but I had a ſatisfactory Time in Prayer; and, that Night lodged with our ancient and honourable Friend *John Blunſton*, of that Place.

THE next Day I went to a Marriage at *Randal Vernon*'s, in Company with ſome Friends from *Philadelphia*, where we were favoured with a good Meeting on that Occaſion; and, that Evening, I returned to *John Blunſton*'s, and, next Day, to *Philadelphia*.

ON the 13th Day, the Governor, accompanied by ſeveral Friends, ſet forward for *Burlington*, in *Weſt New-Jerſey*; and I alſo went with him: And, coming late to the Ferry, about four Miles below the Town, and the River *Delaware* very broad, and full of driving Ice, the Boat could go but once over that Evening; ſo that ſeveral of the Company were left behind, but came next Day after us to *Burlington*, where we were favoured with a ſatisfactory Meeting.

Burlington. ON the 15th we reſted at *Burlington*, at our Friend *Samuel Jening*'s; and, on the 16th, being the Marriage-day of two of his Daughters, we had a large and good Meeting on that Occaſion; and, on the 18th Day, we went down to the Ferry, in order for *Philadelphia*: But the River proving impaſſable, by reaſon of the Ice and Floods by the mighty Rains upon a great Snow, we returned to *Burlington*; and the Day after went down again, and a great Company there was: and the Froſt being ſet in extream hard the ſecond Time, we cut a Way through the

the Ice which the Tides had left upon the Shore and the River, and, with much Labour and Difficulty, got over about Sun-ſet; and, that Night, went about 16 Miles to *Philadelphia*, where we arrived about the tenth Hour. ANNO 1699.

I STAID at *Philadelphia* till the 23d, and then returned to *Burlington*, in order for *New-York*, *Long-Iſland*, *Shrewſbury* in *Eaſt-Jerſey*, and Parts thereaway, and got in good Time to *Samuel Jening*'s, where I ſtaid till the 25th; and then, accompanied by *Iſaac Marriot*, entered upon my Journey through the *Jerſeys*, viz. by *Croſwicks*, 15 Miles, to *Francis Davenport*'s; thence to *Cranbury-brook*, 15 Miles, to an Inn; thence to *John Inion*'s, an Inn upon *Raritan* River, 20 Miles; and, on the 26th, croſs the River by the Ferry, two Miles; thence to *Woodbridge*, ten Miles; thence to *Elizabeth-Town-Point*, ten Miles; and, the ſame Night, took Boat there, and landed in *Long-Iſland* in the Morning, about the fifth Hour, 21 Miles; and thence to *Newtown*, to *Robert Field*'s nine Miles; and, the ſame Evening, to *Thomas Stevenſon*'s, three Miles; and, the next Day, being the Firſt Day of the Week, we went by Water to *Fluſhing*; where the LORD gave us a good and comfortable Meeting; and then I reſted at *Samuel Bown*'s till the 30th. Fluſhing.

ON the 31ſt we had a Meeting at *Hampſtead*, 12 Miles off, and that Evening returned to *Samuel Bown*'s; and, the 1ſt of the Twelfth Month, I was at the Monthly Meeting at *Fluſhing*; where ſeveral Marriages were preſented, and the Countenance of the LORD was over us for good; and, the next Day, I was at a Marriage at *Newtown*, where we were favoured with another good Meeting; next Day, I went to *New York*, and lodged with Dr *John Rodman*; and, the Day following, I was at the Meeting there, which was indifferent large, though the Teſtimony of Truth hath ſeldom any great Prevalence in that Place: Yet, at the Concluſion of the Meeting, I appointed another, to be held there the next Day in the Evening, at the Houſe of *Thomas Roberts*; where I had been diſappointed of my proper Time when laſt there, and my Concern remaining in ſecret till now. This Meeting being large, I had a full and open Time therein, and then was fully clear and eaſy: And, intending to go from thence toward *Eaſt Jerſey* the next Day, we were block'd up, and detained by an exceeding hard Froſt; but took occaſion to appoint another Meeting at *John Rodman*'s, on the 7th; which was alſo large and open. Newtwon. New York.

HERE we ſtaid till the 9th in the Morning, and then went to the *Narrows* on *Long-Iſland*, about ten Miles, in order for *Straton-Iſland*; but the Paſſage being full of Ice, Part of our Company only got over that Night, and I and ſome others ſtaid, where we had but very mean Accommodations; and, the next Day, about Three in the Afternoon, we got over, but with Difficulty: For the River is about three Miles over, and we were often in Danger of being interlocked among the huge Cakes of Ice, and carried to the Sea; but, by good Providence, landing ſafe on *Straton-Iſland*, we lodged at an Inn.

IN the Morning we went on to the Ferry at *Amboy*; and the *Sound* being full of Ice, we ſtaid at Captain *Philips*'s till Afternoon, when the Ice was taken away by the Tide; and then we got over in Canoes to *Amboy*, in *Eaſt Jerſey*; and that Evening we had a Meeting there, and the Company of ſeveral of the People; and Things were comfortable and well. The next Day, in the Evening, we had another good Meeting at *Woodbridge*; and, the Day following in the Evening, another at *Piſcatna*; and, on the 14th, we went over the *Raritan* River on the Ice, and then, through the untrodden Wilderneſs, about 30 Miles, to our Friend *Judadiah Allan*'s, in *Shrewsbury*; where we were favoured with a large and com- Amboy. Woodbridge. Piſcatna. Shrewſbury.

ANNO 1699. comfortable Meeting next Day; and, on the 16th, we went to *Francis Davenport*'s, at *Croſwicks*, about 40 Miles; and, on the 18th, being the Firſt of the Week, we were favoured with a large and comfortable Meeting there; where the good Preſence of the LORD was with us, as at many other Times and Places, to his own Praiſe.

Croſwicks.

ON the 19th, accompanied by ſeveral Friends, I went from *Shrewſbury* and *Croſwicks*, to *Burlington*, where we met with *William Penn*, to our mutual Satisfaction; and, on the 21ſt, to a Three-weeks Meeting, at *Joſhua Humphrey*'s, on *Northampton* River, about ſix Miles off, and returned that Evening to *Burlington*, with *Samuel Jenings*, who commonly entertained all Strangers in a free and plentiful Manner; and here I remained till the 25th, and, being the Firſt of the Week, was at the Meeting there; and, on the 26th, I went to a Quarterly Meeting, at *William Beedle*'s, at *Mount-hope*: It was large, and the LORD was pleaſed to own us with his good Preſence. And, at this Meeting, a Woman, who had been deceived by *George Keith*, and followed him in his Apoſtacy from the Truth, acknowledged her Out-going with many Tears, and her great Loſs of the Conſolation ſhe had formerly enjoyed in the good Preſence of the LORD among his People; and, in great Humility, Tenderneſs, and true Repentance, deſired to be reſtored, and accepted again into Unity with Friends; and ſhe was accepted accordingly, and reſtored in the Spirit of Meekneſs and Love, to her great Satisfaction, and likewiſe that of Friends: That Evening I returned to *Burlington*, where was a Youths Meeting next Day, which was large and comfortable; and *William Penn* being likewiſe there, we tarried till the 29th, and then went to a Quarterly Meeting at *Neſhaminny*, in *Penſylvania*; which, though not large, was well; and, that Evening, we went, about 20 Miles, to *Philadelphia*; where I remained till the 5th of the Firſt Month, and then went to a Monthly Meeting among the *Welſh* Friends at *Haverford*; which was very large, open, comfortable, and edifying; and, that Evening, I return'd to *Philadelphia*; and, the next Day, I was at a Marriage there.

Mount-hope.

Burlington.

Neſhaminny.

Haverford.

THE next Day I went over the River into *Weſt Jerſey*, at the Requeſt of a Coroner's Jury, who were to ſit upon the Body of a Friend who came to an uncommon Death; and I put them into a Way of Management in the Caſe, to general Satisfaction; and, that Evening, I returned to *Philadelphia*.

Weſt Jerſey

ON the 10th, being the Firſt of the Week, I went to the Meeting at *Germantown*, about ſeven Miles from *Philadelphia*, and returned the ſame Evening; and, on the 12th, went over the River into *Jerſey*, with the Governor and *Samuel Jenings*, to viſit the Widow of the deceaſed Friend aforeſaid and Family; and returned that Evening to *Philadelphia*, and was at their Meeting on the 14th.

Germantown

ON the 17th I had an appointed Meeting at *Newtown*, in *Jerſey*; which was large and open, the LORD being with us; and, that Evening returned by Water, and the next Day was at the Youths Quarterly Meeting at *Philadelphia*; which was very large and well; and, on the 19th, I was at an appointed Meeting at our Friend *John Adam*'s, in *Jerſey*, about 13 Miles by Water, and that Night lodged at Widow *Spicer*'s; and, the next Day, returned to *Philadelphia*, though in ſome Danger upon the River, but preſerved by good Providence; for which we were thankful.

Newtown.

Philadelphia.

AT *Philadelphia* I remained till the 24th, and was at their Meetings; and, on the 31ſt, at *Darby*; and, that Evening, returned to *Philadelphia* again.

HAVING,

HAVING, through the Grace of GOD, thus finiſhed the Viſit to Friends and others in thoſe northern Parts of *Engliſh America*, which had been incumbent upon me for ſome Years before I came from *Europe*, and ready to return to *England*, my true and honourable Friend *William Penn*, finding the Affairs of his Province very much embarraſſed and perplexed ſeveral Ways; and the Reſpect he bare me as a Friend, ſuggeſting to him an Opinion of greater Abilities in ſuch Matters than I was endued with, he became very importunate with me to remain there for ſome Time, to make him what Aſſiſtance I could therein: And to the like Purpoſe I had Letters from ſeveral judicious Friends of my Acquaintance, both in *England* and *Ireland*; who were concerned for the Honour of Truth, with regard to the juſt and reputable Settlement of Affairs in *Penſylvania*; which had been in much Diſorder a long Time, by reaſon of the Abſence of the Proprietor; occaſioned by the many and great Perſecutions and Troubles he had been under, on various Accounts, for many Years, not only in *England*, but likewiſe in his own Province, by falſe Brethren, and an apoſtate Company; who deſerted the Truth of GOD, and Equity, with that antichriſtian and wilful Tranſgreſſor, *George Keith*. ANNO 1700.

I HAVING a very great Love and Reſpect for the Proprietor, and his Regard likewiſe ſo to me, and not under any Engagement in myſelf to return immediately to *England*; and ſeeing I might probably be of ſome Service there, and elſewhere in *America*, on ſeveral Accounts, by ſtaying for ſome time; and the Friends in the Country being alſo generally deſirous I ſhould, and my Companion alſo being departed this Life, I conſented to ſtay ſo long as I might ſee it my Place.

AND being altogether tranſient, and unengaged in any Buſineſs, and a proper Subſiſtence neceſſary, the Governor appointed me to be a Member of the Council of the State of the Province; but, as there was not any Income or Advantage ariſing thereby, but Loſs of Time, and divers Fatigues, Exerciſes, and Troubles attending that Place of empty Honour, he made me Keeper of the Great Seal, Maſter of the Rolls for recording of all Patents, and of the other Office, for the enrolling of Deeds, and one of his Commiſſioners of Property, for enquiring into and confirming of old Rights, and granting Lands upon new Purchaſes; with Proviſo in my Patent for thoſe Offices, to have Deputies therein reſpectively, when and ſo often as my Calling in the Truth, and Service thereof, might require it; and the reſt of the Commiſſioners of Property, being honourable Perſons of Integrity, were always to be my Deputies in the Office of the Seal: And though I was a Stranger in the Country, as to any Buſineſs there before, the Governor, knowing me himſelf, did not inſiſt upon any other Security from me than only my own Word, to be faithful in thoſe ſeveral Poſts, and to execute thoſe Offices truly: And, under theſe Circumſtances, I ſettled there for a Time; and fell alſo into much Buſineſs in my own Way of Conveyancing, to which I had been enured in *England*: And beſides, before the Proprietor return'd to *England*, which was in about two Years after his Arrival in the Country, he granted a Charter to the Inhabitants of *Philadelphia*, and thereby erected the Town into a City or Corporation, with divers ample Privileges, and appointed me the Firſt Recorder thereof in the original Patent; but, being averſe to that Station, I reſign'd it as ſoon as the Corporation was regularly ſettled, and habituated to their Buſineſs.

THESE Offices not obliging me to any cloſe Confinement to the various Buſineſs of them, I viſited the Meetings, from time to time, in Town and Coun-

ANNO 1702. try, and alſo in the *Jerſeys*, as Opportunities offered, and Need required, until the 15th of the Fifth Month, 1702; and then went from *Philadelphia*, in order for *Long-Iſland*; and, that Night, lodged at *Burlington* with *Samuel Jenings*; and, the next Day, had a good Meeting with a few Friends there; and, that Evening, went forward to *Francis Davenport*'s, at *Croſwicks*, in *Weſt Jerſey*, and lodged there; and, next Day, to *Judadiah Allan*'s, about 35 Miles, to *Shrewſbury*.

THE Day following, being the Seventh of the Week, I reſted; and, the Day after, had a large Meeting at their Meeting-houſe; and, the next Morning after that, ſet forward for *Amboy*, 25 Miles through the Woods; but, in the Way, called to ſee one *John Read*, who, with his Family, had gone off from us with *George Keith*. When I went to his Houſe I had nothing in my Mind but only an Openneſs to ſee them, having heard his Wife remained a little friendly; but, being there, it came in my Mind to aſk him a Queſtion, *viz.* "Whether he had "ever been really convinced of the Principle of Truth we make Profeſſion of?" But he being ſubtle, preſently ſaw the Tendency of it, and evaded a direct Anſwer a long Time, by many Twiſtings and Windings, as the Nature and Manner of that Spirit is: But I, requeſting a plain ſincere Anſwer, at length he ſaid, "He "had once been ſo deceived as to imagine he was convinced of what we call "Truth; but now he found, that it was nothing but our great and high Pre-"tences to extraordinary Revelation by the Spirit of GOD, and his great Deſire "to have it ſo, that deceived him into a Belief, that theſe Things were really "ſo; and, having once received thoſe Opinions, and being young, and under "that Profeſſion, he durſt not from thenceforth examine whether they were "true or not; being utterly prohibited the reading of any other Books, where-"by he might have had better Information, but only the Books of our Friends: "By which Means he was kept, and more entangled in thoſe Errors, until the "LORD had made Way for better Information."

I REPLIED; "*John Read*, thou knoweſt better Things concerning us, and "in thy own Conſcience, that we are no ſuch People, as to prohibit the reading "of any good Books whatſoever: But it is very like, that ſuch, under whoſe "Care thou wert in thy Youth, if they ſaw thee read any hurtful or unprofitable "Book, might admoniſh and adviſe thee otherwiſe, as all Parents and Guar-"dians ought to do; but, as for any Prohibitions upon us, as a People, to read "what we pleaſe, thou knoweſt there are none: But, as to thy Talk of Deluſion, "how doſt thou know, ſince thou makes light of Revelations, or Manifeſtati-"ons of the Spirit, by which alone there can be any Aſſurance, but that thou "art now under a real Deluſion and Deception, and gone from the Truth, once "made known in Mercy unto thee?"

UPON this he was very froward, and uttered ſeveral Invectives, both againſt us and the Light of Truth, as teſtified of in the Scriptures: Then I uſed ſome Means to quiet him a little, and (his Wife and two Daughters being preſent) opened unto him the Myſtery of the outward and inward Coming of CHRIST, ſo far as he could bear it: And ſo long as I was about what was outward, he ſeemed well pleaſed, and ſaid, "He liked it well; and that he had never heard "the like from any Quaker before;" but when I came to ſpeak of the inward Appearance of CHRIST, he grew pettiſh, and ſaid, "I was as good a Qua-"ker as the beſt of them;" and broke in with a Diſcourſe about the Body of CHRIST in Heaven; the Manner of the being of it there as the ſame Body; and

and his Coming at the laſt Day to Judgment in the ſame; about which *George Keith* generally amuſed his Followers, conducing little to Amendment of Life; and about which we had no Controverſy with him or them. ANNO 1702.

AND ſeeing him ſo far remote from the preſent Diſpenſation of GOD to his People, and his Mind gone to the End of the World, puffed up with carnal Notions, and conceited, I mentioned a Scripture concerning the Aſcenſion of the Body of CHRIST; to turn his Mind into another and more ſpiritual Way of thinking on that myſterious Subject, and to ſhew him, that it was a Thing out of the Reach of his Underſtanding, and hard to be comprehended. The Scripture was this, *Now that he aſcended, what is it but that he alſo deſcended firſt into the lower Parts of the Earth? He that deſcended is the ſame alſo that aſcended up far above all Heavens, that he might fill all Things.* Now ſeeing it was the Body of CHRIST which aſcended in the Sight of Men and Angels, Was it not the ſame that firſt deſcended from Heaven? And how did it deſcend, ſince the Scripture ſaith it was born of the Virgin? And if it aſcended above all Heavens, that it might fill all Things, How then is it in the ſame Manner in Heaven as when it aſcended from the Earth? Eph. iv. 9, 10.

THEN he broke out as in a Mock-admiration, ſaying, What! Do you ſay the Body that was born of the Virgin *Mary* came down from Heaven, and now filleth all Things? This is ſuch Doctrine as I never heard before.

NO, (ſaid I) I ſay nothing, but repeat a plain Text of Scripture, and neither affirm nor deny any thing about it, but aſk thee a Queſtion. And he would further have perverted my Words; as if I had ſaid, the Body of CHRIST was every where, according to that old Abſurdity falſely charged upon us by other Adverſaries; as that the ſame Body of CHRIST which aſcended was in every one of us, and in all Men; and that the ſame Body of CHRIST, that was born of the Virgin, deſcended from Heaven (as a Body) into her Womb, and ſo was born.

WHEN I ſaw him thus perverſe, I replied, that though I had not ſaid ſo, yet it might well be underſtood, that even the Body of CHRIST, in a proper Senſe, though not in his, came down from Heaven, ſince the Word of GOD is in Heaven, and cannot be ſeparated from it. And this Word or Power of GOD appeared, and was manifeſted, by the wonderful Operation of itſelf, in the Womb of the Virgin, and there aſſumed that Body, of the Seed of *Abraham*, (of whom *Mary* came:) *For the Word was made Fleſh*, ſaith *John* the Evangeliſt. And the Word which is in Heaven, having thus aſſumed Fleſh, and alſo a reaſonable Soul, came into the World, (and yet was in Heaven at the ſame Time) and wrought Wonders in that Body; which Body being crucified, was raiſed by the ſame Word, and aſcended, and by the ſame Almighty Power is diſpoſed according to the Will of the Father: But after what Manner it exiſteth, we deſire to leave with him, as a hidden Secret, to whom it belongs, looking rather for what the Son promiſed, *viz. If ye love me, keep my Commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever. Even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and ſhall be in you,* &c. As to any other Coming of the Son of GOD, and the Manner and Time of it, we leave it to the Almighty, being fully ſatisfied in the Comforts we enjoy by the Revelation of his Holy Spirit and Power in our own Hearts, to our great Salvation.

Pſal. cxix. 89. Luke i. 35. John i. 14. — iii. 13. Rom. vi. 4. John xiv. 15. — 20.

THEN

ANNO 1702. THEN I told him, I did not think it ſtrange that *George Keith* and his Diſciples, a lapſed Sect, did now and heretofore ſo much and falſely accuſe Friends, behind their Backs, to the World, as if they had ſaid and written very groſs Things in Matters of Religion, and denying CHRIST himſelf, ſeeing, to my Face, he could have the Aſſurance to impoſe a Senſe or Conſequence of his own inventing upon ſo plain a Text of Scripture; and then accuſe me of his Deductions, as if they were my Sentiments upon the Place and Point, (a Senſe I never thought of) and ſcarce gave me Leave, though in his own Houſe, to explain my Meaning; which the Friends who were preſent, and likewiſe his Wife, blamed him for, and owned that I had cleared the Point to their Satisfaction; and then he and his Family were all friendly to outward Appearance.

THIS is a moſt unjuſt, perverſe, and falſe accuſing Spirit, that poſſeſſeth that apoſtate People. It will forge its own Conſequences from the Sayings and Writings of others, and bring its own falſe Concluſions, which they never meant, as Charges againſt them. And being deaf to all Equity and Truth, it will not hear any thing a Man can advance in his own Vindication, though ever ſo right; but ſtill goes on with Lies and falſe Charges; and denying that ever it was convinced of Truth, calls the Work of the Holy Spirit a Deluſion of Satan, though at the ſame Time it knows to the contrary. That Spirit hath certainly ſinned againſt the Holy Ghoſt, and lieth under the Sentence of juſt Vengeance for ever.

THAT Afternoon we went to *Amboy*, and lodged there at an Inn, and the next Day went over the Sound into *Stratton Iſland*, and through it to the next Ferry; but the Ferryman being abſent, we went along the Shore ſeeking another Boat, but could not find any: But returning to the ſame Place, there came a Boat from the other Side of the Sound, which could carry two Men and their Horſes, but not three. I then perſuaded the two Friends who came with me from *Shrewſbury*, to return, and I went into the Boat with the Ferryman, and we ſail'd up the Entrance of the Sound at *Elizabeth-Town-Point*, to gain the Wind more fairly. And being gone into *Hudſon*'s River, the broad Paſſage over to *Long-Iſland*, there came on a very thick Fog; ſo that we loſt Sight of the Shores on both Sides, and had but a ſmall Breeze of Wind, which, and the Fog increaſing, the Boatman was afraid: But I encouraged him, believing we ſhould be ſafe; and ſoon after there appeared an open Sky, ſo that we ſaw both Shores; and tho' the Wind had ſhifted whilſt the Fog was over us, we were ſtanding right for our intended Landing-place. The Fog quickly returned; but we had taken ſuch Aim and Meaſures, when it was clear, that we got ſafe over, but within Night. We landed near a ſmall Houſe of a poor *Dutchman*, who had only one Bed, and he laid me down a Coat on the Floor, and a little Chair at one End of it, with a little Pillow upon it; which was ſo thin, that the Staves of the Chair were very diſcernible through it, and the Place was likewiſe too ſhort; ſo that I lodged but very indifferently: Beſides there were Fleas and Muſketoes plenty, my Companions in the Night, not very agreeable. However, I was very well contented, the Preſence and healing Virtue and Goodneſs of the LORD being with me. I got good Water to drink, but little Victuals; and in the Morning ſet forward, and miſſed my Way ſeveral Times, they being generally *Dutch* People in that Part of the Iſland, whoſe Directions in the Ways I could not well underſtand. About Mid-day I got well to Widow *Stephen*'s at *Newtown*, where I dined, and reſted ſome Hours, and in the Evening went to *Thomas Stevenſon*'s, where I lodged more comfortably that Night.

THE next Morning we went by Water to a Meeting at *Fluſhing*; to which came likewiſe our Friends *Samuel Jenings* from *Burlington*, and *Griffith Owen* from *Philadelphia*, and we had an indifferent good Meeting there. That Night we all lodged with *Samuel Bown* at *Fluſhing*; and next Day had another good Meeting at *Weſt-Cheſter* on the *Main*; and that Evening they returned over the Sound to *Samuel Bown*'s, and I went with *Thomas Stevenſon*. ANNO 1702. Fluſhing. Weſt Cheſter.

THE 26th, being the Firſt Day of the Week, we had a large Meeting near *Newtown*, where it is kept once a Year; and that Night I returned to the Widow *Charity Stephen*'s, and the next Day back to *Fluſhing*, (the other two Friends returning homeward) and on the 28th had a good Meeting at *Hampſtead*, where I ſtaid that Night; and next Day had a Meeting at *Jericho*, and that Evening returned to *Fluſhing*; the next Day I was at their Week-day Meeting, which was hard and ſhut up at firſt, but ended comfortably; and on the 31ſt I viſited ſeveral Families, and returned in the Evening to *Samuel Bown*'s, where next Day I wrote divers Letters. Newtown. Hampſtead. Jericho.

ON the 2d Day of the ſixth Month, (being the Firſt Day of the Week) I had a large Meeting at *Weſt-Cheſter* upon the *Main*; from whence, being accompanied by ſeveral Friends, I ſet forward, on the Second Day Morning, towards *Fairfield*, where I had formerly had a Diſpute with ſeven Preſbyterian and Independent Teachers, in order for a Meeting there, if a Place could be had to meet in.

THAT Night we arrived at *Stanford*, and endeavoured for a Meeting; but could not obtain a Place: For, though ſeveral of my Company had Relations there, who would entertain them, and be very kind in other reſpects, yet a Meeting in their Houſes they durſt not admit; ſo miſerably are they in Bondage to their Miniſters. Stanford.

THE next Day we went to *Fairfield*; and, that Afternoon, took conſiderable Pains with ſome other Relations of ſeveral of my Company there, for a Place to meet in; but in vain: At length we agreed with our Landlord, *Philip Lewis*, for a large Room, for two Days Time, to make what Uſe of it we pleaſed; and, though he knew our Deſign, yet he was willing to wink at it, though he was Brother-in-law to the Town Preacher.

THE next Morning, calling for a Reckoning, we paid our Landlord for the Room beforehand; and that Day went to *Stratford*, about eight Miles further; where, ſending for *William Bickley* (*William Bickley*'s Son of *New York*) to the Inn; who (though gone from the Profeſſion of Truth, in which he had been educated, yet retained a Reſpect for Friends, and profeſſed no other Religion) came readily to us, and was very kind, and willingly let us have his Houſe for a Meeting-place, and went himſelf, and alſo ſent his Servant about the Town, and invited the People; many of whom, though buſy about their Harveſt till near Night, came to the Meeting. Stratford.

AT firſt there were but few came in, we ſitting in Silence a pretty while; and ſome of them, who did not underſtand there could be any Worſhip perform'd to GOD in that Condition, went out again: But a little after, finding ſome Things begin to open upon my Mind, I ſtood up, and began to ſpeak; and, as ſoon as they heard my Voice, they came ſo faſt in that they quickly filled the Place, and were very quiet and orderly: The Meeting was very comfortable, the Good-

ANNO 1702. neſs of the LORD being with us; and ſeveral neceſſary Truths of the Goſpel were delivered among them, and no Offence taken at all, by any Thing that appeared.

THE Meeting being ended, I ſtood up again, and ſignified unto them, "That "ſeeing I had no outward Knowledge or Acquaintance of any of them, the "Love of GOD to their Souls was the only Motive I had to viſit them; and "if any Thing had been delivered, which they did not underſtand, or had any "Thing to object in Soberneſs, and not for Contention, I would do my beſt to "ſatisfy them; but if they did not then, while Things were freſh in Memory, "but, after I was gone, it would not be kind, if juſt;" but none anſwered a Word: And they not being haſty to go away, I exhorted them, that if ever they came to any of our Meetings again, to ſtay with Patience until the Time of our ſpeaking ſhould come, and to come to Meetings as near the Times appointed as they could; ſince it is a Diſadvantage to one that is ſpeaking, and to a Meeting already ſettled, to have freſh People coming in; who thereby incommode others, and cannot readily perceive whereabout the Preacher is in the Matter he is handling, or have the Benefit of the whole, as thoſe who come in proper Time; and that they would do well, not preſently after the Meeting to run into much Talk among themſelves, but weigh the Matters in their Minds, and compare them with the Scriptures, and let them have a due Conſideration in their Hearts: And then deſiring, that the Love of GOD might be with them, and preſerve them, many of them made a reſpectful Bow, and ſo departed in Silence and in Peace.

THAT Night we ſtaid in the Town, where we were informed, that ſeveral of the Members of the Independent Congregation were at the Meeting; and one of them told *William Bickley*, that he came to have heard Singing, and ſeen Dancing and Sport, (for they had taken us to be Ranters, who ſometimes had gone in thoſe Parts from *Long-Iſland*, under the Name of Friends, and, by their ſcandalous Behaviour, had brought a Reproach upon the Truth and us) but his Mind was quickly changed; for he ſoon ſaw that we were quite another ſort of People.

THE next Morning *William Bickley*'s Wife, being a ſober young Woman of the Independent Way, and a young Man of the ſame, aſked me ſome Queſtions about Baptiſm and Perfection, or Freedom from Sin in this Life; and the LORD brought ſuch Things to my Remembrance, and ſo opened my Underſtanding, that in both Points they were ſatisfied; for I ſhowed them ſeveral Scriptures for the latter, both out of the *Romans*, and the Epiſtle of *John*; and that there is only one Baptiſm remaining in the Church of CHRIST, which is the Baptiſm of CHRIST himſelf by his Holy Spirit; and that Sprinkling, uſed by their Teachers, is no Baptiſm, but is an old Popiſh Invention and Relict; for which there is no Colour in Scripture; and by which both themſelves and their People are deceived.

Rom. vi. 4, 11, 14, 18, 22.
1 John vii. 9. — ii. 6, 14. — v. 18.
Eph. iv. 5.
1 Cor. xii. 13.

Fairfield.

THE ſame Day we returned to *Fairfield*, where the Report was arrived before us, of the Satisfaction of the People of *Stratford* with the Meeting there; which raiſed a general Talk, and Deſire in them of *Fairfield* of coming to the Meeting appointed that Evening; and their Miniſter and Juſtice *Gould* ſaid they would come alſo: But they concealed their End therein, which was not for good, but evil; for, towards the Evening, when they and their Accomplices ſaw that the People were in earneſt to come to the Meeting, they held a Conſultation how

to

to diſappoint both us and them; and, in order thereto, ſent for our Landlord, and reprehended him for letting us the Room; but he excuſed himſelf, alledging, That as he kept a Houſe of Entertainment, and we were Strangers, and ſo many of us as might well occupy that Room, and might deſire to be by ourſelves, as a quiet religious People, differing from others in our Manners and Behaviour, he let us have the Room, not at all queſtioning us what we intended to do with it: But yet they ſo far diſcouraged him, that, if we had not paid him beforehand, we could not have had a Meeting by all Appearance; for when he ſaw us making Seats, and other Preparations for the Meeting, he came to diſcourage us, ſaying, "Why ſhould you trouble yourſelves about ſuch a Thing, ſince none "dare come to hear you for Fear of the Miniſter, and others in Authority?" But of this we took little Notice. ANNO 1702.

NONE of the People came to us till near Sun-ſet, and then but few in the Room, but many about the Doors and in the Court; and Things beginning to open in my Mind, I waited for the fuller gathering of them, till they who were there began to be uneaſy, ſo that ſome of them went out: But I ſtanding up, and my Voice being heard, (for none of my Company were publick) many came in, and the Room was quickly full, and ſome Hundreds about the Doors and Windows; and their Miniſter, and the Juſtice and Conſtables among them: and Things opening clear, and my Voice raiſed more than ordinary, I had a good Time among them; though I found there was War in the Spirit of the Prieſt, and his Company, againſt us and the Truth, at the Bottom.

THE Words which I began with were theſe: "*For the Word of God is quick* Heb. iv. 12, 13.
"*and powerful, and ſharper than any two-edged Sword, piercing even to the divi-*
"*ding aſunder of Soul and Spirit, and of the Joints and Marrow; and is a Diſ-*
"*cerner of the Thoughts and Intents of the Heart: Neither is there any Creature*
"*that is not manifeſt in his Sight; but all Things are naked, and opened unto the*
"*Eyes of him with whom we have to do:* That this Word is CHRIST, in his
"divine and ſpiritual Appearance in the Hearts of Mankind; of whom the
"Evangeliſt bears Teſtimony, that *he was in the Beginning with God, and was* John i. 1, 3, 4, 9, 10, 14, 16.
"*God:* That *all Things were made by him:* That *in him was Life, and the Life*
"*was the Light of Men:* That *he is the true Light, which lighteth every Man*
"*that cometh into the World:* That *he was in the World, and the World was made*
"*by him, and the World knew him not:* And that *this divine Word was made Fleſh,*
"(or aſſumed the proper Nature of Man, a reaſonable Soul and human Body)
"*and dwelt among them, full of Grace and Truth: And of his Fulneſs have all*
"*we received, and Grace for Grace.* This is the only begotten Son of GOD,
"to whom all Mankind are directed by the Father, according to the Prophet
"of old, where he ſaith, *Behold my Servant whom I uphold, mine Elect, in whom* Iſa. xlii. 1.
"*my Soul delighteth: I have put my Spirit upon him; he ſhall bring forth Judg-*
"*ment to the Gentiles. Thus ſaith God the Lord, he that created the Heavens,* —v. 6.
"*and ſtretched them out; he that ſpread forth the Earth, and that which cometh*
"*out of it; he that giveth Breath to the People upon it, and Spirit to them that*
"*walk therein; I the Lord have called thee in Righteouſneſs, and will hold thine*
"*Hand, and will keep thee, and give thee for a Covenant of the People, for a Light*
"*of the Gentiles.* This is he, the ſame who was crucified in the Fleſh at *Jeru-*
"*ſalem,* according to the Teſtimony of Holy Writ, and as a Propitiation for
"the Sins of the *whole World.* This is he, who, being thus promiſed a Light
"to the *Gentiles,* and all directed unto him as ſuch, as to the ſaving Object of
"their Faith, and Covenant of Light and Life with the Father, all muſt believe
"in him, obey and follow him in the Way of Regeneration, or elſe they cannot John xxxiii. 7, 8.

"have

ANNO 1702.

" have Salvation by him: As it is alſo written, *By Grace ye are ſaved, through*
" *Faith; and that not of yourſelves, it is the Gift of God. Not by Works of Righ-*
Eph. ii. 8. " *teouſneſs which we have done, but according to his Mercy he ſaved us, by the waſh-*
Tit. iii. 5, 6. " *ing of Regeneration, and renewing of the Holy Ghoſt; which he ſhed on us abun-*
" *dantly, through Jeſus Chriſt our Saviour.* And this is the preſent Diſpenſation
" of GOD unto us, now ſcornfully and contemptuouſly call'd Quakers; to
" whom this great Salvation is come in our Day, as well as to them in that
" Day, clear from all Shadows, Types, and Figures; without any Repreſentati-
" ons, or Commemorations of CHRIST, as if abſent, but as ſenſibly preſent,
" as the divine Light, Love, and Life from GOD the Father.

THESE were ſome Heads of what I had to ſay among them; and the reſt was after this Manner: " That no Name of Diſtinction or Contempt among
" Men, of their own inventing, through Ignorance or Envy, would ſtand any
" of us in ſtead at the laſt Day; nothing would do then but the Name, Virtue,
" and Power of the LORD of Life, the LORD JESUS CHRIST, the quicken-
" ing Spirit, and to have Life eternal by him: That we ſhall not be aſked in
" that Day whether we had been named, or called, Papiſts, Epiſcopalians, Preſ-
" byterians, Independants, Baptiſts, Quakers, or by any other Name of that
" kind; but, What have been thy Thoughts, Words, and Deeds in Life?
" How haſt thou lived? Haſt thou done unto all Men as thou wouldſt they
" ſhould have done unto thee? And as the Son of GOD hath already told us,
Mat. xii. 35, 36, 37. " that *a good Man, out of the good Treaſure of the Heart, bringeth forth good*
" *Things; and an evil Man, out of the evil Treaſure, bringeth forth evil Things.*
" *But I ſay unto you, that every idle Word that Men ſhall ſpeak, they ſhall give Ac-*
" *count thereof in the Day of Judgment: For by thy Words thou ſhalt be juſtified,*
" *and by thy Words thou ſhalt be condemned:* And all at laſt muſt be judged ac-
" cording to their Works. Let us therefore take the Advice of the Apoſtle,
" where he ſaith, *Let no corrupt Communication proceed out of your Mouth, but*
" *that which is good to the Uſe of edifying, that it may miniſter Grace unto the*
" *Hearers*; and do likewiſe that which is good in the Sight of GOD and good
" Men."

THE Miniſter ſtaid (as ſome of the People told us afterwards) until he heard what Subject I was upon, and had gone on ſome time, and then retired, ſaying, " He heard nothing that was hurtful." Things going on well, and the People generally very ſtill and attentive, in came the Juſtice at one Door, and two Conſtables, with a Warrant, at the other: The Juſtice commanded the People to diſperſe, aſking them if they did not underſtand that the Law was againſt ſuch Meetings; and that they might be fined every Man ten Shillings, and the Houſe five Pounds? And then he began to take down ſome Names, pretending to fine them: Some of them were weak and cowardly, and retired, and ſome hid their Faces; but others were offended with their Magiſtrates, ſaying, " If they were fined on that Ac-
" count, they would ſtand one by another, and oppoſe any who ſhould pretend
" to levy it." Others cried out, " We have not Liberty of Conſcience." And the Tumult increaſing, and the People no longer in a Condition of hearing to profit, and the Truth withdrawing as to that Exerciſe, I was ſilent.

THEN ſome of thoſe Oppoſers (as the Manner of Satan and of ſuch commonly is) accuſed me of making a Tumult: I replied, " That it was them-
" ſelves that had done it, contrary to the Laws of *England*, and the Nature and
" End of the Chriſtian Religion; for I and the People were quiet, as likewiſe
" my Friends, untill they diſturbed us in our hired Houſe, where we were
" publickly and peaceably met in a Chriſtian Exerciſe, in which we ought not
" to

" to have been disturbed: But if any of them had any Thing to have objected " againſt what was delivered in the Meeting, they ſhould have been ſilent until " it had been ended; and I would, by the Grace of GOD, have given them an " Anſwer, and reaſonable and Chriſtian Satisfaction." ANNO 1702.

THEN one of the Conſtables took out a Warrant, ſign'd by Juſtice *Gould*, purporting, " That whereas it is ſuppoſed one under the Name of a Quaker is " at ſuch a Houſe, preaching, or pretending to preach; if any ſuch be found " there, he is ordered to be apprehended, and taken to the Conſtable of *Nor-* " *walk*, about eight Miles off; and from thence to be conducted from Con- " ſtable to Conſtable, out of the Government."

UPON this I ſtood up upon a Form, and told them openly, " That I was " the Man that had ſaid all that was ſaid, by way of Preaching, in that Meet- " ing; and that I was ready to obey the Warrant, if they thought proper to " execute it; for we are ſubject to Government; only I deſired a Copy of it." The Conſtable refuſed to give me a Copy, and ſaid, " He did not believe that " I was the Man:" Then ſome of the People told him, I was. Then ſaid the Conſtable, " I'll believe none of you; nor do I ſee any Body here that our Law " takes hold of; theſe are not ſuch Quakers as our Law is againſt." Then the other Conſtable would have had the Warrant, pretending he would execute it, but the firſt would not give it him. Then we perceived they did all this to hinder our Meeting, leſt the People ſhould receive the Truth; and, in reality, they had no Law to juſtify their Proceedings. Then I exhorted the People not to be cowardly, nor remain Slaves to their Miniſter; who was of their own making, their own Creature; who I ſuſpected might be at the Bottom of all this, and might have a particular Reaſon of his own for going away ſo ſoon, which they did not ſee: And then I and my Companion went out into the Street among the People, the Juſtice being ſlunk away in the Dark: They were very numerous, and I ſpoke what was further in my Mind among them; and found them generally diſſatisfied with their Magiſtrates for that Diſturbance.

I TOLD them, " That their Anceſtors were a religious People in their Day, " and perſecuted in *Old England*, their native Country, for their conſciencious " diſſenting from the National Church, and the Ceremonies and Worſhip of it, " and worſhipping and ſerving GOD, according to what was then made mani- " feſt in their Conſciences; and, being weary of thoſe Hardſhips, and willing " rather, under Providence, to hazard thoſe of an uncultivated Wilderneſs, " they procured a Charter of Liberties from the Government of *England* that " then was: For, knowing the great Value of Liberty of Conſcience in Matters " of Religion, and the juſt Right that all Mankind have thereto, by the Law " of GOD and Nature, they had that in their Charter for themſelves, and all " that ſhould ſettle under the ſame, as one of their main Inducements to un- " dertake the Hazard of themſelves, and all that was near and dear to them, " in that Expedition; both to the Danger of ſo great an Ocean, and all the con- " comitant Hardſhips thereof; as alſo of the barbarous Natives of that rude " Land they came to poſſeſs: But now I perceive, ſaid I, that your Rulers in " this Generation are not of the ſame Spirit of the former, though under the " ſame Name and Profeſſion; but of the Spirit, and in the like Work of thoſe " who perſecuted your and their Anceſtors: And yet there is a young Genera- " tion, to whom is the Love of GOD in a tender Viſitation; who being, with " us, deprived of Liberty of Conſcience this Evening, your Charter is thereby " in a Manner broken, and the Foundation of your Government ſhaken; which,

ANNO 1702. " if we were to take Advantage of it, may work other Effects than your un-
" wary Magiſtrates and Miniſters are apprehenſive of: But as we are a peaceable
" People, and came among you only for your good, we ſhall not be haſty to
" make an unkind Uſe of it."

AND none of the People offered to juſtify their Magiſtrates, or blame us, but generally condemned them: And we were not awanting to tell them, " That
" their Miniſter, being of their own chuſing, calling, hiring, and paying, he
" ought to ſerve but not to rule them; and ſince their Magiſtrates were like-
" wiſe of their own chuſing and appointing, for the good and common Weal
" of the People, they ought not to be inſulted and tyrannized over by their
" Rulers, as if they were their Slaves and Property, and, as ſuch, were made
" for their Magiſtrates: But as the Magiſtrates are made ſuch by the People,
" and for their Utility and Safety, ſo they ought to rule them by juſt Laws made
" and agreed to by the People themſelves, in Matters relating to Liberty, Pro-
" perty, and the Safety of their Perſons; and all, both Magiſtrates and People,
" ought to keep and obey thoſe Laws when ſo made and ſettled; and not that
" their Magiſtrates ſhould rule over the People as they pleaſe in their own Wills,
" and lord it over their Minds and Conſciences in Matters of Religion, and
" the Worſhip of the Almighty; which is a diſtinct Juriſdiction reſerved unto
" the LORD himſelf, the King of Kings, and Lord of Lords only, and not
" given to any Civil Magiſtrates or Rulers of this World; nor is it concerning
" the Things of the World, but the Things of GOD and his Kingdom only."
To what was ſaid no Reply was made, and all ended in Peace.

MANY of thoſe People at that Town of *Fairfield*, from time to time, ever ſince I had that Diſpute with the ſeven Miniſters there, will ſpeak of the Diſpute in our Favour, and againſt their Miniſters; and their Opreſſions in taking away their Arms and Weapons of War; by which, they ſay, they ſhould defend themſelves, Families, and Country, from Enemies, and alſo their very wearing Apparel, for their Maintenance: But yet, when thoſe People are tried, they are all ſo much over-awed by their Miniſters, that they dare do nothing to diſpleaſe them; not ſo much as to permit a Meeting to be in their Houſes, though in themſelves they incline to it.

THE next Morning there came unto us ſeveral of the People, and again expreſſed their Diſſatisfaction with the Conduct of their Magiſtrates in that Action; and, after ſome farther Diſcourſe with them, having refreſhed ourſelves, we took Horſe for our Journey, and called at Juſtice *Gould*'s Door, with Intent to have reaſoned the Caſe with him, about his unchriſtian and illegal Behaviour unto us, both as Strangers and Subjects of the Crown of *England*; but we could not ſee him.

AND ſo, having ſet holy Fire and Sword from the LORD in the Bowels of the Town, we left it in Flames, but not to Deſtruction, every Man againſt his Neighbour and Brothers; which may it never ceaſe, till the Prince of Peace be known to reconcile them unto himſelf and the Father, and to govern in them: To him be Dominion and Praiſe, to whom alone it is due, for ever and ever.

Stanford, Long-Iſland. THE ſame Day, after ſome fruitleſs Endeavours to obtain a Meeting at *Stanford*, we came back, about 40 Miles, to *Samuel Palmer*'s, where we lodged that Night; and, on the 8th, reached *Long-Iſland*: That Night I lodged with *William Laurence*, and the Day following, being the Firſt of the Week, was at the Meeting

Meeting at *Flushing*, which was not very open; and, that Night went home with Dr *Rodman:* And, having appointed a Meeting at *Oyster-Bay* on the 11th, *John Richardson*, from *Yorkshire*, and *James Bates*, from *Virginia*, coming the Day before from *Rhode-Island*, came to me at my Lodging, and we went together to the Meeting; which was small, but comfortable, the good Presence of the LORD being with us. ANNO 1702. Flushing. Oyster-Bay.

ON the 12th we were at the Week-day's Meeting at *Jericho*; which was pretty large, and an open good Meeting the LORD gave us together in his Presence: That Evening we went all to *Flushing*, to *Samuel Bown*'s, and were at their Meeting next Day; and, on the 14th, we had a large good Meeting at *Jamaica*, a Place about four Miles from thence; and a Court for Civil Affairs being at the same Place that Day, several Lawyers, and other Company, came to us, all very sober and attentive; and, that Evening, we returned to *Samuel Bown*'s, where we rested till the First Day following, putting our Things in Order. Jericho. Jamaica.

ON the 16th we went to *Great-Neck*, in that Island, to the House of *William Mott*, a young Man lately convinced by the Ministry of *Thomas Thompson*; where we had a large Meeting, there being many of other People with us, and all very sedate, and the Truths of the Gospel of CHRIST well opened; and that Evening we went home with Dr *John Rodman*. Great-Neck.

ON the 17th we went to *Newtown*, and lodged with *Robert Field*, and, next Day, had a Meeting there, which was very open and well; and that Night lodged at the Widow *Stevenson*'s. Newtown.

ON the 19th we went to *York*, accompanied by several Friends; and, in our Way, met with one *Joseph Mollyson*, with whom I had, some time before, had a Discourse in *Maryland*, about Baptism; which he had misrepresented in *Long-Island*, and elsewhere. He began, as we rode along, to recount some of the Passages; but, misrendering them, I reprehended him; upon which he was angry, and said I scolded him; which one of the Company contradicting, confirmed what I said to be due: But, finding this Man full of unprofitable Talk, and a mere contentious Wrangler, and that it would be but prophaning of holy Things, and useless, to discourse with him upon them, I proposed, that if he would state his Question in Writing, I would answer him; which he promised to do, and to which I again urged him at the next Inn; but he evaded it, saying, "He would send it to *Philadelphia*, when I should be returned thither:" but, he repeating it, I took it in writing in his Presence, which was thus, *viz.*

POSITION, *Baptism is an Ordinance of Christ committed unto Men.*

"Q. How do you understand it; and how are you in the Practice of it?
"That Baptism is such an Ordinance, and so committed, appears by CHRIST's
"Words to his Apostles, *Go teach all Nations, baptizing them*, &c." and upon this the Discourse ended: But though he would never own what Religion he was of, only that he was a Christian, and I had suspected him to be a Popish Priest in Disguise, I was now confirmed in my Conjecture, his Questions being the same I had met with long before by such an one in *Ireland*; who I had confuted and silenced on the same Subject.

ARRIVING at *York*, we had a small, dark, heavy Meeting there; and, next Morning, accompanied by several Friends, we crossed over *Hudson*'s River York.

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ANNO 1702. to *Shatton-Iſland*, to the Houſe of *John Shadwell*, he, with his Brother and one more, having been lately convinced of Truth; and, on the 21ſt we had a Meeting there, where none had been before: The Meeting was well, and the People very quiet; but, after it was over, there ſtood up one Captain *Mannings*, and objected to ſomething *John Richardſon* had ſaid againſt Water Baptiſm, and it fell to my Lot to anſwer him; which having done, ſo as to leave two Scriptures upon him unanſwered, *viz. For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body; ſo alſo is Chriſt: For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit:* And where *Peter*, ſpeaking of the ſaving of *Noah* and his Family by Water, (or rather by the Ark from Water, and the Deſtruction made upon the reſt of the World by it) ſaith, *The Antitype of which Figure, even Baptiſm, doth alſo now ſave us, (not the putting away the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God) by the Reſurrection of Jeſus Chriſt.*

Shatton-Iſland.

1 Cor. xii. 12, 13.

1 Pet. iii. 21.

THEN I demanded his and their Authority for ſprinkling of Infants: This pinched him ſo cloſe, that he grew very angry, alledging that I laughed at him; (which I never did, either then, or on any other like ſerious Occaſion) but if I had, I told him, it was what the Thing in itſelf deſerved; being only an old Popiſh Remain, ſet up by them under a falſe Notion of an Ordinance of CHRIST: His Anger then increaſing into Rage, he went away, and I went along by him, confirming what I had ſaid: At length, getting out from among the People, he alledged that Scripture for Sprinkling, where CHRIST ſaith, *Suffer little Children to come unto me*, &c. which I rejected, as no way applicable to the Caſe, there being nothing, either expreſſed or implied in that Text, either for Sprinkling or Baptizing. Upon this he went into the Houſe, and, ſoon after, his Spirit fell, and he became very calm; and then began to tell what Kindneſſes he had formerly done to Friends at *Salem*, in *New England*: and his Wife, having been pretty tender in the Meeting, made an Apology for her Huſband's Paſſion; and ſo all ended in Love and Friendſhip.

York.

THAT Evening we returned towards *York*, and got there about Twelve at Night, and remained there the next Day; and tho' there was a Peſtilential Fever then raging in the Town, ſo that ſeventeen Perſons lay dead that Day there, yet Notice was given of the Meeting to be on the 23d, being the Firſt of the Week, and was held accordingly; and, though very thin, yet was the beſt and moſt comfortable that ever I was at in that hard and dark Place; for the Minds of the People were humbled with Fear of the Sickneſs, and by ſeeing and hearing of ſo many and hourly Inſtances of Mortality, and ſo near; by which they were more ſuſceptible of Truth, and docile.

Weſt Cheſter

Weſtbury.

THAT Night we lodged with the Widow *Mary Maſters*; and, on the 24th, viſited a Friend that was ſick, and then took Boat back for *Fluſhing*, about 16 Miles by Water, and lodged with *Samuel Bown*; and, on the 26th, we had a Meeting at *Weſt-Cheſter*, over the *Sound*, and returned to *Samuel Bown*'s in the Evening; on the 27th, were at their Week-day Meeting at *Fluſhing*; and, that Evening, went home with *John Rodman*, where we ſtaid till the 29th; and then, accompanied with many Friends, we went over the *Plains* to *Weſtbury*, to a Quarterly Meeting, where we had good Service; and the Buſineſs of the Meeting being all finiſhed that Day, the next, being the Firſt of the Week, the LORD, in the Riches of his Goodneſs, gave us a glorious Meeting in his Preſence, in a new Meeting-houſe fitted up on that Occaſion; and many Hundreds of

of Friends, and Abundance of other People were there, and generally ſatisfied, many Things of Importance in Religion being clearly opened by the Wiſdom and Power of Truth that Day; to the Praiſe of the holy Name of the living LORD, who alone is worthy for ever: The Meeting being ended, there came over the *Plains* with us at leaſt 100 Horſe to their ſeveral Habitations in that Quarter; and, that Night, we lodged again with *John Rodman*. ANNO 1702.

ON the 31ſt we went to *Samuel Bown*'s, where we lodged that Night; and, on the 1ſt of the Seventh Month, were at the Marriage of *William Haige* and *Mary Maſters*, at *Fluſhing*; on which Occaſion we were favoured of the LORD with his good Preſence, and an open ſatisfactory Meeting; and, that Evening, went, about 11 Miles, to our Friend *John Wey*'s, where we lodged.

IN the Morning we were going towards *York* Ferry, to ſee for a Boat to go over to *Elizabeth-Town-Point*, in *Eaſt-Jerſey*; but, being met in the Way by *William Bickley* of *York*, with an Account that there was none to be had there, we went forward to the *Narrows*, about 12 Miles, accompanied by ſome Friends, and, with Difficulty, procured a ſmall Boat of a *Dutchman*, that could carry one Horſe only at a Time, which made our Paſſage (about two Miles over) very tedious as well as dangerous; and my Horſe, never having been in a Boat before, leaped over-board, and returned upon the Boat with his Feet, and might have overſet or ſtaved it; but being juſt putting off from the Shore, we return'd to Land, and, taking down the Sail, quieted him, ſo that he kept in the Boat the ſecond Time, but with much Difficulty, till we got over. Fluſhing.

BEING all got well over to the other Side, none of us knew the Way to the *Point*, (being obliged to go that Way for the Horſes of ſome of our Company) nor could we have any Guide but a Maid from a little Houſe we met with on the Side of the *Sound* where we landed. One of our Company took her on behind him, and we got well along till we came to Captain *Manning*'s Houſe, (with whom we had had the Diſpute before mentioned) where both he and his Wife were very kind to us. After we had drank, we went forward, about a Mile, to a *Dutchman*'s Houſe; who ſent his two Sons, one with a Canoe, and ſome of the Company and Things; and the other, with the reſt of us, through a boggy Marſh to a Point of Land, from which we ſwam our Horſes by the Sides of the Canoe we ourſelves were in: And, this being about Sun-ſet, we had the other Friends Horſes (left there before) to take up and pay for; which done, we went that Night, (having a Guide) about 12 Miles, to *Woodbridge*, and lodged with our Friend *Nathaniel Fitzrandal*.

ON the 3d we ſet forward for *Shrewſbury*; where we arrived about Five in the Afternoon, about 30 Miles, and lodged that Night with our Friend *Judadiah Allen*, and, next Day, had a Meeting there; and, the Day following, went to *Croſwicks*, in *Weſt-Jerſey*, 40 Miles, and ſtaid that Night with *Francis Davenport*; and, on the 6th, being the Firſt of the Week, had a very good Meeting; and, that Evening, went to *Burlington*, and, on the 7th, to *Philadelphia*. Shrewſbury. Croſwicks.

HAVING further ordered my Affairs at *Philadelphia*, viſited ſome Meetings in the Country, and attended the Service of the Yearly Meeting, I went, in Company with ſome other Friends, from thence to *Burlington*, back to the Yearly Meeting at *Shrewſbury*, in *Eaſt-Jerſey*; to which came a Meſſage, in Writing, from that miſerable Apoſtate, *George Keith*; who, partly for Bread, and the better, and the more ſecurely and effectually, as he might imagine, to

ANNO 1702. be revenged of us as a People, for juſtly denying him for his Turbulences, *&c.* had applied to a Biſhop of the National Church, that he might be made a Prieſt among them: And they, thinking he might be of Uſe to ſome Purpoſes of theirs; and, being cunning and ſubtle, might ſerve as a Tool to pervert ſome weak and unſtable Perſons among us, and bring them back vainly to glory in; or he, having been long among us, might haply diſcover ſome ſecret Things, of which they might make Advantage to our Hurt, if any hidden Evil had been among us; they put him into their Deacons Orders, not being willing to truſt one, ſo unſtable in every Shape, with further Orders, till they had better Proof of him, by doing ſome Service for them: And, as a Deacon in their Way may preach, but not adminiſter their Sacraments, they ſent with him one *John Talbot*, a High Church Prieſt, of low Conſequence, to baptize, (as they miſcall Sprinkling) and give Bread and Wine to ſuch as *George Keith* ſhould pervert. And as they had begun in *New England*, and come along the Coaſts in that Work, (but to little Purpoſe, for they made but very few Converts in all their Journey) they came to *Shrewſbury*, at the Time of our Yearly Meeting, to make Diſturbance, and, as much as they could, to hinder the Service of our Meeting: And accordingly, on the firſt Day of it, being the 24th of the Eighth Month, *George Keith* ſent the Prieſt with a Paper, purporting, "1*ſt*, an Advertiſement, "that he purpoſed to have a Meeting at the Houſe of one in Town, to begin "about the Eleventh Hour the next Day, (being in the middle Time of our "Meeting) then and there to detect, out of the Books of our approved Au-"thors, divers vile Errors, contrary to the Chriſtian Faith, and fundamental "Principles of the Chriſtian Religion.

2. "As alſo, to be ready to vindicate the Truth of any or all the Quotations "out of the printed Books of our approved Authors, contained in his ſeveral "printed Narratives.

3. "To anſwer to any of our Objections we ſhall make againſt him; in order "to which he deſired us to be then and there preſent.

4. "THAT if we were not willing to meet him at the ſaid Time and "Place, he would meet us at any Time and Place we ſhould appoint him at "*Shrewſbury*, (on timely Advertiſement) betwixt the 26th and 29th of that "inſtant.

5. "WITH a Poſtſcript, ſignifying, that if we did not come, he would judge "we acknowledged the Quotations to be true, and a Demonſtration to all intel-"ligent Perſons that he had not wrong'd us in them; but that our principal "Friends (with whom we joined) have, and do hold, moſt groſs and damnable "Errors, to the great Hurt of our Souls, and Scandal of the Chriſtian Religion."

THIS being directed to two of our Miniſters in particular, and to the reſt in general, I aſked his Meſſenger, *Talbot*, Whether *George Keith* ſent this Challenge as one formerly caſt off and rejected by us as a People, for his Miſdemeanours, or as a Miniſter of the Church of *England?* Which Queſtion being put into Writing, and ſigned by me and two other Miniſters, and ſent to *George Keith*, he returned a long and ill-natur'd Anſwer, the Subſtance whereof was thus, *viz.*

"As to your two-horned Queſtion, I poſitively anſwer, I ſent you my Chal-"lenge, both as a Perſon caſt off and rejected by you moſt unjuſtly, for what "ye call falſely, as well as illegally, my Miſdemeanours, and alſo as a Mini-"ſter of the Church of *England*."

To

To this we replied thus: "*George Keith*, We have received thy peeviſh and "ſcoffing Anſwer [for ſo it was] to our Queſtions. And ſince thou giveſt thy "Advertiſement and Challenge, both as a Perſon caſt off and rejected by us, "and alſo as a Miniſter of the Church of *England*, we let thee know, that the "latter alters not the Caſe of the former with us: And therefore, as an Hea-"then Man and a Publican, we continue to reject thee; deſpiſing all thy Works "of Envy and Revenge; to the Blame of all which, and the Conſequences "thereof, as well as of thy manifold Diſturbances of our Meetings in *America*, "thou haſt alſo intitled that Miniſtry as Partakers, till they publickly diſown "thee therein: But as thou haſt begun in Print, we ſhall (as hitherto) an-"ſwer thee that Way; which we think is beſt for general Information, and "leaſt liable to Miſunderſtandings, Miſrepreſentations, and Exceptions." ANNO 1702.

THIS implacable and reſtleſs Adverſary continued in his evil Work of Envy and Falſhood there, and afterwards at *Burlington* in *Weſt Jerſey*, and at *Philadelphia*; but we took no further Notice of him in that Way: But our Friend *Caleb Puſey*, (who formerly anſwered him effectually out of his own Books; making *George Keith* the Quaker anſwer the ſame *George Keith* the Apoſtate, ſo as that he could never make any reaſonable Reply) anſwered him in Print ſoon after; and all ſorts of People becoming weary of him and his Work, and ſlighting him, he became as the Salt which had loſt its Savour; and returning by way of *Virginia* for *England*, he became a Pariſh Prieſt, and died very poor and miſerable.

AFTER the Meeting at *Shrewſbury* I returned to *Philadelphia*, and remained in my Buſineſs, and, at proper Times and Seaſons, attended the Meetings in *Penſylvania* and *Weſt-Jerſey*, as I found Concern and Ability, until the 29th Day of the twelfth Month, 1703-4, and then began a Journey from *Philadelphia* for *New-England* on the Service of the Truth; and that Night lodged with *Samuel Jenings* at *Burlington*; and the next Day was at a Nine Weeks Meeting there, and the Day after at a Monthly Meeting at *Croſwicks*; and on the Third Day I went thirty-four Miles to *Amboy Ferry*, where I was Windbound two Nights and one Day; and on the Fifth Day Morning got over the River *Raritan* to *Amboy*, and thence to *Woodbridge*, where, being the Firſt of the Week, we were favoured with a good Meeting. Philadelphia. 1703. Burlington. Croſwicks. Woodbridge.

THE next Morning I went to *Elizabeth-Town*, where I hired a Boat for *York*, and got well thither that Afternoon, and on the 8th had a ſmall Meeting there; and that Evening went into *Long-Iſland*, and lodged at *John Wey*'s, and next Day was at the Meeting at *Fluſhing*; and on the 12th, being the Firſt of the Week, I went over the Plains to *Weſtbury*, where the Friends of ſeveral Meetings were together, and there we had a large and open Meeting. Weſtbury.

AND this Year our Friend *Samuel Bownas*, a young Man, being come over from *England* to viſit Friends in *America*, in his Teſtimony in that Iſland had ſpoken againſt the Error of ſprinkling Infants, and ſomething againſt the Bread and Wine of the Prieſts, which they call Sacraments; of which the Lord *Cornbury*, (afterwards Earl of *Clarendon*) being then Governor of *New-York* and *Long-Iſland*, having been informed, and *George Keith*'s Work of Envy remaining freſh in Memory, he had arbitrarily put *Samuel Bownas* in Priſon at a Place called *Jamaica* in that Iſland, where he was unjuſtly confined, without any Law, about twelve Months; and at this Place I had a Meeting appointed, and held on the 14th of this Month, which was large, very open, and well. Jamaica.

ON

ANNO 1703. ON the 16th I was at *Flushing* Week-day Meeting, to which came some Strangers. The Meeting was very open and bright, and many Truths of the Gospel were declared in the Authority of it, to their Satisfaction. And the
Flushing. Newtown. next Day had a Meeting near *Newtown*, to which came several Presbyterians, their Ministers being arbitrarily silenced by the Lord *Cornbury*, and gone out of the Way, or absconded; and Things were largely opened concerning the Passover, and Bread and Wine, as being a Part of it, *&c.*

AFTER the Meeting, as we rode along, one of the Justices of the Peace that committed *Samuel Bownas* to Prison by the Governor's Order, *viz. Jonathan Whitehead*, fell into Conversation with me; upon which I told him I had observed he had been at most of the Meetings where I had been in the Island, and asked him if he had any thing to object. To which he answered, that he had not any thing, but was well satisfied; and also expressed a considerable Dissatisfaction in himself, that he had sign'd the Mittimus against *Samuel Bownas*. He was loving and respectful, and under some more than ordinary Concern of Mind, and went out of his Way to accompany us along the Road toward *Flushing*, to which we return'd that Evening.

ON the 18th I rested at *Flushing*, and wrote Letters; and on the 19th, being the First of the Week, was at their Meeting; which was large, many People being there from several Parts of the Island where I had been before. The blessed Truth was over all; and many Things were opened in the Authority and Dominion of it, to the Praise of the LORD, and general Satisfaction of Friends and People.

THE next Day I visited *Samuel Bownas*, in Prison at *Jamaica*, and that Even-
West-Chester ing returned to *Flushing*; and the next Day had a Meeting at *West-Chester*, which was more open than usual in that Place; after which I was very easy, and inwardly comforted in the divine Truth; and that Night I lodged with *Edward Griffith* on that Side the *Sound*.

ON the 22d, (accompanied with our Friends *Stephen Hicks* and *William Burling*) I set forward for *Rhode-Island*; (*Edward Griffin* and *Charles Morgan* going with us about ten Miles) and that Night lodged at *Northwalk*, where we had much Discourse with our Landlord, and two Strangers, all of the Presbyterian or Independent Way, (who are often well furnish'd with Tongue and Lip Religion) about the Principles of Truth, and Things were open'd well and clear; so that all their Objections were answered.

Fairfield. THE next Day we went on to *Fairfield*, where, by some Discourse with our Landlord, *Philip Lewis*, and some others of the Town, we understood that several of them were dissatisfied with their Minister for his Pride and Insolence; and that they were willing to exchange him with their People at *Stratford*, for their Minister, and give them One Hundred Pounds in Exchange, the latter being a modester Man, and more diligent in his Office. We called at *William Bickley's* at *Stratford*, where I had some Discourse with one who began with me about Bread and Wine: But seeing him an Apish Mimick, asking Questions, and then rambling to other Points before he would hear an Answer, I asked him if ever he had taken that which he called a Sacrament? And he answered, No. Then, said I, thou hast no Right to argue about it: Neither did I think it proper to discourse religious Matters with one so much of the Temper of *Pontius Pilate*, asking Questions and not staying for Answers; with some other

Words

Words of Reproof, and then he quickly fell under. And from thence we went forward to *Newhaven*, and lodged at an Inn; and the Court ſitting there, and many People in Town on that Occaſion, they were generally civil and courteous, and we had no Diſpute with them. ANNO 1703.

IN the Morning we ſet forward and baited at *Guilford*, where I had ſome Diſcourſe with three Strangers about Predeſtination, and ſome other Points. One of them managed the Diſcourſe on their Part, and the reſt were ſilent; and at length he was ſilenced, and ſoon after retired out of the Room. They were not bitter, but rather inquiſitive; and Things opening clear in a Senſe of divine Grace, I hope they were profited; for, ſeeing them again in the Street as we took Horſe, we parted with them in a friendly Manner. And ſo we went forward to *Killingſworth*, where I once had a Diſpute (together with *Samuel Jenings* and *Roger Gill*) with an old Preſbyterian Teacher, one *Pearſon*, and, I think, Regent of a College there, and yet living. The Landlord quickly remember'd me, and began to ſpeak of that Diſpute in the Audience of ſeveral Strangers; which gave me an Opportunity to reprove him for miſrepreſenting that Diſpute to ſeveral Friends who had travelled that Way, as well as to ſome others; which put him much to the Bluſh: And then I repeated, in his and their Audience, the State of the Queſtion; and alſo the Regent's Arguments and ours: And neither our Landlord, who heard the Diſpute, nor any of the Company, offer'd to gainſay, or undertake to anſwer thoſe Scriptures cited by me to prove the Poſſibility of a ſinleſs Perfection on this Side the Grave; which was the Subject the Regent and I had been upon before. The Scriptures are theſe, *viz.* *If we walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin. If we ſay that we have no Sin,* [or have not ſinned] *we deceive ourſelves, and the Truth is not in us. If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.* Again, *For this Purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil. Whoſoever is born of God, doth not commit Sin: For his Seed remaineth in him, and he cannot ſin, becauſe he is born of God.* Guilford. 1 John i. 7, 8, 9, 10. — ii. 6. 13, 14. — iii. 3, 6, 7, 8, 9. — v. 18.

THEN, all in haſte, a little hot Man broke in as at a Broad-ſide, with his Notions about Predeſtination; affirming, that GOD, from Eternity, hath pre-ordained ſome Men perſonally to Deſtruction; and that the Number is ſo certain and definite, that not one can be added or diminiſhed; and that CHRIST did not die for them, but for the Elect only. To which I anſwered, That CHRIST himſelf is the Elect Seed; and is the Propitiation, not for himſelf, for he had no Sin, but for the Sins of the whole World. This he denied. Then I told him he denied the Teſtimony of the Apoſtle *John* in that Point, where he ſaith, *He is the Propitiation for our Sins; and not for ours only, but alſo for the Sins of the whole World. For all have ſinned and fallen ſhort of the Glory of God.* And if there had been ſuch a Decree, or perſonal Fore-ordination, it muſt be the Will and Deſire of GOD that it ſhould be ſo: And ſeeing CHRIST ſuffered as a Propitiation for the Sins of the whole World, he ſuffered for thoſe who were determined to Deſtruction, (if ſuch there had been) as well as for thoſe ordained unto Life; but to no Purpoſe as to the former, and GOD doth nothing in vain. But that GOD doth not will or deſire the eternal Death of any, appears under the higheſt Credentials, where the LORD ſaith, *Have I any Pleaſure at all that the Wicked ſhould die, ſaith the Lord God? and not that he ſhould return from his Ways and live. Say unto them, As I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked, but that the Wicked turn from his Way and live: Turn ye, turn ye from your evil Ways; for why will ye die, O Houſe* Iſa. xlii. 1. 1 John ii. 2. Ezek. xviii. 23, 30, 31, 32. — xxxiii. 11.

ANNO 1703. *of Iſrael? When the Righteous turneth from his Righteouſneſs, and committeth Iniquity, he ſhall even die thereby. But if the Wicked turn from his Wickedneſs, and do that which is lawful and right, he ſhall live thereby.* Here, and in many other Places in that Prophecy, the LORD places the Deſtruction of Man upon his own Will, and not upon any Act or Decree of GOD; where he likewiſe ſaith, *O Iſrael, thou haſt deſtroy'd thyſelf; but in me is thy Help.* And again, it is teſtified by an Apoſtle of CHRIST, that *God our Saviour will have all Men to be ſaved, and come unto the Knowledge of the Truth*; and that *Jeſus Chriſt gave himſelf a Ranſom for all, to be teſtified in due Time.* Therefore I believe GOD, and deny that Predeſtination, as falſe Doctrine, aſſert it who will; as it is alſo written, *Let God be true, and every Man be a Liar*, in this Doctrine, as in all other Things wherein bold and ignorant Men do contradict him, and, with the old Serpent, give him the Lie.

Ezek. xxxiii. 18, 19.

Hoſ. xiii. 9.

1 Tim. ii. 3, 4, 5, 6.

Gen. iii. 4.

UPON this the Man was ſo enraged, that he abuſed us much with reproachful Language, without Rebuke from the reſt; which gave me occaſion to reprove them all; him, for his irreligious Abuſes, and them, (being his Superiors) for ſuffering it in their Preſence, without expreſſing any Diſlike; and ſo placed it upon them all, one as Actor, and moſt of the reſt as Approvers and Abettors of it; and yet ſome among them were more friendly. And having further rebuked the Folly of this rude Perſon, we departed in Peace, with an elderly ſober Man in our Company, with whom I had ſome friendly Diſcourſe upon the Subject of Baptiſm, in which he made no Oppoſition; but confeſſed he had not heard ſuch Things before, and ſaid he would conſider them further another Time; and we parted in Friendſhip.

THAT Evening we paſſed over the great River *Seabrook*, or *Connecticut* River, at the Ferry, and lodged that Night at an Inn kept by one *Richard Lands*, an Independent by Profeſſion, a ſober Man; where ſome young People were ſinging, fiddling, and dancing when we went to the Door, but as ſoon as they ſaw us, they deſiſted, and departed; which gave occaſion for ſome Diſcourſe concerning the State of that People when they firſt came into that Country, and the Degeneracy of this Generation; which he very readily confeſs'd was their unhappy State.

1704. Stonington. ON the 25th of the Firſt Month, 1704, we ſet forward, and, that Night, lodged at one *Sexton*'s, at *Stonington*; and, in the Evening he began ſome Diſcourſe about their Sacraments, aſking our Reaſons for the Diſuſe of them; upon which I gave him ſeveral, *viz.* "The Bread and Cup being Incidents of the "*Jewiſh* Paſſover, and typical of CHRIST himſelf, who is the Antitype, and "the true living Bread which comes down from Heaven, as ſoon as Men expe- "rience him to be ſo in their Hearts, all Obligations ceaſe as to our Continuance "any longer in the Figure, as it is written, *As often as ye eat this Bread and "drink this Cup, ye ſhew the Lord's Death till he come.*

"NOW the Queſtion ariſes, What is meant by his Coming? We underſtand "it of his ſecond, inward, or ſpiritual Coming, without Sin unto Salvation, "in all them who believe and wait for him, in all Ages: And this we, through "the Goodneſs and Mercy of GOD, do experience to be true, that he is come "in that bleſſed and ſaving Manner in us; and therefore the Obligation of the "Uſe of the Bread and Cup, in the Senſe in which ye now uſe it, being at "an End to us, we diſuſe it: And moreover, as it was the *Jews* Paſſo- "ver, never incumbent on us the *Gentiles*, and fulfilled by CHRIST, it is not "obligatory upon us. And beſides, as the Apoſtle ſaith, *As often as ye eat this "Bread,*

1 Cor. xi. 26.

" *Bread, and drink this Cup, ye do ſhew the Lord's Death till he come:* Seeing then all thoſe who continue in theſe Shadows are only ſhewing forth his Death until he come, they bear witneſs againſt themſelves, that they are yet dead unto him, and that he is not yet ſo come unto them unto this Day; and, being ignorant of his Life, they are not riſen with him, but are yet in their Sins, and in a State of Death. Beſides, we do not find that this was a Command to all the Diſciples of CHRIST at that Time, or that any more were then with him but the twelve Apoſtles; much leſs can it be ſuppoſed extenſive to all who ſhould come to be his Diſciples afterwards. ANNO 1704. John xi. 25, 26.

" AND, as it was the laſt Paſſover, and fulfilled by him, when he gave them the Cup, he ſaid, *Take this and divide it among yourſelves*; but did not command them to give it, or the Bread, to others. And further, as the Apoſtle *Paul* was a true Miniſter of CHRIST, to all neceſſary Intents, not one whit behind the chief of the Apoſtles, and yet was not ſent by CHRIST to baptize with Water, but to preach the Goſpel; ſo likewiſe, though we, in our Day, have a Diſpenſation of the ſame Goſpel, in ſome Degree, committed unto us of the LORD, to preach his inward Coming, yet we have no Commandment from him to adminiſter either ſuch Bread or Cup, or Water Baptiſm in any Form; nor do we believe that any others have it at this Day: and therefore we juſtly and reaſonably decline either to adminiſter or receive them."

AND, as he could not oppoſe us here inhimſelf, he brought out a Bible printed with Notes; and, having read the Annotations on the laſt Chapter of *Matthew*, about Baptiſm and Sprinkling, they appeared ſo impertinent that himſelf would not aſſert the Truth of them, or inſiſt upon it; but, after ſome time, was ſilent on the Point, I having proved to him that there is but one only Baptiſm remaining in the Church of CHRIST, and that is, his Baptiſm by his Holy Spirit.

IN ſome further Diſcourſe I had occaſion to ſpeak of their Miniſters, and how they were made and ſent by one another only, and not by CHRIST; and, though called by the People, not always by their Inclinations, but by the Subtilty and Management of thoſe Miniſters, and their Aiders, Accomplices, and Parties; and that their firſt View and general Aim was, to live upon them; and that when they had Places, they would exchange them for better, without any Regard to the People: though they commonly deceive the weak and ignorant with an unreaſonable Pretence of a Miſſion from CHRIST, by the Words in *Matthew*, where he ſaid unto the eleven Diſciples, *Go ye therefore and teach all Nations, baptizing them in* (or rather *into*) *the Name of the Father, Son, and Holy Ghoſt*, &c. And though it doth not appear that the LORD ever commanded thoſe Men-made Miniſters, yet they run, and, according to the Extent of the Words of CHRIST unto his Apoſtles, pretend a Call from him to preach unto all Nations, and to baptize them; though they commonly take up at the next Town that will entertain them for Hire and Pay, and baptize none, but only ſprinkle little Children, who do not need it, nor does it them any good at all: So that they do not anſwer their pretended Call in any reſpect.

THIS put our Landlord to a Stand, and made him ſilent, being a ſober Man; and we had little more Conference on thoſe Subjects, but all ended in Friendſhip; and we found afterwards that one of thoſe Miniſters had married his Daughter, and was in the Company when we began to diſcourſe, but ſlunk away into another Room, not caring to ſay a Word in his or their Vindication.

ON

ANNO 1704. ON the 26th we rode 25 Miles to a Meeting, at the Houſe of our Friend *Rowland Robinſon* in *Narraganſet*, which concluded well, though heavy in the Beginning; and, that Evening, we went five Miles farther with that Friend to another of his Houſes, where we lodged; and, next Day, we went over the *Sound* into *Canonicut-Iſland*, and lodged that Night with our ancient and honourable Friend, and able Miniſter of the Goſpel, *Ebenezer Slocomb*; and, on the 28th, we went over the *Sound* into *Rhode-Iſland*, to the Monthly Meeting at *Newport*, and that Night lodged at *Thomas Cornwell*'s, a Friend of the Miniſtry, and of Note among Men.

Narraganſet.

Newport.

NOW, for the better underſtanding of what may follow in the Proſecution of this Relation, I think proper to obſerve here, that this being in the Time of the Reign of Queen *Anne*, when ſhe, the Emperor, the *Dutch*, *&c.* were Confederates, and at War with *Lewis* XIV. King of *France*, the Government of *New-England* was preparing to invade *Canada*, a *French* Colony on the ſame Continent; and there being many Friends at that Time within that Government, who they knew could not bear Arms on any Account, as being contrary to our Conſcience, and Sentiments of the End and Nature of the Chriſtian Religion; which teacheth not to deſtroy, but to love our Enemies: and this People of *New England*, old in Enmity and Cruelty againſt us, and willing to take Advantage of the Occaſion to oppreſs us, (as the *Babylonians* againſt *Daniel* of old) made a Law to this Effect, "That ſuch of the Inhabitants of that Government, as, being "qualified, or able to bear Arms, and regularly ſummoned, ſhould refuſe, they "ſhould be fined; and, refuſing to pay the Fine, ſhould be impriſoned, and ſold, "or bound to ſome of the Queen's Subjects within that Colony, for ſo long a "Time as by their Work they might pay their Fines and Charges."

Dan. vi. 5.

Briſtol.

ON the 29th of this Month we went to an appointed Meeting at *Briſtol*, on the *Main*, where two of our young Men, *viz. John Smith* and *Thomas Macamore*, were Priſoners; being impreſs'd, by virtue of this Law, to fight againſt the *French* and *Indians*, under the Government of *Boſton*: The Meeting was in the Priſon, and ſeveral of the People came in, and ſome of them were a little tender; and, after the Meeting, having exhorted the young Men to Faithfulneſs, we went, in the Evening, back into *Rhode-Iſland*, and lodged with *Thomas Cornwell*, junior, and, the next Day, to *Newport*, to their Week-day Meeting, where I was much comforted in the divine Truth in my own Mind, but had no publick Exerciſe.

ON the 31ſt I reſted there; and, going to ſee one *Benjamin Newbury*, a Man in Reputation for Wiſdom, and his Wife a Friend, having ſome Diſcourſe with him on various Subjects, and more particularly about War, (a Topick on which the Minds of the People were much exerciſed at that Time) he was ſilent at laſt: I then took him by the Hand, and adviſed him not to think to be too wiſe for the Truth; and ſo left him, and went away, in great Peace, to a Friend's Houſe in Town; where came ſome Friends I had left there, who told me, that *Benjamin Newbury* ſat ſilent ſome time after I came from his Houſe, and then aſked ſome of them, How a Man could be too wiſe for the Truth? To which the Friend anſwered, "That the Wiſdom of this World being Fooliſhneſs with "GOD, and the carnal Mind Enmity againſt him, Men might be ſo full of it, "as, conſulting therewith, they might diſobey the Truth; thinking the Ways "thereof too mean and contemptible to be embraced and followed; and there-"by neglect the Time of their Viſitation, being too wiſe, in the Wiſdom of "this World, to embrace Truth in the Simplicity of it; and yet the Truth, "in itſelf, is wiſer and ſtronger than all, both Men and Angels."

AND

ANNO 1704.

AND, that Evening, we had a Meeting at *Walter Clark*'s, the Deputy Governor, which was large; for, being the Time of a Court, many People were in Town from divers Places; and ſome Truths of the Goſpel opened well, and in a good Degree of the Authority of it, to general Satisfaction.

ON the 1ſt of the Second Month, being the Seventh of the Week, I went, accompanied by ſeveral Friends, to viſit *Daniel Gould*, an ancient Friend of the primitive ſort, beaten Gold, well refined, having been perſecuted in time paſt by the Presbyterians and Independents of *New England*, and now confined by Lameneſs and other Infirmities of Age. Some of his Family were likewiſe ill of a Diſtemper then infeſting that Iſland, which to many prov'd mortal: In relating ſome Paſſages of Truth, his Heart was ſo warm'd with Zeal for the Proſperity of it, that we had a comfortable Time therein together, he declaring ſeveral ſound Truths in the Life of it among us: From hence we went to viſit his Son's Widow, who was under great Exerciſe, by the Loſs of a tender Husband, a young Man generally eſteemed in thoſe Parts; and there I had a good Time in declaring ſome Things for her Help and Conſolation; and, *Samuel Freeborn* having prayed, we returned to *Newport*.

Newport.

THE next Day the Meeting there was large, and many Strangers preſent: The Subject given me was Baptiſm, which opened largely and clearly, with ſome other Matters and Things; and I heard of none diſpleaſed, but ſeveral, of divers Notions, well ſatisfied: On the 3d I viſited ſome Friends near *Newport*, and returned that Evening to *Thomas Cornwell*'s; and on the 4th, in the Evening, had another Meeting in Town, at *Walter Clark*'s; which was large, and many Strangers there, as well in the Houſe as at the Windows; and I heard of none diſſatisfied ſave one Man, who, being a Papiſt, took Offence at my ſaying, "The Croſs of CHRIST is not a Croſs of Gold, or Silver, or other "Metal, or of Wood, or Stone, to be taken up in order to follow him; but "the Wiſdom and Power of GOD, reproving and croſſing the Wills and Luſts "of Mankind in their own Hearts; and the Way to take it up is, to believe "in it, and follow it in its Manifeſtations: But as to thoſe invented Croſſes, "how neat ſoever, and prettily contrived, or richly adorned they may be, they "are of no Value in Religion; for the Evil One will tempt Men, and prevail "over them too, though they croſs themſelves with their Fingers ever ſo much, "or wear ſuch Croſſes ever ſo many." He bare it ſo as not to ſhew any Uneaſineſs in the Meeting, but told a Friend afterwards, "That he liked all very "well except that, but hated ſuch damned Reflections." A Friend telling me of it next Day, I ſent him word, "That I knew nothing of him in the Meet-"ing, nor of his Croſs; and therefore deſired him to conſider the Thing fur-"ther, and not to blame me for doing my Duty, ſeeing it might be for his In-"formation, Reproof, and Reformation, rightly received and uſed."

Portſmouth.

THE next Day I was at the Meeting at *Portſmouth*, and, the Day after, at *Newport* Week-day Meeting again, which was well and comfortable; and, on the 7th, I went towards *Briſtol*, on the *Main*, where the two young Men were Priſoners for refuſing to bear Arms, in order to have had a Meeting there; but, the Wind being very high, we could not get over the Water: That Night I lodged at *Gideon Freeborn*'s, and, the next Morning, accompanied by ſeveral Friends, I went to viſit his Son and Daughter, near the Place; where we had a very comfortable Time in the divine Preſence and Love; and from thence we went to *Jacob Mott*'s, to viſit the Family; and thence to *Abraham Anthony*'s, to viſit his Wife and Son, both ill; and there we were favoured with a good

ANNO 1704. Season likewise. We afterwards visited *Anne Bull*, an ancient Friend, and, that Night, lodged at young *Thomas Cornwell*'s; and, the next Day, being the First of the Week, we had a large open Meeting at *Newport*; the People being generally satisfied with the Doctrine and Testimony of Truth delivered among them, in the Authority of it; and the Governor of the Island having been at this Meeting, I went to visit him the next Morning, and found him very respectful; and, after some Conversation on various Subjects, I took Leave, and then visited several Friends, the Place at that Time being sickly; and, that Evening, had a Meeting at *Thomas Cornwell*'s, junior, about five Miles from *Newport*; where we were favoured with a Sense of the good Presence of the LORD, and a fresh open Time; and that Night I lodged again at *Thomas Cornwell*'s.

Newport.

Bristol. ON the 11th, accompanied by *Thomas Cornwell*, senior, and some other Friends, I went to *Bristol* again; where the two young Men aforementioned were Prisoners, having been notified, as they call it, to appear in Arms against the *French* and *Indians* in the present War; which they, for Truth's sake, refusing, were fined each five Pounds; for Nonpayment whereof they were imprisoned in that Place, where they had remained about nine Weeks.

BEING in the Prison with them, and many other Friends present, we were favoured with a good Time in the Presence and Love of GOD together; and, the same Evening we had a large and good Meeting in Town, at the House of one *Job Howlands*: The Chimney happened on Fire twice in the Beginning of the Meeting; but Friends generally keeping their Places, and most of the rest by their Example, it made but little Disturbance; Truth was over all, and the People generally satisfied: For I heard of no Objection to what was delivered, but from the Man of the House, about Baptism, some few Things having been said on that Subject; upon which I had some Discourse with him the next Day, and then he seemed pretty well satisfied: and also by a Woman, who said, "She liked all well, both Sermon and Prayer, only I did not pray for Forgive-"ness of Sins; and she had heard (she said) we never did." She did not speak to me herself, but I answered the Person that informed me of it, "That it "might be remembered, that I gave Thanks unto GOD on Behalf of my own "Community there present, for his great Mercy in sending his Son CHRIST for "our Redemption, and for his great Goodness in forgiving and passing by many "Sins and Transgressions in and through him; and that it might please the LORD "to preserve us in Time to come, by his Grace and good Spirit, that we might "not trespass against him any more; but that the rest of our Lives might be "pure and holy, to the Honour of his great Name: For the LORD having "forgiven all our Sins past, for his Name's sake, and testified the same in us "by his Holy Spirit, we ask not Forgiveness any more for what he hath alrea-"dy pardoned, but render unto the LORD the Thanks and Praises due for so "great a Work and Mercy."

THE Prisoners not being called before the Court that Day, *Thomas Cornwell* and I went to the House of Colonel *Nathaniel Byfield* (about a Mile from the Town) next Morning: When we went in he was very boisterous, reproaching Friends in general as a sort of People not worthy to live upon the Earth; particularly those of *Rhode-Island* and *New England*, who would not go out, nor pay their Money to others, to fight against a common Enemy so barbarous as are the *Indians*; wishing us all in the Front of the Battle until we had learned better; charging us with many Errors and Heresies in Religion by the Lump; instancing only in refusing to fight, and believing a sinless Perfection in this Life.

WHEN

ANNO 1704.

WHEN he had a little vented his Fury, I, being over him in the Truth, returned upon him, and ſaid, "I was ſorry we ſhould find him in that Temper, "and that too in his own Houſe, eſpecially on ſuch an Occaſion; when we, "being Strangers, were come only to requeſt a reaſonable Favour of him, he "being Judge of the Court; and that was, to deſire him to conſider the Caſe of "our Friends as a Matter of Conſcience towards GOD, and not of Cowardice, "nor of Obſtinacy againſt Rulers or their Laws:" Upon which he flounced out again, with repeated Charges, ſaying, "That the Apoſtle *Paul*, a better "Man than any of us, cried out of a Body of Sin and Death; and that when "he would do good, Evil was preſent with him." Rom. viii. 21.

UPON this I called for his Bible, and offered to prove out of the ſame Epiſtle he hinted at, "That the Apoſtle was, at that Time, preaching the Doc-"trine of Freedom from Sin in this Life; for though he proves, in the ſame "Epiſtle, both *Jews* and *Gentiles* under Sin, yet he preaches Freedom from Sin — iii. 9.
"through CHRIST, to both, even in this preſent World; and alſo that War — viii. 12.
"and Fighting is contrary both to the Doctrine of CHRIST, End of his Co- Ja. iv. 1. Mat. v. 44.
"ming, and Nature of his Kingdom; and that it was upon his (this Judge's) Luke vi. 27, 35.
"Principles, that the *Jewiſh* State crucified the Saviour of the World." John x. 10. — xi. 48.

THEN he flounced all about the Room again, and ſaid, "He could not ſtay, "for there were a hundred Men waiting for him, and he muſt be going:" Yet, ſoon after, growing a little calm, he aſked us if we had eaten any Thing that Morning? And we confeſſing we had not, he called for Victuals and Drink, and would have us eat with him; and ſaid, "He could be content to ſee us another "Time at his Houſe, to diſcourſe Things, but could not then;" yet ceaſed not to repeat and multiply his Charges againſt us: But we did not abate him any Thing; for, finding he was ſo violent againſt us for not fighting, I aſked him, "Seeing he was ſo keen of War, why was he not among the reſt in the Expe-"dition then on foot againſt the *Indians*; for, if he had Courage to his Stature, "he might do ſomething more than meerly talk againſt the Infidels: but "it is eaſy and ſafe to ſleep at home thyſelf." Then he ſaid, "He had no "Commiſſion on that Account." To which I replied, "That might be his "own Fault, if it was any; for, no doubt, he might have one if he deſir'd it, and "durſt venture his Life in a Cauſe he accounted ſo neceſſary and honourable."

THIS he did not ſeem at all to take amiſs; but, as we were ſitting down to eat, he ſaid, "He would not offend us in uſing any Ceremony, (meaning what "they commonly call their Grace before Meat) knowing we did not like it." I replied, "That though we did not ruſh into ſuch Exerciſes towards GOD in our "own Wills and Time, without due Conſideration and Fear, without any Senſe "of the Spirit of Prayer and Supplication upon us; in which State we could not "expect to be heard in our own Name: yet we never receive the Mercies of "GOD but with due Reverence and Acknowledgement in our Hearts unto "him, the great Author and Giver of them; but that we dare not preſume to "pray unto the Almighty, till we have a Senſe of the Aſſiſtance of the Spirit of "his Son, the LORD JESUS CHRIST, the only Interceſſor and Mediator be-"tween GOD and Man; ſince the moſt holy Man that ever was ought not to "bow in his own Name or Power, but in the Name, Virtue and Power of JE-"SUS:" And ſo we ſat a little while in Silence, and then ate and drank with him; and he made us freely welcome.

WHEN we had done, he walked to the Town with us; and, in the Way, we converſed on various Subjects; and he ſaid, "He thought it might be well,

"if

ANNO 1704.

" if we (Friends) were all ſetted in a Place by ourſelves, where we could not be trou-
" bleſome unto others by our contradictious Ways." To which I replied, " That
" if they ſhould ſend us out of all Countries where we at preſent reſide, into one by
" ourſelves, if ſuch an one could be found, that would not eaſe them; for more
" would ſpring up unavoidably in our Places: For what would the World do
" if it ſhould loſe its Salt and Leaven? it would be in great Danger of total
" Corruption." At this the Judge looked a little ſurprized, but made no Anſwer; but his Anger being much over, he became more calm and friendly, and told us what he intended to do with the young Men, our Friends; and that was, to ſend them to the Governor at *Boſton*, that, ſeeing they would not fight, nor pay their Fine, they might work at the Fort till they had paid it by their Labour. We ſaid, " That was hard, it being only a Caſe of Conſcience with
" us, in which we ought to obey GOD and not Man, whatever may be the Con-
" ſequence of it." We had heard before this, that his Determination was not according to their own Law by which he was to judge; which provided, That the Priſoners ſhould be diſpoſed of, or ſold to ſome of the Queen's Subjects within the Colony, or bound Servants for ſo long Time, as by their Servitude they might pay the Money and Charges.

THUS, converſing together, we walked into the Town; and, notwithſtanding his former Paſſion, being now much altered, he took us kindly by the Hands in the Street, before many People, when we parted.

AFTER this we went to the Priſon to ſee the young Men, and acquainted them, that we could find little Ground to expect any Favour; at which they ſeemed altogether unconcerned, being much reſign'd to the Will of GOD at that Time; and we ſtaid with them in the Priſon the moſt of that Day, they not being called into Court till the next Afternoon.

WHEN the Goaler was commanded to bring the Priſoners into Court, in order to their Sentence, there came two Captains to guard them; and I hearing one of them ſay to a Friend, " Could ſo many wiſe Men, as were in *Boſton* Co-
Luke xvi. 6. " lony, who made that Law, be all miſtaken? and are you wiſer than they?"
Rev. xvii. 1. To whom I replied, " Seeing all Nations were once drunk with the Wine of
— xviii. 3. " the Wrath of the Fornication of the great Whore, that Woman drunken with
" the Blood of the Saints, and Martyrs of JESUS, it was no Wonder to ſee ſo
" many drunken Men ſo much miſtaken, as to make ſuch deſtructive perſecu-
" ting Laws." This put the Captain to Silence; and ſo I left him.

THE Priſoners being brought into Court, *Thomas Cornwell* and I, and many other Friends, went in with them; and tho' we had our Hats on, the Judge was nevertheleſs ſo far indulgent, as to order us Seats, but that our Hats ſhould be taken off in a civil Manner by an Officer; and ſaid, " That if he thought there were any Religion in a Hat, he would have the largeſt he could purchaſe for Money.

I REPLIED, " We did not do that with any Diſreſpect to him or the
" Court; (neither did any of us at any Time) but our Hats being part of our
" Cloathing, we knew not any Harm, nor intended any Affront to the Court,
" by keeping them on: And though Religion be not in the Hat; yet where
" it is fully in the Heart, the Honour of the Hat will not be demanded, or
" willingly given or received, by the true Diſciples of him who ſaid, *I receive*
John v. 41, 42, 44. " *not Honour from Men. But I know you, that ye have not the Love of God in*
" *you.*

" *you. How can ye believe, which receive Honour one of another, and ſeek not* ANNO
" *the Honour that cometh from God only?*" 1703.

THE Priſoners being at the Bar, the Judge aſked them the Reaſon of their Obſtinacy, (as he called it) running again into ſeveral high and undue Charges againſt us as a People? The young Men modeſtly replied, It was not Obſtinacy, but Duty to GOD, according to their Conſciences and religious Perſuaſions, which prevail'd with them to refuſe to bear Arms, or learn War. But the Judge would not, by any Means, ſeem to admit there was any Conſcience in it, but Ignorance, and a perverſe Nature; accounting it very irreligious in any who were perſonally able, and legally required, to refuſe their Help now in Time of War, againſt Enemies ſo potent and barbarous as the *French* and *Indians*; with repeated falſe Charges againſt us as a People, ſaying, " Since we " could pay to publick Taxes, which we knew were to be applied to the Uſes " of War, Why could we not pay thoſe which were by Law required of us, " inſtead of our perſonal Service, and to excuſe us?"

THEN I ſtood up, and deſired Leave of the Court to ſpeak, which was granted; and ſaid, " If the Judge pleaſed to keep to the preſent Buſineſs of " the Court, concerning the Priſoners, I would, with Leave, ſpeak to the " Point of Law in the Caſe; but if he thought fit to make it his Buſineſs to " continue to charge us as a People with Errors in Matters of Religion, not " properly before him, I ſhould think it mine to anſwer him in the Face of " the Court; publick and undue Charges laying a Neceſſity for, and excuſing as " publick Anſwers." Adding, " That though what he had ſaid of our pay- " ing one Tax, and refuſing to pay another, was *gratis dictum*; yet I could " give the Court a full Diſtinction and Reaſon, why we could pay the one, " and yet not the other." Which the whole Court, except the Judge, was deſirous to hear, and he too was ſilent.

" I BEGAN with the Example of CHRIST himſelf, for the Payment of a " Tax, though applied by *Cæſar* unto the Uſes of War, and other Exigencies " of his Government; and was going on to ſhow a Difference between a Law " that directly and principally affects the Perſon in War, requiring perſonal " Service, and a Law which only requires a general Tax, to be applied by Rulers " as they ſee Cauſe, and affects not the Perſon: For though we, as a People, " readily pay ſuch Taxes, impartially aſſeſſed; yet, as the Kingdom of CHRIST " is not of this World, his Servants will not fight, though they may and ought " to pay Taxes, according to the Example of CHRIST their Head." John xviii. 36. Mat. xvii. 24, &c.

THE Judge, perceiving how inconſiſtent this would prove to their preſent Purpoſe, interrupted me, ſaying, " I would preach them a Sermon two Hours " long, if they had Time to hear me:" but ſeveral of the Juſtices were diſ- pleaſed with what he ſaid; for they deſired to hear me.

THEN *Thomas Cornwell*, a Friend of good Repute and Intereſt in *Rhode-Iſland*, deſired them to be careful what Precedent they made upon this Law; ſince neither he, nor any of us knew what might be the Effects of it, or how ſoon it might be a- ny of our Caſes; and that it would be very hard upon us to be ſold for Servants. He then demanded a Precedent, where, at any Time, in any other of the Queen's Dominions, any of her Subjects ever ſold others of them, for the Payment of Taxes laid by their Fellow Subjects, on any Pretence whatſoever, where Con- ſcience and Duty toward GOD, and CHRIST the LORD, was the only Cauſe

ANNO 1703. of Refuſal? Adding, that he could never pay any of thoſe Taxes, though he ſhould be ſold for Payment of them.

TRUTH came gradually over them, and Things grew very heavy upon them, though they ſtill perſiſted in their own Way: And *John Smith*, one of the Priſoners, ſaid to Judge *Byfield*, "That he alſo muſt come one Day to Judgment, "before a greater Judicature; and therefore deſired him to be careful what he "did:" Which the Judge ſeemed to take as a Charge, or Imputation of Injuſtice; but paſſed it by without further Reſentment.

SOME Time being ſpent in this Manner, the Court adjourned till towards the Evening; they, as we thought, being unwilling either to uſe Severity, or be conquered by us, and give away the Cauſe once for all; as a Releaſe of the young Men might have proved to all who ſhould be in like Circumſtances for the future: However, at our Departure, I acknowledged the Civilities we had met with from the Judge and Court, for ſo it was in the main; and, our Hats being delivered us, we accompanied the young Men back to the Priſon; where, being ſet down together, the Preſence of the LORD was ſenſibly with us, and I had ſome Things to ſay concerning Faithfulneſs unto GOD, and the great Reward of it here and hereafter; and one of the Priſoners, and ſome others, were tendered: And having likewiſe prayed, and about to depart, we found the Priſon Door was locked, by which we were detained a ſhort Time after; for the Goaler having been reproved for ſuffering us to have Meetings in the Priſon, and had Injunctions that no more ſhould be allowed of, was fearful; and therefore had lock'd the Door, and left us.

AND now followeth an Abſtract of the Judgment of the Court at their next Sitting, *viz.*

BRISTOL, ff. "AT her Majeſty's Court of General Seſſions of the Peace "for the County of *Briſtol*, on the ſecond *Tueſday* of "*April*, 1704, *Nathaniel Byfield*, Eſq; Preſident, *John Brown*, *Thomas Leonard*, "*Ebenezer Brenton*, *Nathaniel Paine*, *Joſeph Church*, *Henry Mackintoſh*, *Eſqrs.* "(reciting the Proceedings) *order*, That the ſaid *Smith* and *Maccomber* be re-"turned to her Majeſty's Goal in *Briſtol*, there to remain in ſafe Cuſtody, until "ſome Perſon or Perſons appear to pay the ſaid Sums, (*viz.* *Smith* the Sum of "Seven Pounds Four Shillings and Ten Pence, and *Maccomber* Seven Pounds "Four Shillings and Two Pence) in full for Damage and neceſſary Charges "ariſing by their Default; or ſome Perſon or Perſons ſhall tender to take the "ſaid Offenders in Service, for ſuch reaſonable Time as her Majeſty's Juſtices "within the Town of *Briſtol*, or any three of them, together with the Sheriff "of this County, ſhall think meet and reaſonable; or until a Warrant from the "Governor ſhall be directed to the Sheriff of this County, requiring their being "removed down to the Caſtle near *Boſton*, as aforeſaid, (*viz.* in the Recital of the "Proceedings) where they are to work as Pioneers for ſuch Time, until, by "their Service, they pay and ſatisfy the Sums above-mentioned, now due, with "other Charges that ſhall become due; which, being fully accompliſh'd, the "ſaid *Smith* and *Maccomber* to be releaſed," A true Copy. Atteſts

JOHN CARY, *Clerk.*

PARTING with the Priſoners, and others that Evening, in much Love and divine Peace, *Thomas Cornwell* and I went the ſame Evening over two Ferries, to *Joſeph Wanton*'s, and there had a Meeting; which was ſmall, by reaſon of the Shortneſs of the Notice, and not very lively, conſiſting, for the moſt part,

of

of labouring People, newly come from their Work; yet the LORD was good to us, being preſent with us before we parted. ANNO 1704.

THE next Day we had a Meeting at *Seconet*, which was very hard and dull, little appearing in Teſtimony but Reproof and Judgment; and that Evening we return'd heavy to *Joſeph Wanton*'s, where I remained as it were dead and comfortleſs till the next Morning: But ſitting down a little with the Family, and the Friends who were with me, and waiting upon the LORD, his bleſſed Preſence overſhadow'd us, to our general Comfort; ſo that thoſe Friends of *Rhode-Iſland* there preſent went chearfully home, and I with the Company that went with me, departed thence in like Enjoyment, to the Praiſe of our living LORD, the Fountain of all our Mercies. Seconet.

THAT Night we lodged with *Peleg Slocbum*, where we were very eaſy and well; and next Day (being the Firſt of the Week) went to the Meeting at *Dartmouth*; which was large, and the bleſſed Truth was over all, to the Glory of his great Name, who liveth, and reigneth, and is worthy for ever and ever. After the Meeting, we went to viſit *Eliezer Smith*, (Father to one of the Priſoners before-mentioned) and having dined, went to *John Tucker*'s, where we lodged that Night. Dartmouth.

THE next Morning we called at the Houſe of one *Daniel Shepherd*, whoſe Wife had been at ſome Meetings, but neither of them profeſſed Truth. She was very ill of a Fever, and made many Promiſes, that if it might pleaſe the LORD to reſtore her to Health, ſhe would be more faithful: For though ſhe had not been guilty of any great Evil, (as ſhe ſaid, of her own Accord;) yet ſhe had not been ſo faithful and diligent in following the LORD as ſhe ought, according to what had been made known to her. We ſat down, and the divine Truth began to work, and, after ſome Time, I was concerned in Prayer; which being over, I took the Woman by the Hand, and ſhe was full of the Love of Truth, and ſaid, ſhe never had been ſo comforted in this Life before, giving me many Thanks for it. I bid her give the Glory to GOD, and no Thanks to me; for it was his Love and Power which comforted her, and I was only the Inſtrument of it for her Good; and, exhorting her to retire inward to the LORD, to feel more and more after his divine Preſence in herſelf, we departed thence.

AND, as we went forward, we called at the Houſe of our Friend *Samuel Jenings*, where a Preſbyterian Teacher had been offering ſome Diſcourſe to his Wife, in his Abſence, about Religion; ſuggeſting ſome Errors therein on our Part, and boaſting of his own Abilities; and ſhe told us he was newly gone to have his Horſe ſhod near that Place. We told her we had nothing to ſay to him; but if he wanted any thing with us, we would ſtay for him, if he would come quickly. He had no mind himſelf to come; but one *Samnel Spooner*, a Baptiſt, being with him, urged him, and he came to us, and told the Friends and Baptiſt it was to let them ſee he was not afraid to meet us; but having the Tooth-ach, as he pretended, and being all muffled up about his Face, he ſhow'd an Unwillingneſs to any Diſcourſe, not being awanting to blaze his Malady, and the Pain and Trouble of it; deſiring of the Friend ſome Oil of Pennyroyal, as a Medicine, which ſhe gave him. Then I told him, I had heard he wanted to be rightly informed concerning our Principles, (for ſo the Friend had likewiſe told us) and if he pleaſed to tell me what Points he wanted to be ſatisfied about, I would endeavour to do it; but he not deſiring Information, and I not ſeeing any one there to receive Information by any Diſcourſe with him, nor any Good

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ANNO 1704. in impoſing any, did not offer it, neither did he; but though my Heart was full of the Goodneſs of GOD, during all this Time, yet it did not relate unto him, but proved to be for another Service: For the Presbyterian being gone, the Baptiſt began to talk about Baptiſm; on which Subject, having anſwered all his Arguments and Allegations, and likewiſe about a ſinleſs Perfection in this Life, and manifeſted the Inconſiſtency of War and fighting, with the Chriſtian Religion, Doctrine of CHRIST, and Nature of his Kingdom, and put him to Silence, we departed thence in Peace; and I heard afterwards that he was much ſatisfied, ſaying, he had never before heard thoſe Things ſo plainly and fully opened.

Rocheſter. THAT Evening we went to *Sippycan*, (otherwiſe called *Rocheſter*) and lodged with our Friend *Aaron Barlow*, and next Day had a Meeting there: It was

Sandwich. ſmall and hard, but ended well; and, after the Meeting, we went to *Sandwich*, and lodged with our Friend *Daniel Allen*. That Night, though late, came to us one Capt. *William Baſſett*, a Man of good Temper and Underſtanding as a Man, the greateſt Diſputant in thoſe Parts for the Presbyterians, againſt all others, and (in the State he was in) even againſt the Truth itſelf, according to the preſent Diſpenſation of it to his People, having often diſputed with Friends concerning War and Fighting; who being come, at that Time, to ſee a Copy of the Judgment againſt the young Men before-mentioned, (for not training, nor going to War againſt the *French* and *Indians*) I took occaſion to ſay, "That Chriſtians ought not

Iſa. ii. 2,—5. "to fight, or learn War. And that whereas GOD hath ſaid by his Prophets, *It* "*ſhall come to paſs in the laſt Days, that the Mountain of the Lord's Houſe ſhall* "*be eſtabliſhed in the Top of the Mountains, and ſhall be exalted above the Hills;* "*and all Nations ſhall flow unto it. And many People ſhall go and ſay, Come ye,* "*and let us go up to the Mountain of the Lord, to the Houſe of the God of Jacob,* "*and he will teach us of his Ways, and we will walk in his Paths: For, out of Zion* "*ſhall go forth the Law, and the Word of the Lord from Jeruſalem. And he* "*ſhall judge among the Nations, and ſhall rebuke many People: And they ſhall* "*beat their Swords into Plow-ſhares, and their Spears into Pruning-hocks: Na-* "*tion ſhall not lift up Sword againſt Nation; neither ſhall they learn War any* "*more. O Houſe of Jacob, come ye, and let us walk in the Light of the Lord.*

"NOW all this the Law of the Government of *Boſton* contradicts, where it "ſaith in expreſs Words, *All above Sixteen, and under Sixty Years of Age, ſhall* "*appear in Arms, and be trained up in War.* And upon theſe Scriptures I ob- "ſerve, that the Nations, or any of them, ſo long as they will continue to re- "ject the LORD JESUS CHRIST, the true Light which lighteth every Man "which cometh into the World, (in which the Houſe of *Jacob*, the true "Church, walketh) and follow their own Corruptions, Luſts, and Laws made "by themſelves, to ſupport them therein, they will, from Age to Age, go on "in War and Deſtruction one of another, as well after the Coming of CHRIST "in the Fleſh as before: Yet the true Diſciples of CHRIST, his Church, (which "is not national) are thoſe who ſpeak the Language of thoſe Prophecies in their "Actions, as well as Words and Doctrine; they will not fight now in Defence "of the Religion taught by CHRIST and his Prophets and Apoſtles, more than "his Diſciples in the Days of his Fleſh would fight for his Perſon; Fighting, in its "Root and Nature, being oppoſite to CHRIST and the End of his Coming, who "teacheth us *to love Enemies*, and not to deſtroy them, and *came not to deſtroy* "*the Lives of Men, but to ſave them.* The Language of his Followers, the ſa- "ved of the LORD, is, *Come ye, and let us go up to the Mountain of the Lord,* "*to the Houſe of the God of Jacob, and he will teach us of his Ways, and we will* "*walk in his Paths. And, O Houſe of Jacob, come ye, and let us walk in the*

Light

" *Light of the Lord. For all People will walk every one in the Name of his God,* ANNO
" *and we will walk in the Name of the Lord our God, for ever and ever. And* 1704.
" *the Nations of them that are ſaved ſhall walk in the Light of the Lamb.*"

AND, at the ſame Time, we had ſome further Conference about Juſtification and Sanctification, and Freedom from Sin in this Life; wherein I informed him, " That the LORD's Way of Sanctification and Juſtification, is, to make
" Men juſt, who were not ſo, and holy, who were before defiled by Sin: As it
" is ſaid, *Either make the Tree good, and his Fruit good; or elſe make the Tree* Mat. xii. 23.
" *corrupt, and his Fruit corrupt: For the Tree is known by his Fruit. For we are* Eph. ii. 10.
" *his Workmanſhip, created in Chriſt Jeſus unto good Works, which God hath be-*
" *fore prepared, that we ſhould walk in them. And have put on the new Man,* Col. iii. 10.
" *which is renewed in Knowledge, after the Image of him who created him.* The
" LORD JESUS CHRIST came not to ſave Men in their Sins, (that cannot
" be) but from them, and all the dreadful Effects of them, and to bring them Mat. i. 21.
" *into the glorious Liberty of the Children of God.*" Rom. 8. 21.

THE Subſtance of all theſe Things the Captain heard with good Temper and Solidity, and ſeem'd pretty well ſatisfied; and I heard he ſpake afterward in Commendation of that Diſcourſe, unto ſeveral Perſons of his own Perſuaſion, on ſundry Occaſions: But before we parted, I ſaid unto him, " That I ſhould
" be glad to ſee ſome of the more moderate ſort of their Magiſtrates and Mi-
" niſters, and to diſcourſe with them about religious Matters; for I ſuſpect we
" are not rightly underſtood in divers Points of Religion by them:" which, by the Sequel, he bore in Mind, though at that Time he ſaid not much to it.

THE next Day, being the Fourth of the Week, and their Meeting-day, we ſtaid at *Sandwich*; and that Evening went to *Succoneſs*, and lodged at *John Gifford*'s.

THE Day following we had a ſmall, hard, drowſy Meeting there, and re- Succoneſs.
turned in the Evening to *Sandwich*, and lodged at the Widow *Mary Perry*'s.

THE next Day we had a Meeting at *Yarmouth*, and that Night returned to Yarmouth.
Sandwich, and lodged at *John Wing*'s.

ON the 22d we reſted at *Sandwich*; and next Day, (being the Firſt of the Week) had a Meeting there, which was large, and indifferent well. And here I ſhall note a Paſſage with the Prieſt of that Place.

HAVING had ſome occaſional Conference with Capt. *Baſſett*, one of the Juſtices of the Peace of that Place, as above hinted, a Friend told him on the Seventh Day before our laſt Meeting, that I purpoſed to call at his Houſe on the 24th, about Nine in the Morning, which I accordingly did, where I found aſſembled a great many Friends and others; for my Intentions of calling occaſionally being known, they on both Sides expected a Diſpute, of which I had no Notion or Apprehenſion: But ſoon after we had enter'd the Captain's Houſe, and drank a Glaſs of Cyder, he made a ſhort Speech to me, in the Audience of as many as could throng into the Room, to this Purpoſe, *viz.* " Sir, You
" told me upon our laſt Conference, that you could be glad to ſee ſome of the
" more moderate ſort of our Magiſtrates and Miniſters, and to diſcourſe with
" them on religious Subjects; here are ſeveral of our Magiſtrates preſent,
" (pointing to them) and this Gentleman (pointing to one in the Room) is our
" Teacher."

ANNO 1704. To this I anſwered, by giving them a Relation upon what Occaſion and Subjects the Captain and I had been diſcourſing; and that what I had ſaid concerning their Magiſtrates and Miniſters, was with reſpect to them at large in the Province, as I might have Occaſion, and not in that Place only, my Inclinations being to endeavour to perſuade them to more Moderation concerning our Friends, now in the Time of War, and to give them a more diſtinct Knowledge of our Principles than I perceived they hitherto had; but had not any Thought of ſuch a Gathering; that beſides, there was only one of their Miniſters there: However, ſeeing ſo many People had heard already what Subjects the Captain and I had been upon, I was willing we ſhould reſume them in their Audience. And upon my mentioning that Point of Freedom from Sin in this Life, their Miniſter (whoſe Name was *Rollon-God Cotton*) anſwered, That "it "is the Duty of every true Chriſtian, to aſpire after Freedom from Sin in "this Life."

I REPLIED, "That ſeeing he acknowledged that to be a Duty, he muſt, "of Conſequence, own it poſſible; and that therefore there was no need to "ſay any more about it."

Lev. xix. 2. To this he replied, "It is ſaid, *Ye ſhall be holy; for I the Lord your God am "holy:* And yet who will preſume to ſay, he is as holy as GOD?" "Then, — vii. 8. "ſaid I, the Scripture ſaith, *Sanctify yourſelves therefore, and be ye holy: For I "am the Lord your God. And ye ſhall keep my Statutes, and do them: I am the "Lord which ſanctify you.* Seeing therefore it is the LORD who ſanctifies, his "Work is perfect, he doth it fully; and what GOD hath ſanctified, let no Man Acts x. 15. "call common or unclean. And GOD's People (who are ſo indeed) are a holy Deut. vii. 6, 7. "People: As it is written, *For thou art a holy People unto the Lord thy God:* — xiv. 2. "*The Lord thy God hath choſen thee to be a ſpecial People unto himſelf, above all "People that are upon the Face of the Earth. The Lord did not ſet his Love upon "you, nor chuſe you, becauſe ye were more in Number than any People, (for ye were "the feweſt of all People;) but becauſe the Lord loved you,* &c.

I ADDED further, "That we ſpake not of Degrees of Holineſs, as compa"ring Man with GOD therein, otherwiſe than the LORD himſelf hath done: "But as GOD is abſolutely perfect, and infinite in all eſſential Attributes, mo"ral and divine; ſo there is a Holineſs applicable to Man as a perfect Creature Gen. i. 27. "of GOD: *For in the Beginning God created Man in his own Image, in Righteouſ"neſs and true Holineſs*; and yet we do not ſay that Man was equal therein "to GOD: Even ſo, Man may be truly reſtored by GOD, through CHRIST, Eph. iv. 24. — v. 8. "to the ſame Holineſs, and may, and ought to confeſs it, to the Honour of "GOD, without any Preſumption; ſeeing that ſince the Fall of Man, and "before the Coming of CHRIST in the Fleſh, GOD hath thus ſaid to his "People, *Be ye holy, for I am holy*; which the LORD would not have ſaid, if "like Holineſs with his own had not, through his Word, been attainable by "them. And ſo likewiſe of GOD's Righteouſneſs, as well as his Holineſs, 1 John iii. 7. "where it is ſaid, *Little Children, let no Man deceive you: He that doth Righ"teouſneſs, is righteous, even as he is righteous.*"

UPON this their Miniſter was ſilent; but the Juſtices and People being deſirous that ſome other Points ſhould be moved and debated, Capt. *Baſſett*, having great Sway among them, propoſed that we ſhould adjourn from his Houſe to their Meeting-houſe, (near by) where I might (if I could) make out the Matter more fully, with what elſe might occur, before the People. To this the Miniſter was averſe; but the Captain, being ſeconded by the reſt of the Juſtices,

ſtices, the Miniſter was over-ruled, and to the Meeting-houſe we went, and the People followed us. It was ſome Time before their Miniſter pitched upon a Point upon which to oppoſe us; but at laſt, (notwithſtanding what had paſſed before) he moved this Queſtion, (as thinking himſelf ſtrongeſt in that Point, in the common Opinion of the People, into which the Prieſts of every ſort have deceived them) *viz.* ANNO 1704.

"WHETHER there be a State of Freedom from Sin attainable in this Life?" And I, being willing, as the LORD might enable me, to make our Doctrine, in that Point, plain to the People, aſſumed the Affirmative; and my Opponent aſſumed the Negative.

THE Affirmative being mine, I was to prove it; and accordingly began and proceeded after the Manner of the Apoſtles *Paul* and *John*: Firſt to prove, "That all Men commonly ſin in this Life in a State of Nature, or are liable "thereto by Temptation; and then, that the Offers of Salvation are made by "GOD the Father unto all Mankind in CHRIST the Son of GOD; and that "whoſoever does accept of thoſe Offers in GOD's Way and Time, may not "only be ſaved at laſt, but freed from Sin in this preſent World.

"THE Apoſtle *Paul*, in his Epiſtle to the *Romans*, proves the *Gentiles* (of "whoſe Lineage are all Nations, the *Jews* excepted) to be Sinners, by break-"ing the Law of GOD written in their Hearts, whereby they became conſci-"ous of Sin, and guilty before GOD. And the *Jews* likewiſe, according "to the Pſalms of *David*, where it is written concerning them, *There is none* "*righteous, no not one: There is none that doth Good, no not one.* And again, "*God hath concluded them all in Unbelief, that he might have Mercy upon all.* "And again, *The Scripture hath concluded all under Sin, that the Promiſe by* "*Faith of Jeſus Chriſt might be given to them that believe.* Rom. ii. 14, 15. — iii. 9, 10, 12. — xi. 32.

"THE Apoſtle having thus proved all to be Sinners, both *Jews* and *Gen-*"*tiles*, he proceeds to preach Salvation to all by the LORD JESUS CHRIST, "ſaying, *Being juſtified freely by his Grace*, (which hath appeared unto all Men) "*through the Redemption which is in Jeſus Chriſt: Whom God hath ſet forth to* "*be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for* "*the Remiſſion of Sins that are paſt, through the Forbearance of God.* Which "Faith muſt be obtained in this Life, or never. — iii. 24, 25.

"THE ſame Apoſtle, in another Place, proceeds to ſet forth Freedom "from Sin in this Life likewiſe by the ſame Saviour, ſaying, *As by the* "*Offence of one, Judgment came upon all Men to Condemnation; even ſo, by* "*the Righteouſneſs of one, the free Gift came upon all Men unto Juſtification* "*of Life.* This free Gift *is the Grace of God which bringeth Salvation, and* "*hath appeared to all Men; teaching us*, (eſpecially all who believe therein) "*that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly,* "*and godly in this preſent World:* That *where Sin once abounded, Grace might much* "*more abound: That as Sin hath reigned unto Death; even ſo might Grace reign thro'* "*Righteouſneſs, unto eternal Life, by Jeſus Chriſt our Lord. What ſhall we ſay then?* "*Shall we continue in Sin, that Grace may abound? God forbid: How ſhall we who* "*are dead unto Sin live any longer therein? Knowing this, that our old Man is cru-*"*cified with him, that the Body of Sin might be deſtroyed, that henceforth we ſhould* "*not ſerve Sin. Knowing that Chriſt being raiſed from the Dead, dieth no more;* "*Death hath no more Dominion over him. For in that he died, he died unto Sin* — v. 18. Tit. ii. 11, 12. Rom. v. 20, 21. — vi. 1, 2, 6, 7, 8, 9, 10.

once:

ANNO 1704.

Rom. vi. 11, 18, 20, 22.

" *once: But in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your-*
" *ſelves to be dead indeed unto Sin, but alive unto God, through Jeſus Chriſt our*
" *Lord. Being then made free from Sin, ye became the Servants of Righteouſneſs;*
" *for when ye were the Servants of Sin ye were free from Righteouſneſs: But now,*
" *being made free from Sin, and become Servants to God, ye have your Fruit unto*
" *Holineſs, and the End everlaſting Life.* Again, after this Apoſtle had brought
" this Doctrine of Freedom from Sin in this Life to a Period, under the Simi-
" litude of the Death and Reſurrection of CHRIST, and thereby eſtabliſhed
" the Certainty of it, he reſumes the ſame Doctrine in the Beginning of the ſe-
" venth Chapter, under another Similitude, and brings it to the like Concluſi-
—vii. 4, 5, 6. " on; *For when we were in the Fleſh, the Motions of Sins* (or Paſſions) *which*
" *were* (diſcovered) *by the Law, did work in our Members, to bring forth Fruit unto*
" *Death; but now we are delivered from the Law, that being dead* (or being dead
" to that) *wherein we were held, that we ſhould ſerve* (God) *in Newneſs of Spi-*
" *rit, and not in the Oldneſs of the Letter. That ye ſhould be married to ano-*
" *ther, even to him who is raiſed from the dead,* (who is without Sin) *that we*
" *ſhould bring forth Fruit unto God.* They being dead unto Sin, and the carnal
" Mind, which is Enmity againſt GOD, in which, (a State of Nature) they
" had been held, they then became as pure Virgins, eſpouſed unto him who had
" died for them in divine, pure, and matchleſs Love (who cannot be joined to
" any unclean Thing) in the new Covenant of everlaſting Love, Light, and
" Life eternal, that they, by him, might bring forth Fruit unto GOD; which
" is Holineſs, Righteouſneſs, Truth and Peace, and not Sin or Evil.

" AND a third Time the Apoſtle proceeds, and inſiſts upon the ſame Doc-
" trine, and finally eſtabliſheth it unalterably the ſame Way: Firſt, ſetting
" forth the Power of Sin in the Fleſh, (notwithſtanding the moral Precepts of
" the Law, which proves inſufficient until we come unto CHRIST, or until
" his Power be inwardly revealed, by whom alone full Freedom and Delive-
" rance from Sin in this Life, and eternal Salvation from the Wages thereof in
" another World, is come) the Apoſtle, ſpeaking concerning himſelf and the
" Church of CHRIST at that Time, and the State they had been in before
" they believed in him, ſaith, *When we were in the Fleſh, the Motions of Sins*
—— 7. " *did work in our Members*, as above: That the Knowledge of Sin comes by
" the Law: That Sin brings ſpiritual Death; and, being diſcovered by the
— 11. 13. " Commandment, becomes exceeding ſinful: That the Law is ſpiritual, but
—— 14. " Man, in his natural and fallen State, is carnal, a Slave to his own Corrupti-
" ons, Luſts, and Sins: For though the Law (which is Light, and the Com-
" mandment, which is as a burning Lamp) diſcovers to Man his Duty, what
" he ought to do, and leave undone; yet, through the Weakneſs of Nature in
" its fallen State, and the Suggeſtions of the Evil One in the Imaginations and
—— 18. " carnal Mind, *(no good Thing being in the Fleſh)* the Apoſtle, and others under
" the Law, were held captive, and under a long and hard Struggle for Liberty
" and Victory, but could not obtain it by all the legal Precepts, or rational Aſ-
" ſent unto them, nor by his own Learning or natural Powers. He delighted
" in the Law of GOD in his Mind; yet, ſeeing another Law in his Members,
" (to be underſtood as the Temptations of the Evil One, working in the Luſts
" and Corruptions of the carnal Mind) warring againſt the Law of his Mind, and
—— 23. " bringing him into Captivity to the Law of Sin, which was in his Members;
" and ſeeing no Way of Deliverance, by the Law of *Moſes*, from Sin, he cries
" out, as it were aloud, under a Senſe of the whole Weight, Power, Force, and
—— 24. " Body of Sin, and ſaith, *O wretched Man that I am, who ſhall deliver me from*
" *this Body of Death!*

Now,

ANNO 1704.

" NOW, though the Apoſtle, in all this, ſpeaks as in the firſt Perſon, (ſetting
" forth the State he had once been in, or rather the State in which the *Jews*
" were who had not believed in CHRIST; for this Apoſtle had been,
" *touching the Righteouſneſs of the Law, blameleſs*) yet it is plain, that neither Phil. iii. 6.
" the Apoſtle himſelf, nor the true Believers and Followers of CHRIST in that
" Day, were in that State of Sin at that Time, but redeemed from it: For in-
" ſtantly, after the Apoſtle had thus cried out, *Who ſhall deliver me from the Body* Rom. vii. 25.
" *of this Death!* he immediately, and moſt comfortably anſwers, *I thank God,* — viii. 1, 2.
" *through Jeſus Chriſt our Lord*; and adds, *There is therefore now no Condem-*
" *nation to them which are in Chriſt Jeſus, who walk not after the Fleſh, but af-*
" *ter the Spirit*; *for the Law of the Spirit of Life in Chriſt Jeſus, hath made me*
" *free from the Law of Sin and Death.*

" NOW, ſeeing the Apoſtle ſpeaks of a State of Captivity and Bondage un-
" der the Law, or Power of Sin and Death in this Life, and of a State of Re-
" demption and Freedom from that Law alſo, in this preſent World, by CHRIST,
" including the Apoſtle himſelf, and every living Member of the true Church,
" neither he, nor any other of them, as ſuch, could be in thoſe two oppoſite
" States at the ſame Time, or in ſo ſhort a Time as he was in writing that Part
" of his Epiſtle; which, in an ordinary Way, might be in leſs than two Hours:
" but Sin being reproved and condemned in them, by the Manifeſtation of the
" Holy Spirit of CHRIST, and the Righteouſneſs of the Law fulfilled in them,
" and they become the Sons of GOD thereby, they were gradually led out of — iv. 14.
" Sin into all Truth, according to the Promiſe of CHRIST; whoſe Word is
" Truth, and ſure for ever unto all who believe, love, and obey him. John xvi. 7.

" AND alſo, in another Place, this Apoſtle confirms the ſame Doctrine,
" with reſpect to the preſent Salvation, State, and Attainments of the true Diſ-
" ciples of CHRIST in that Day; where he ſaith, *For we ourſelves alſo were* Tit. iii. 3—6.
" *ſometimes fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living* 1 Cor. vi. 11.
" *in Malice and Envy, hateful, and hating one another*; *but after that the Kind-*
" *neſs and Love of God our Saviour towards Man appeared, not by Works of*
" *Righteouſneſs which we have done, but according to his Mercy he ſaved us, by*
" *the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on* 1 Pet. i. 2, 3.
" *us abundantly, through Jeſus Chriſt our Saviour*; which muſt be done in this John iii. 3.
" Life, or elſe there will be no entering the Kingdom of GOD; for no unclean
" Thing can enter there.

" The Apoſtle *Paul* having thus, in this Epiſtle, fully preached the glorious
" Doctrine of Liberty from Sin in this Life, through JESUS CHRIST, the
" Word, Son, Wiſdom, and Power of the Father, as he likewiſe preaches the
" ſame in divers Places of others of his Epiſtles, not neceſſary to be mentioned
" at this Time, I proceed to prove the ſame Doctrine, by the Authority and
" Teſtimony of the Apoſtle *John*, who preached it after the ſame Manner, that
" it may be eſtabliſhed from the Mouths of two ſo great and faithful Wit-
" neſſes.

" FIRST, That all have ſinned and wanted Salvation: 2*dly*, That CHRIST
" died for all Mankind: And, 3*dly*, That all who believe in the LORD JESUS
" CHRIST, and follow him in the Regeneration, are not only freed from all
" Sin in this Life, but eternally ſaved in that which is to come.

" IN the firſt Place the Apoſtle reminds the Church, what was the Teſtimo-
" ny of the Apoſtles unto them from the Beginning of their preaching of the

ANNO 1704. " Goſpel, and the Certainty of it, as what they *had heard, ſeen, and handled of*
" *the Word of Life*; ſo that they certainly knew, and were Witneſſes of the
1 John i. 1, 3, 5. " Truth they delivered unto others, *That God is Light, and in him is no Dark-*
" *neſs at all.*

—8, 9. " IN the next Place, that they had formerly, in their natural State, been Sin-
" ners; but having confeſſed their Sins unto the Holy One, who, in Love and
Rev. iii. 19. " Mercy, convinceth and reproveth the World of Sin, then his Faithfulneſs and
John xvi. 18. " Juſtice was made manifeſt in them, not only in the Forgiveneſs of the Acts
——7, 9. " of their Sins againſt his Law, but likewiſe in cleanſing them from all the in-
" ward Pollution of Sin and Unrighteouſneſs.

—— 10. " IF they had ſaid they had not ſinned, they would then have given GOD
Mat. i. 21. " the Lie, who ſent his Son to ſave them from their Sins: but though all have
John iii. 16. " ſinned, yet GOD, in infinite Love, Mercy, and Goodneſs, hath ſent his Son,
1 John ii. 2. " the LORD JESUS CHRIST, *to be a Propitiation for the Sins of the whole*
Iſa. xlii. 1. " *World*; thereby declaring his Mercy and Goodneſs in him unto all Mankind,
John iii. 14, 19. " to be teſtified in due Time. And the Sin and Condemnation of the World
—i. 7, 8, 9, 10, 16. " ſtands in this; That CHRIST is come into the World, not only as Man and
" lifted up, but alſo as he is the true Light, *which lighteth every Man that co-*
" *meth into the World*; but the World neither knoweth him, nor believeth in
" him, (as that Light) nor loveth him, but Men rather love themſelves, and
" Darkneſs, wherein to act their own Wills, and hide from themſelves their
" own evil Deeds.

" AND although this divine eternal Light reproveth and condemneth all Sin
" and Evil in Mankind, yet Faith therein doth not only reſtore and preſerve
1 Tim. iv. 8. " from final Perdition, but hath the Promiſe of Life eternal: And, on the con-
" trary, he that believeth not is under preſent Condemnation, not for Acts of
" Sin and Evil only, but becauſe *he hath not believed in the Name of the only be-*
" *gotten Son of God.* Thus is Faith in the LORD JESUS CHRIST, the Son
" of GOD, as he is lifted up and crucified, and likewiſe as he is the true and
" divine Light, (and that Faith accompanied and evidenced with good Works)
" neceſſary and effectual for Redemption, and preſent Reſtoration of unbelie-
" ving, ſinful, polluted Mankind, from under their preſent Condemnation, and
" for their Preſervation unto Life eternal.

" AND ſeeing GOD the Father, through JESUS CHRIST the Son, hath
" given a ſaving Gift of his divine Light, Spirit, Grace, and Truth, (which is
" one and the ſame) unto all Mankind, to lead, direct, and guide them, as an
" ever-living, infallible Teacher unto all, that whoſoever ſhall believe therein,
" and repent of their Sins, and obey him in his Manifeſtations in their Hearts,
" Minds, and Underſtandings, ſhall be ſurely led into all Truth, and conſe-
" quently out of all Untruth and Error; which muſt be in this Life, where
" Sin, Untruth and Error only are. The Cauſe of ſuch the LORD JESUS will
1 John ii. 1. " advocate before the Father.

—ii. 3, 4, 9, 10. " AND as the Knowledge of GOD and CHRIST is eternal Life; ſo the
—iii. 14. " Evidence of that Knowledge is the keeping of his Commandments, and the
" Love of the Brethren: And whoever pretendeth to that Knowledge, and
" keepeth not his Commandments, is a Liar, and CHRIST, who is the Truth,
" is not in him; he is a Reprobate, and his Sins remain upon him, notwith-
" ſtanding the Sufficiency of the Propitiation in its own Nature, and to its ge-
—ii. 5. " neral and proper End: But whoſoever keepeth his Word, in him is the Love

" of

" of GOD perfected; whereby ſuch ſanctified Souls know, not only that their " Sins are forgiven them, but that they are in him that is true, in whom there " is no Sin; and ſuch walk in the Way of Faithfulneſs and Obedience to the " Father in all Things, even as CHRIST himſelf walked, who never ſinned; " which ſinleſs walking muſt refer to the Chriſtian Conduct in this World, in " order to be ſettled at laſt in the Kingdom of Glory; where nothing ſinful or " unclean, while ſo, can come. ANNO 1704. 1 John ii. 6.

" AND this Apoſtle clearly diſtinguiſheth three ſeveral States and Orders in " the univerſal Church of CHRIST at that Time; that is to ſay, *Little Chil-* " *dren, young Men, and Fathers:* And it hath ever been the ſame from that " Day unto this, and ever will be, from Age to Age, and Generation to Ge- " neration, to the End of the World. He writes firſt unto little Children in " CHRIST, that they ſhould not ſin: For this Apoſtle, as all the reſt, ha- " ving once been ſuch, knew the Danger they were in of being enticed " by the Evil One, myſteriouſly working in their own natural Propenſities, " Affections, Paſſions, and Deſires, even after they had known ſomething of " the Beginning of the Work of CHRIST, the Word of GOD, in them; and " yet, if ſuch ſhould ſin, he (to preſerve them from deſpairing of the Mercy of " GOD, through a Conſciouſneſs of Sin, and the Accuſations of the Evil One) " remarks the Proviſion which is made for their Safety, ſaying, *If any Man* Heb. 9. 24. " *ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous.* Their 1 John ii. 1, " Sins were forgiven them, and they knew the Father. 13, 13. —— 1.

" 2*dly*, THE Apoſtle writes unto the young Men in CHRIST, not that " they ſhould not ſin, (they having attained a further Degree of Growth and " Eſtabliſhment) but becauſe they were ſtrong through the abiding and in-dwel- " ling of CHRIST, the Word of GOD, in them, and had thereby overcome " the Wicked One; and there was nothing then to lead them into Sin, but " they were preſerved from the Sins and Evils of the World through the Prayer " and Interceſſion of CHRIST, untill they attained a further Degree of Know- " ledge of GOD, and in due Time became Fathers. —— 14.

" 3*dly*, HE wrote unto the Fathers of the Church, not as to Children, that " they ſhould not ſin; nor as to young Men, who were not yet perfect in " Knowledge; but becauſe they had known him who is from the Beginning: " They were come to the certain infallible Knowledge of GOD and CHRIST, " as ſure as (and more ſo than) they could know the Certainty of any Object, —i. 2; " knowable by hearing, ſeeing, or handling thereof: They knew CHRIST, not " only as the Meſſiah, ſent of the Father into the World in human Nature, but " as he is the Word of Life, manifeſted unto them, and in them: And that was " the Meſſage of the Apoſtles to the Church (the Congregation of GOD) from " the Beginning of the Publication of the Goſpel, in order to true Church-fel- " lowſhip; that as CHRIST is the Word of Life from the Father, ſo GOD " is Light, and in him is no Darkneſs at all. And this Meſſage was thus de- —— 5. " clared, by the Apoſtles and Meſſengers of CHRIST, unto the univerſal " Church of GOD, that they might have Fellowſhip with them, whoſe Fel- —— 3. " lowſhip was with the Father, and with his Son JESUS CHRIST; which plain- " ly implies the Preſence of the Father and Son divinely and ſenſibly in them, " and in every true and living Member of that holy and ſaved Body; where " no Sin, Uncleanneſs or Unrighteouſneſs can remain or come: For they who " live in Sin, live in Darkneſs, and are dead unto GOD while they live in the —— 6. " World; and when they pretend to Fellowſhip with GOD and CHRIST in

" his

ANNO 1704.

" his Church, they lie, and do not the Truth, but continue in Sin, and have " only a Church and Fellowſhip therein of their own inventing and compoſing, " and not of the LORD: For as the Father and Son are one, a divine and " eternal Light, in whom there is no Darkneſs; good Works are the Evidence " of true Faith in him; and even ſo, walking and having Converſation in and " through this preſent World of Darkneſs, in and by that Light, is the true and " only Teſt of Fellowſhip with GOD and CHRIST, and the univerſal Church " of CHRIST, wherever hidden, diſperſed, or viſible in the World; all the
1 John i. 7. " Members of this holy Chriſtian Fellowſhip having not only all their Tranſgreſ-
Heb ix. 14. " ſions pardoned, but are alſo cleanſed, by the Blood and Spirit of CHRIST,
Rev. i. v. " from *all Sin*.

" THOUGH I have been long upon this neceſſary and important Doctrine " of the Apoſtles of CHRIST, let your Patience bear a little longer, till I add " ſome more Texts out of the ſame Epiſtle of the latter, in further Confirmation
1 John iii. 3, " of the ſame Doctrine; where he ſaith, *Every Man that hath this Hope in him,*
5, 6, 9. " (that is, of ſeeing the LORD as he is) *purifieth himſelf even as he is pure*; " *and in him is no Sin. Whoſoever abideth in him*, ſinneth not; *whoſoever ſinneth* " *hath not ſeen him, neither known him. Whoſoever is born of God doth* not com- " mit Sin; *for his Seed remaineth in him, and he* cannot ſin, *becauſe he is born of* " *God.* It is therefore evident, that as many as receive the Word of GOD, by
John i. 1, 10, " whom the World was made, *to them he gives Power to become the Sons of God,*
12, 13. " *even to them that believe on his Name: Who are born not of Blood, nor of the* " *Will of the Fleſh, nor of the Will of Man, but of God.*

" NOW, I would have the Auditory to obſerve, that this Epiſtle of *John* " was written chiefly to preſerve the Church of GOD from being ſeduced from " the Teachings of CHRIST, the Word of Life, (of which they were born) " by the Antichriſts in thoſe Days; who attempted to draw them therefrom,
Gal. i. 6. — iii. &c. " back into the Rites of the Law of *Moſes*; effectually ended by the Coming " and Manifeſtation of CHRIST the LORD, as appears by theſe Parts of the
1 John ii. 18, " Epiſtle, where it is ſaid, *Little Children, it is the laſt Time*, (or Diſpenſation)
19, 20, 26, " *and as you have heard, that Antichriſt ſhall come, even now are there many An-*
27. " *tichriſts; whereby we know it is the laſt Time. They went out from us, but* " *they were not of us; for if they had been of us, they would, no doubt, have* " *continued with us: but they went out, that they might be made manifeſt that they* " *were not all of us: But ye have an Unction from the Holy One, and ye know all* " *Things. Theſe Things have I written unto you concerning them that ſeduce you:*
John xvi. 7, " *but the Anointing which ye have received of him abideth in you, and ye need not*
8, 13. " *that any Man teach you: but as the ſame Anointing teacheth you of all Things, and*
2 Cor. i. 21. " *is Truth, and is no Lie; and even as it hath taught you, ye ſhall abide in him.*

" AND the Succeſſors of thoſe Antichriſts, and their Supporters, (who have, " from Age to Age, even until now, formed and compoſed unto themſelves " Images, and Likeneſſes of Religion and Worſhip, from miſtaken, wreſted, " and miſapplied Texts and Portions of the Holy Scriptures, intermixed with " many and various Inventions and Imaginations of their own, and impoſed and " obtruded their Forgeries, by Violence of Perſecutions, upon the Church of " CHRIST and Mankind) are ſtill, under various Names, Forms, Communi- " ties and Powers of the Earth, the chief Oppoſers that CHRIST, and his true " Miniſters and Doctrine (which in itſelf is the ſame now as then) do meet " with in this Generation. Thoſe Antichriſts had once been Profeſſors of " CHRIST, and many of them then were, as to his outward Coming in the

" Fleſh,

" Fleſh, but had gone out, and apoſtatized from the Spirit of CHRIST, the " holy Anointing, and from the divine Light of GOD, and the Fellowſhip of " the Faithful therein; denying thereby the LORD who bought them; attempt- " ing to draw the Church of GOD after themſelves and their falſe Teachings, " and to eſtabliſh the Rites and Righteouſneſs of the Law of *Moſes*, in their " own erroneous Senſe; together with their own heterodox Sentiments concerning " the Faith of CHRIST, impoſed by Perſecution and Antichriſtian Violence: " And ſo it is now, by the ſame Spirit, in like mercenary Members; who come " in their own Names and Wills, and not in the Name, Will, and Power of the " LORD, and ſeek and propagate their own Intereſt, Honour, Power, and " Glory only, and not the LORD's, nor the good of Mankind; but to make " a Prey, Gain, and Advantage of them unto themſelves."

ANNO 1704.

1 John ii. 22.

2 Tim. iv. 3.

THESE Things having paſſed after this Manner, I drew to a Concluſion thus: " That though by Nature, as we are the Offſpring of the Firſt *Adam*, " we have a Seed of Evil or Sin in us; which ſpringing up, and we acting ac- " cording to its Motions, (being influenced by the Evil One) become guilty be- " fore GOD; yet, as we receive and believe in, and unite with CHRIST, the " Word of GOD, the Second *Adam*, the LORD from Heaven, the quicken- " ing Spirit, and are Witneſſes of his Work in our Hearts, we become born " of him, (that Seed) who never fell, or could fall, Children of GOD, and " Heirs of his precious Promiſes, Partakers of the divine Nature, and have " preſent Redemption from under the Power of Sin and Satan."

DURING all this Time, which held above an Hour, the People were very ſtill; but their Miniſter was fretful, and interrupted me often, for he ſaw what I ſaid took with them: But ſeveral of the Juſtices reprehended him openly divers Times, and he was much down and diſcouraged.

WHEN I had done, he anſwered, " *That there is not a juſt Man upon the* " *Earth that doth good and ſinneth not*; and that *if we ſay we have no Sin we* " *deceive ourſelves*;" with ſome ſuch Things in favour of Sin, very ſhort, and ſo ſat down.

Eccleſ. vii. 20. 1 Kings viii. 46. 2 Chron. vi. 36.

I REPLIED, " That I had already repeated one of thoſe Texts of Scripture, " and ſome others to the ſame Purpoſe; (for I intended at firſt to anticipate " him in what they uſually alledge in favour of that pernicious Doctrine, of *Sin* " *Term of Life)* and that whatſoever was written in the Law, was to them who " were under it. It is true, while Men were under that Law, which gave the " Knowledge of Sin, but did not redeem from it, all theſe Things were true " as to them: For the Law made nothing perfect; but the bringing in of a better " Hope doth: which Hope is *Chriſt in us, the Hope of Glory*; the Law of the " Spirit of Life by CHRIST, which, received and believed in, worketh in us " a Conformity to the Will of GOD; which the Law of *Moſes* could not do, " as I have already proved."

1 John i. 8. Rom. iii. 19. — viii. 3. John vii. 19. Heb. vii. 11, 16, 19. Col. i. 27.

THIS Oppoſer was very angry at all this, and ſeveral Times broke out into opprobrious Language, and falſe Charges againſt us as a People; but ſeveral of the Magiſtrates reproved him: And Captain *Baſſet* alledging ſtill, that the Apoſtle was in that ſinful and wretched State when he wrote that Epiſtle, undertook the Argument, but advanced nothing new, only the Weakneſs of Nature ſince the Fall, and how eaſily we are prevailed upon to ſin. Whereupon I took the Bible again, and ſhowed him, in the ſame Chapter, " That the Apo- " ſtle

ANNO 1704.

" ſtle ſpeaks only of a State under the Law, (but was not in that Condition " himſelf at that Time) in theſe Words, *For when we were in the Fleſh, the Mo-*
Rom. vii. 5,6. " *tions of Sins which were by the Law, did work in our Members to bring forth* " *Fruit unto Death; but now we are delivered from the Law, that being dead* " *wherein we were held, that we ſhould ſerve in Newneſs of Spirit, and not in the* " *Oldneſs of the Letter.* Here it is evident, that the Apoſtle ſpeaks of two very " differing States; of Sin, in which they had once been, whilſt in the Fleſh, or " carnal Mind, and of Freedom from Sin in the Spirit; and they could not " be in thoſe two oppoſite States at the ſame Time. By the Law is the Law " or Power of Sin made manifeſt, or diſcovered, reproved, and condemned in " the Mind and Underſtanding; but Sin is not thereby, or can by any outward " Law, be ſubdued and ſlain, until Man believe, repent, receive, follow, and
— viii. 2. " obey the Law of the Spirit of Life; which doth not only reprove and con- " demn for Sin, but deſtroys it.

— vii. 6. " NOW, that wherein we are captivated, and held in our firſt and natural
— viii. 7. " State, is our carnal Mind; which being *Enmity againſt God*, neither is or can " be, as ſuch, ſubject unto his Law; but that *Enmity* being ſlain and crucified
— vi. 6. " by the Croſs of CHRIST, the Grace and Spirit of GOD, and the Body of
John viii. 24. " Sin deſtroyed, that henceforth we ſhould not ſerve Sin, then the repro-
34. " ving and condemning Power of the Law ceaſeth to work in the Soul; for
Gal. v. 24. " they who are CHRIST's *have crucified the Fleſh, with the Affections and Luſts.*
— ii. 20.
— vi. 14.

" AND though they who are in the Fleſh cannot pleaſe GOD, yet the Apo- " ſtle, by the Fleſh, doth not mean the natural Body, but the carnal Mind;
Rom. viii. 8, " for he ſaith, *But ye are not in the Fleſh, but in the Spirit, if ſo be that the Spi-*
9. " *rit of God dwell in you. Now, if any Man have not the Spirit of Chriſt, he is* " *none of his.*"

BY this Time the Truth being in ſome Meaſure over the People, they were generally calm and ſilent; and being aſked, If they were ſatisfied? they made no Reply; only one pettiſh Juſtice, of the old envious ſort, a Friend of Sin, with an Air of Rancour, ſaid, *No:* And Captain *Baſſet*, being deſirous of further Diſpute, ſaid, " He could not yet believe that Mankind could be freed from Sin " in this Life:" But neither of them aſſigned any Foundation or Cauſe for their Unbelief. And then their Miniſter, taking freſh Encouragement from them, bluſtered out ſeveral harſh and falſe Charges, and railing Accuſations againſt us as a People; which I took in writing, and put him upon his Proof, *viz.*

" 1*ſt*, THAT the Quakers hold lying and damnable Principles.

" 2*dly*, THAT the Scriptures of the Old and New Teſtament are the Ground " of Faith, and Rule of Life."

BOTH which I denied, and put him upon his Proof; which he undertook, and began thus, *viz.* " The Words of the Charge ſeem harſh, but I cannot help it; " the Nature of the Thing requires it, and it is not I that bring the Charge, but
1 John ii. 4. " GOD, upon their own Diſobedience: *For*, as it is written, *he that ſaith I know* " *him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.* " Now our bleſſed LORD hath commanded, as you will find it written in the " 28th Chapter of *Matthew*, at the 19th and 20th Verſes, *Go ye therefore and* " *teach all Nations, baptizing them in the Name of the Father, and of the Son,* " *and of the Holy Ghoſt; teaching them to obſerve all Things whatſoever I have*

" *com-*

" *commanded you: And, lo, I am with you always, even unto the End of the World.* ANNO
" Now, theſe People, living in the avowed Neglect of this great Commandment, 1704.
" and yet pretending to know GOD and the Way of GOD, they are Liars, and
" the Truth is not in them: Therefore all ſober Chriſtian People ought to
" beware of them, and ſhun them as Deceivers."

TO this I anſwered, " That if by this Scripture he underſtood Water Bap-
" tiſm, as I apprehended he did, he miſtook it; for every Inſtitution of CHRIST
" is plain and explicit, and Water not being mentioned there, he muſt prove it,
" if he could, ſome other Way: But if it were Water Baptiſm, then he himſelf,
" and all of his Communion, living in neglect of this Commandment, (as he
" imagines it to be, are equally, if not more guilty; not being in the Practice
" of any Baptiſm ever inſtituted by CHRIST, or in uſe in his Church in the
" Days of his Apoſtles, or for ſome hundreds of Years after, either as to the
" Manner, Inſtrument, or Subjects of Baptiſm: For Sprinkling is no Baptiſm,
" nor are Infants the Subjects of it; for the Words of the Text are, *Teach all*
" *Nations, baptizing them in* (or rather *into*) *the Name of the Father, and of the*
" *Son, and of the Holy Ghoſt, teaching them to obſerve all Things whatſoever I*
" *have commanded you*, &c.

" THE Inſtrument of Baptiſm here, according to your Miniſter, was Water,
" and the Manner of applying it, as is well known, and as the Word itſelf ſig-
" nifies, was by going into the Water and waſhing (particularly the Feet) there-
" in: The Subjects were not Infants, but ſuch as were capable, not only of be-
" ing taught, or made Diſciples and Believers, but likewiſe of obſerving and
" doing all Things which CHRIST had taught his Diſciples; of which Infants
" are not capable: And if CHRIST had commanded his Diſciples to baptize
" with Water, and they had only ſprinkled, they had not then obeyed him, but
" acted another Thing, in their own Wills, and made themſelves Tranſgreſſors.
" And if CHRIST had ſent his Diſciples with ſuch a Meſſage, (as is plain he
" did not) what is that to this Man, or any ſuch? Who ſent them to do ſo?"

THEN the Prieſt replied, and ſaid, " He did not ſprinkle Infants." I an-
ſwered, " What doſt thou then? Doſt thou pour Water on their Faces off thy
" Hand? Or doſt thou waſh their Faces with it; for it ſeems thou doſt not
" baptize them? If not, thou doſt not obey the Commandment in thy own
" Senſe, if it were a Command to thee: But this is only a low equivocal Eva-
" ſion."

HE replied, " You have no Baptiſm at all; and the Queſtion is not, whe-
" ther we are in the right Mode of baptizing, but whether you do, or not, break
" CHRIST's Command in the Neglect of it in any Form? And ſeeing you do
" neglect it, you are Liars, and hold lying Principles."

THEN, directing my Anſwer to the People, I ſaid, " The Queſtion on this
" Head is equally applicable, Who is in the Right, or who is in the Wrong?
" and not only whether you be in the right Mode of Water Baptiſm, but whe-
" ther you have any at all; (and it appears, as above, you have not) and whe-
" ther that be Water Baptiſm in the Text, where Water is not mentioned, as
" your Miniſter hath ſuggeſted, but not proved, and only begged the Queſtion,
" which I have not granted? And whether they who neglect, or omit Water
" Baptiſm, be Liars, and hold lying Principles? And as to us, whom he thus
" accuſeth, we have, through the Mercy of GOD, the true Baptiſm here com-
" manded,

ANNO 1704.

" manded, which is that of the Spirit; of which this Man is no competent " Judge, being ignorant of that great and ſaving Work of the Baptiſm of the " Son of GOD. And I add one Queſtion more, Who ſent him, and ſuch as " him, either to baptize or ſprinkle? It doth not appear that they are ſent of " CHRIST: But if he hath ſent them to baptize, and they do not ſo, but on- " ly rantize, then they break his Command by their own Rule; and when " they ſay to a Child, *I baptize thee*, or to others preſent, *I baptize this Child in* " *the Name of the Father, Son, and holy Ghoſt*, they then lie in and unto that great " Name of the Holy One, and before the People; who are yet ſo blind as not " to ſee they are acting upon falſe and lying Principles.

" THE LORD gave a Command to his Eleven Apoſtles to preach unto, " and diſciple and baptize all Nations: But what is that to theſe Men now, " who aſſume upon themſelves a bare, imperfect, and miſtaken, or vicious Imi- " tation of it; in which they ſend one another with temporal, carnal, and cor- " rupt Views, in both the Senders and Sent; without any Command from " GOD, but from Men; who know nothing of the Mind of GOD, nor at all " ſeek it therein; nor have any Power from him in what they do? For a Com- " mand of that Nature to the Apoſtles, is none to any one elſe, unleſs he be " likewiſe qualified, endued, and ſent by the ſame Power: For if this was " Water Baptiſm, (as it is evident it was not) then it would have been a Com- " mand and ſufficient Miſſion to the Apoſtle *Paul*, who, though not behind " the Chief of the other Apoſtles, as to any Gift or Qualification whatſoever " neceſſary to a Goſpel Miniſter, and *laboured more than they all*, aſſures us, " that *Chriſt ſent him not to baptize, but to preach the Goſpel.* And as he was " in a particular Manner the Miniſter of the *Gentiles*, and Meſſenger of the Pro- " miſe of GOD unto them, to *turn them from Darkneſs unto Light, and from the* " *Power of Satan unto God*, none can ſucceed him in baptizing with Water who " had it not by Command from CHRIST himſelf. And, as that great Apoſtle " could not juſtly be accuſed and ſtigmatized as a Neglecter and Breaker of the " Command of CHRIST in that Caſe, or a Liar, and holder of lying Principles, " when he thanked GOD he had not proceeded any further than he did, in a " Practice for which he had no Command or Authority; neither can or ought " we: But being in ſo good Company therein, and having no Command from " CHRIST to baptize, or ſprinkle, or pour on Water, or any way at all to uſe " it herein, we cannot honeſtly be charged with any Neglect of it, nor call'd Liars " therefore, nor holders of lying Principles, nor void of Truth; but Men of " Truth, aſſuming nothing to ourſelves, but what we have freely received from " the LORD, the Gift of his Grace, in which we miniſter freely, without Money " and without Price; and therefore all ſober Chriſtians ought rather to receive " us, and our Chriſtian Teſtimony, for Truth, and to ſhun the mercenary Hire- " lings of the Times, of every Form, and beware of thoſe as Deceivers, who " falſely accuſe and calumniate us: For it is written, *He that receiveth you, re-* " *ceiveth me*; *and he that receiveth me, receiveth him that ſent me.*

2 Cor. ii. 5. — xii. 11. — xv. 10. 1 Cor. i. 14. Rom. xi. 13. Acts ix. 15. — xxvi. 17, 18.

2 Tim. iii. 3. Mat. x. 40. John. xiii. 20.

" SEEING then theſe Men ſay, they are ſent of CHRIST, by theſe Words " in the Text, to teach and baptize all Nations; and the LORD hath not ſent " them thereby, nor by any other Miſſion, and they every one ſit down where " they can deceive the ignorant People out of a Maintenance, and do not baptize " any, but only ſprinkle; and confirm their Diſciples in their Sins for Term of " their Lives; and thereby exclude them from the Kingdom of GOD at laſt; " they are Liars againſt GOD and to Mankind, and the Truth is not in them: " The powerful Name of the Father, Son, and Holy Ghoſt they are ignorant " of,

— viii. 21.

" of, and prophane it; and therefore all ſober Chriſtian People ought to be " aware of them, and ſhun them as Deceivers. ANNO 1704.

" THEN I told the People that there was a Fallacy in his Argument, which " they might eaſily perceive: For the Apoſtle *John* was not then writing of any " Commandment of that Nature, (being only miniſterial) but of the Moral " Commands of GOD, which were given to that People, the *Jews*, from the " Beginning of the Diſpenſation of GOD unto them by *Moſes*; where it is writ- " ten, *Thou ſhalt not hate thy Brother in thine Heart: Thou ſhalt in any wiſe rebuke* Lev. xix. 17, 18. " *thy Neighbour, and not ſuffer Sin upon him. Thou ſhalt not avenge, nor bear* " *any Grudge againſt the Children of thy People; but thou ſhalt love thy Neigh-* " *bour as thyſelf.*

" AND the LORD JESUS CHRIST, who came not to deſtroy the Law, " but to fulfil it, ſaid unto his Diſciples, the ſame Night in which he ſuffered, " *A new Commandment I give unto you, that ye love one another; as I have* John xiii. 34, 35. " *loved you, that ye alſo love one another. By this ſhall all Men know that ye are* " *my Diſciples, if ye have Love one to another.* And the Apoſtle *John* ſaith, 1 John ii. 7, 5. " *Brethren, I write no new Commandment unto you, but an old Commandment which* " *ye had from the Beginning: The old Commandment is the Word which ye have* " *heard from the Beginning.* And *whoſo keepeth his Word, in him verily is the* " *Love of God perfected: Hereby know we that we are in him.* By the *Word* John i. 1. " here may be underſtood the whole Commandments of GOD, moral and " divine, as the Root and Perfection of all; and, by the old Commandment, " may be underſtood the ſame preached by *Moſes* unto that People in the Wil- " derneſs in the Beginning; where it is written, *This Commandment which I com-* Lev. xxx. 11, 12, 13, 14. " *mand thee this Day, it is not hidden from thee, neither is it far off. It is not in* " *Heaven that thou ſhouldeſt ſay, Who ſhall go up for us to Heaven, and bring it un-* " *to us, that we may hear it, and do it? Neither is it beyond the Sea, that thou* " *ſhouldeſt ſay, Who ſhall go over the Sea for us, and bring it unto us, that we* " *may hear it, and do it? But the Word is very nigh unto thee, in thy Mouth, and* " *in thy Heart, that thou mayſt do it.*

" BY this Word GOD commanded *Adam*, that he ſhould not eat of the Gen. ii. 17. " Tree of Knowledge of Good and Evil; by the ſame he ſpake unto *Noah*, — vi. 13. " *Abraham*, *Jacob*, *Samuel*, *Solomon*, *Elijah*, *Iſaiah*, *David*, *Jeremiah*, *Ezekiel*, — xv. 1. " and, from Time to Time, unto all the Prophets of GOD, in their ſeveral — xxxi. 11. " Ages, according to the Doctrine of the Apoſtle *Peter*, who expreſly calls this Sam. xv. 16. " Word the Spirit of CHRIST; where he ſaith, *Receiving the End of your* 1 Kings xvi. 11 " *Faith, even the Salvation of your Souls. Of which Salvation the Prophets have* — xvii. 2, 8. " *enquired, and ſearched diligently, who propheſied of the Grace that ſhould come* 2 Kings xx. 4. " *unto you. Searching what, or what Manner of Time the Spirit of Chriſt* Iſa. xxxviii. 4. " *which was in them did ſignify, when it teſtified before-hand the Sufferings of* 1 Chr. xxii. 9. " *Chriſt, and the Glory that ſhould follow.* Jer. i. 2, 4. Ezek. i. 3. — iii. 16. 1 Pet. ix. 10, 11, 12.

" THIS is the Word by which GOD ſpake unto *Moſes*, and appeared in a Exod. iii. 4, " manner ſo tremendous, that *Moſes* hid his Face; for he was afraid to look 6, 14. " upon GOD. — iv.

" THIS is the ſame Spirit and Power given unto the Seventy Elders, by Num. xi. 16, " which they preached in the Camp of *Iſrael* in that Day; as it is written, *The* 17, 24, 25. " *Lord came down in a Cloud, and ſpake unto Moſes, and took of the Spirit that* " *was upon him, and gave it to the Seventy Elders: And it came to paſs, that*

" *when*

ANNO 1704.

" *when the Spirit reſted upon them, they propehſied, and did not ceaſe.* So that un-
" til this Holy Spirit come upon Mankind, unto that Purpoſe, from GOD, they
John v. 19. — viii. 28. — xv. 5. " neither ought nor can preach aright to the Profit of the People.

" THIS eternal, unchangeable, Almighty Word, is the Wiſdom and Power
1 Cor. i. 24. Heb. i. 2. " of GOD, by which he made the Worlds; which, in the Fulneſs of Time, he
John i. 3, 10, 14. " cloathed with human Nature, under the Name and Character of JESUS
" CHRIST, the Meſſiah and ſent of the Father; who was born, lived, died,
" roſe from the Dead, and aſcended into Heaven, and was firſt preached as
" ſuch, by his choſen Witneſſes, Apoſtles, and Miniſters; and afterwards (in
Deut. xxx. 12. " like Manner as the ſame Word and Commandment had been preached by
" *Moſes* and the Seventy Elders in their Day) by the Apoſtle *Paul*, in his evan-
Rom. x. 6. " gelical Doctrine; where, ſpeaking of *Iſrael*, he ſaith, *The Righteouſneſs which is*
" *of Faith ſpeaketh on this wiſe: Say not in thine Heart, Who ſhall aſcend into Hea-*
" *ven? (that, is to bring Chriſt down from above:) Or who ſhall deſcend into the*
" *Deep? (that is, to bring up Chriſt again from the dead:) But what ſaith it? The*
" *Word is nigh thee, even in thy Mouth, and in thy Heart; that is the Word of*
" *Faith which we preach.*

John xiv. 26. 1 John ii. 20. 27. " AND this is the ſame which the Apoſtle *John* calls the Anointing, the Spi-
" rit of Truth, which teacheth all Things pertaining unto our Duty to GOD,
" and one to another in him: And as they had declared unto the People from
— i. 5. " the Beginning of their ſpiritual Miniſtry, *that God is Light, and in him is no*
" *Darkneſs at all*; ſo he writes of this divine Light, as of the new Command-
— ii. 8, 9, 11. " ment, the Evidence and Fruit whereof is divine and brotherly Love: But he
" who hateth his Brother *is in Darkneſs even until now*; he is not come to
Iſa. xlii. 6, 7. — lx. 2. — xxv. 7. " CHRIST, the Goſpel-light of the *Gentiles*, and Covenant of GOD with them,
" but remaineth *where Darkneſs covereth the Earth, and groſs Darkneſs the People,*
Mat. iv. 16. " *under the Region and Shadow of Death*, where the Life of the Second *Adam*,
" the LORD from Heaven, the quickening Spirit, is not yet known.

Mat. xxviii. 19. 1 Cor xii. " AND let me obſerve to you once more, that this Command in the Text
" is only miniſterial and perſonal, as are all thoſe Gifts of the Holy Spirit of
" CHRIST; ſuch as Wiſdom, Knowledge in the Things of GOD, Faith, Heal-
" ing, working of Miracles, Prophecy and preaching the Goſpel, diſcerning of
— — 11. " Spirits, divers kinds of Tongues, the Interpretation of Tongues; *but all theſe*
" *worketh that one and the ſelf-ſame Spirit, dividing to every Man ſeverally as*
" *he will:* By which GOD hath ſet in his Church, firſt, Apoſtles; ſecondly,
" Prophets; thirdly, Teachers; after theſe, Miracles, then Gifts of healing, Helps,
— — 29. " Governments, and Diverſities of Tongues: *Are all Apoſtles? Are all Prophets?*
— xiv. 1. " *Are all Teachers? Are all Workers of Miracles*, &c. *Follow after Charity, and*
" *deſire ſpiritual Gifts, but rather that ye may propheſy. He that propheſieth*
— 3. 5. " *ſpeaketh unto Men to Edification, and Exhortation and Comfort. I would that*
" *ye all ſpake with Tongues, but rather that ye propheſied; for greater is he that*
" *propheſieth than he that ſpeaketh with Tongues, except he interpret, that the*
— 12. 39. " *Church may receive edifying. Foraſmuch as ye are zealous of ſpiritual Gifts,*
" *ſeek that ye may excel, to the edifying of the Church. Wherefore, Brethren, covet*
— xii. 12. " *to propheſy, and forbid not to ſpeak with Tongues.* Thus every one is to be
" exerciſed in his own Gift, to general Edification and Comfort, without any
" Emulation or Strife, to the hindering or leſſening of the Helps and Services
" one of another, and creating and promoting of Schiſms, and quenching of
" Love; which is the divine Life and Cement of the Body.

THUS

ANNO 1704.

" THUS you may obſerve, that all theſe, and like Gifts of the Spirit, are " miniſterial and perſonal, for the Edification of the Body of CHRIST, the " Church: Therefore, if he that hath Wiſdom do not exerciſe it in the Church " to Edification and Help, he who hath the Gift of Prophecy is not to be " blamed, becauſe he who hath Wiſdom doth not uſe it to its right End: And " if he who hath Knowledge doth not uſe it to the End for which it is given " him, he who hath the Gift of Faith is not therefore to be blamed: And if " he who hath the Gift of Prophecy, or preaching the Goſpel, (for theſe are " all Gifts of the Spirit, in all Ages of the Church, and not human Acquirements) " do not duly attend upon his Miniſtry, they who have the Gifts of Wiſdom, " Knowledge, or diſcerning of Spirits, are not to blame, nor ought they to be " accuſed as holding lying Principles for his Neglect; nor for not uſing of the " proper Gifts one of another, but for their own only: No more are we wor- " thy of being charged as holding lying and damnable Principles, in declining " to uſe Water Baptiſm, ſeeing CHRIST hath not ſent or commanded us to " do it; but ſome of us to preach the Goſpel, others to teach the Way of " Truth by Word or Writing; and all to believe in GOD and in CHRIST, " in every Diſpenſation and Manner of Appearance, whether in the Fleſh among " the *Jews*, or as divine eternal Light, or as he is the Holy Spirit of Life, the " LORD and Giver of Life eternal, to all that believe in him and obey his " Voice. This Charge therefore upon us, by your Miniſter, of holding of ly- " ing and damnable Principles, is a manifeſt Perverſion and Miſapplication of " the Holy Scripture; a falſe Gloſs and Inference, not at all due unto us, but " rather unto himſelf, as an Advocate for Sin, and a Miniſter of it.

" AND though it is not incumbent upon me, as the Queſtion or Diſpute is " ſtated, to prove, that Water Baptiſm was not commanded in that Text, but Mat. xxviii, " upon your Miniſter, and he hath not done it; yet, for your Sakes, and of 19. " my Friends preſent, I find my Mind engaged to endeavour to make it mani- " feſt, that it was not Water Baptiſm, but the Baptiſm of the Holy Ghoſt; the " firſt being the Baptiſm of *John*, and the latter of CHRIST.

" *John* the Baptiſt was ſent of GOD to preach Repentance to the *Jews*, and — iii. 1, 2. " to baptize them with Water, ſaying, that they ſhould believe in one to come John i. 33. " after him, who he did not then know, but that he was among the People, and " ready to appear: That he was a Baptizer ſuperior to himſelf, and ſhould Mat. iii. 11; " baptize them with a more excellent Baptiſm; and that was CHRIST. *John* " was the Servant, and his Baptiſm was with Water, and was to decreaſe, and " conſequently come to an End; but CHRIST is the Son of GOD, and his " Baptiſm is with the Holy Ghoſt and divine ſanctifying Fire, and increaſeth " and remaineth until the End of the World: And as CHRIST fulfilled all the " Righteouſneſs of the Law of *Moſes* in his own Perſon; ſo likewiſe as *John*'s " Baptiſm, in point of Time, came before his, and the Time of his publick " Appearance, (though he needed no Repentance, not having ſinned) it was " incumbent upon him to fulfil the Righteouſneſs of that Diſpenſation likewiſe; " and therefore he was baptized of *John* as others were: And thus concenter- " ing in himſelf all the Righteouſneſs of the typical Diſpenſations of GOD, he " became from thenceforth the ſole Diſpencer of Righteouſneſs unto all Nati- " ons and People, throughout all Generations unto the End of the World; and " he himſelf is that eſſential Righteouſneſs in his own Nature: And therefore, " as ſoon as he had fulfilled all that Righteouſneſs, he began to be made manifeſt, " and to preach Repentance to the *Jews*, as *John* did, (that being moſt neceſ- " ſary to their ſinful State) declaring the Kingdom of GOD to be at hand to

" that

ANNO 1704. " that People; (for he was not ſent at that Time, nor in that Manner, to the " *Gentiles*) and calling Diſciples, he ſent them forth among the *Jews*, declaring " him to be the Meſſiah, and preaching in his Name the ſame Doctrine, and " baptizing with the ſame Baptiſm, as to the Mode and Inſtrument of it, but " with this Diſtinction as to the Application and End of it, *John* with Water " unto Repentance, but with no Object of Faith certain, not in any Name de- " clared, but in him who was to come after, or to be made manifeſt; but the " Diſciples of CHRIST preached the ſame Doctrine, and baptized with the " ſame Baptiſm, but in the Name of the LORD JESUS, as the true Object of " Faith; declaring him to be the Meſſiah, of whom *Moſes* and the Prophets " wrote, now already come and made manifeſt; not unto Repentance only, but " for Remiſſion of Sins repented of, in the Name of him who was ſhortly to " be offered up unto GOD, a Propitiation for the Sins of the whole World.

John iv. 1, 2. " AND it is ſaid, that JESUS made and baptized more Diſciples than *John* " did; yet he did not baptize any in his own Perſon; that was below the Di- " ſpenſation of the Baptiſm *John* had aſcribed unto him, and committed unto " his Adminiſtration by the Father: which is a Diſpenſation of eternal Sub- " ſtance, of Light, Life, Virtue and Power, and not of Shadows or Symbols, " for the Time that then was, until they were capable of higher Attainments " and Services.

" THE Apoſtles and Diſciples of CHRIST being thus in the Practice of " Water Baptiſm, and other Services of that Day, the LORD, when they were " able to bear it, plainly told them who he was, that is, the Way, the Truth, " and the Life; and foretold them of his Sufferings, a little before it came to " paſs; of his Departure from them; that he muſt go away as to his bodily " Preſence, but ſhould come again in Spirit, by which he ſhould be in them as " their Comforter: And this Promiſe he made in the Father's Name, which " was to come to paſs as the Effect of his own Prayer and Interceſſion.

" AND accordingly, after he had ſuffered, and finiſhed his Teſtimony on " Earth, and was riſen from the dead, he appeared to his Diſciples, and gave them " ſeveral infallible Proofs of it: And the Apoſtles being preſent with him, in " a Place appointed, a little before he aſcended into Heaven, he ſaid unto them,

Mat. xxviii. 18, 19, 20. Luke xxiv. 47 Acts i. 8. " *All Power is given unto me in Heaven and in Earth, and Repentance and Re-* " *miſſion of Sins muſt be preached in my Name unto all Nations, beginning at Jeru-* " *ſalem; and ye ſhall be Witneſſes unto me, both in Jeruſalem, and in all Judea,* " *and in Samaria, and unto the uttermoſt Part of the Earth. Go ye therefore, teach* " *all Nations, baptizing them in the Name of the Father, and of the Son, and of* " *the Holy Ghoſt; teaching them to obſerve all Things whatſoever I have command-*

Mark xvi. 15, 16. " *ed you: And, lo, I am with you alway, even unto the End of the World. Go ye* " *into all the World, and preach the Goſpel to every Creature; he that believeth,*

John xv. 26. — xii. 48. 2 Theſ. ii. 12. John iii. 18. Luke xxiv. 49 Acts i. 4, 5, 8. " *and is baptized, ſhall be ſaved, but he that believeth not ſhall be damned. And,* " *behold, I ſend the Promiſe of my Father upon you: But tarry ye in the City of* " *Jeruſalem, until ye be endued with Power from on high. But ye ſhall receive* " Power *after that the Holy Ghoſt is come upon you. For John truly baptized with* " *Water; but ye ſhall be baptized with the Holy Ghoſt not many Days hence.*

" HERE their Miſſion and Work were greatly enlarged; for, before,

Mat. xv. 24. — x. 56. " they (as well as himſelf) were confined to the *Jews* only, until he had " finiſhed his Teſtimony unto them on Earth; but now they are ſent unto " all Nations under Heaven, to the uttermoſt Parts of the World. They

" had

" had been before baptized with *John*'s Water Baptiſm; and they had baptized ANNO
" many in the Name of the LORD, without any other Power from on high, 1704.
" with the ſame Baptiſm: But now they themſelves were to be baptized with a Mat. iii. 5.
" more excellent Baptiſm, (foretold by *John*) the Baptiſm of CHRIST; —— 11.
" which was with the Holy Ghoſt, and divine, holy, Soul-cleanſing Fire: And
" then, and not before, they were to go out, in that glorious, wonderful, and
" powerful Name, in that Soul-ſaving Work and Service: For after the
" LORD had given them this Command, *to go teach all Nations, baptizing*
" *them*, &c. he reſtrained them by a ſubſequent Order from going by virtue of
" that Command only, until they were actually endued with Power from the
" Father, ſaying, *But ye ſhall receive Power after that the Holy Ghoſt is come* Acts i. 8.
" *upon you; for John truly baptized with Water, but ye ſhall be baptized with* —— 5.
" *the Holy Ghoſt not many Days hence.* Now, by all this, it is clear, that the
" LORD CHRIST ſpake all theſe Things, at one and the ſame Time, unto
" his Apoſtles, and with good and plain Connection, very intelligible to any
" unprejudiced or unprepoſſeſſed Underſtanding; though they are diſperſed in
" the Scriptures, and ſome part recorded by one Evangeliſt, and ſome by
" another, and not entirely by any one of them: And that he diſtinguiſh-
" eth between the Baptiſm of *John* with Water, (then in practice, and ſhortly
" to be ſuperſeded, and ceaſe in point of Obligation) and the Baptiſm of
" CHRIST himſelf by the Spirit; which, as it is the Goſpel Baptiſm and Di-
" ſpenſation, was not then commenced, nor could be, until CHRIST aſcended,
" and was glorified with the ſame Glory that he had with the Father before the John vii. 30.
" World was made: And the LORD CHRIST doth not mention in all this, — xii. 16, 17.
" any other Water Baptiſm but that of *John*, in Diſtinction to the Baptiſm of
" the Spirit; which he eſtabliſheth alone, as his permanent, neceſſary, and ſa-
" ving Baptiſm to the End of the World: Nor is it at all probable, or any way
" likely, that CHRIST would re-inſtitute Water Baptiſm, which they were al-
" ready in the practice of, by his own Authority and Countenance, that had its
" Time and Uſe already, and not ſo much as name Water in all the Words of the
" Inſtitution, but by way of Contradiſtinction and Precaution; leſt they ſhould
" ſo far miſtake, in ſo great and neceſſary a Point, as to think he inſtituted ano-
" ther Water Baptiſm: And, though they were Apoſtles of CHRIST, and Mat. x. 20.
" had received ſome Degree of the Spirit, and were thereby ſanctified, ſo far — xx. 22.
" as to be fitted for the Services to which they had been hitherto called, yet — xiii. 11.
" they were not at this Time ſo thoroughly converted, or their Underſtandings
" ſo far opened, as to know either the Nature of this Baptiſm, or Extent of
" their Commiſſion therein: For worldly Views had prepoſſeſſed their Minds,
" and anticipated and miſguided their Judgments for the preſent, until the ho-
" ly Thing declared itſelf unto them; till the Holy Ghoſt came and was mani-
" feſted in them, by its own divine and powerful Influence and Work: For
" unto all that CHRIST ſaid unto them on that Subject, they anſwered him
" like Men deeply prepoſſeſſed with Views and Sentiments, of CHRIST and
" his Kingdom, quite contrary to the Nature of it, and the Truth; after a car-
" nal Manner ſaying, *Lord, wilt thou at this Time reſtore again the Kingdom to* Acts i. 6.
" *Iſrael?*

" IT is not to be admired therefore, that none of them underſtood CHRIST
" either as to the Nature or Extent of their Miſſion, at that Time, until *Peter*
" was ſent to the Houſe of *Cornelius*, (who was a *Gentile*) which was about — x. 34, 35,
" eight Years after this Command; for till then, notwithſtanding the plain 44.
" intelligible Words of CHRIST, they ſtill thought Salvation was confined un- — xi. 14, 15, 16, 18.
" to themſelves, the *Jews* only; until CHRIST himſelf demonſtrated the

ANNO 1704.

" contrary by Matter of Fact, in baptizing *Cornelius* and his Houſhold with " the Holy Ghoſt, by the Miniſtry of *Peter*; and then his Underſtanding was " opened and enlarged; and the reſt likewiſe, who had yet remained ignorant, " were, by his Relation of the Facts and Circumſtances of the whole Matter, " convinced and ſatisfied, both as to the Nature and Extent of their Commiſ- " ſion, that it is a ſpiritual Baptiſm and Diſpenſation, wherein Salvation is of- " fered, through CHRIST, unto all Nations and Ages, and from Generation " to Generation to the End of the World.

John xiv. 16, 26. — xv. 26. — xvi. 12. — xvii. 17, 19, 20, 21, 22, 26. 1 Cor. ii. 6. — xiv. 20. Col. i. 28. 2 Cor. vii. 1. Eph. iv. 12.

" BUT though the Spirit of CHRIST, which is eſſential Truth, and cloathed " with a human Mind, leadeth thoſe who believe and follow him, into all Truth; " yet not all at once, but as we poor, low, weak Mortals are made able to bear, " from one Degree of Convincement, Illumination, Sanctification, Underſtand- " ing, Experience, and Knowledge, to another, under the Conduct of the " Spirit, until we arrive at as great Perfection as our Nature is capable of " in this preſent World: which is no ſmall Degree; in order to be compleatly " fitted for a far greater Glory, and full Eſtabliſhment, in a more excellent and " permanent World to come, in Life everlaſting."

Now, it is an eaſier Matter for any Man of tolerable Senſe, in a few Sentences, to puzzle any Cauſe, or perplex any Truth or Point of Doctrine of the Goſpel, before incompetent Judges, than for the moſt ſincere, ſkilful, and competent Miniſters of it, to diſentangle the Matter, ſo as to make it clear to common Capacities, and thereby command the Aſſent of their Underſtandings; eſpecially when ſuch Auditors are prepoſſeſſed and prejudiced againſt the Truth, by a Series of Practices and Habits to the contrary, under a falſe Apprehenſion of their being in the right: And therefore my Opponent replied, " That notwithſtanding all I had ſaid on that Head, it muſt ſtill be

Mat. xxviii. 19.

" Water Baptiſm which was commanded in that Text; for ſeveral of the " Apoſtles and Miniſters in that Day, baptized with Water, after the Coming " of the Holy Ghoſt; and their Practice is the cleareſt Way to determine what " is the Mind of CHRIST herein. For Inſtance, when *Peter*, being filled with " the Holy Ghoſt, at the Time of the firſt Effuſion thereof, anſwering this

Acts ii. 37, 38.

" Queſtion of the *Jews*, *Men and Brethren, what ſhall we do?* Said unto them, " *Repent, and be baptized every one of you, in the Name of Jeſus Chriſt, for the* " *Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt.* Here it is " plain, that *Peter* adviſeth them who believed, to repent and be baptized in " the Name of JESUS CHRIST, as a neceſſary Qualification, both for the Re- " miſſion of Sins and Gift of the Holy Ghoſt: And this cannot be underſtood " of any other Baptiſm but that of Water; for this is to preſede, and the Holy " Ghoſt to ſucceed upon it, the former as a Condition, in a manner, of the

— — 41.

" latter; and accordingly, *They who gladly received his Word, were baptized.*

— x. 47, 48.

" AGAIN, when *Peter* preached unto *Cornelius* and his Houſhold, after they " had received the Holy Ghoſt, he commanded them to be baptized; which " could not be any other than Water Baptiſm. And *Paul* baptized twelve

— xix. 5.

" Diſciples at *Epheſus*; which muſt have been with Water, for they received the

— viii. 12, 14, 15, 16, 17.

" Holy Ghoſt afterward. And when *Philip* preached unto the *Samaritans*, they " believed him, and were baptized, both Men and Women.

— viii. 36. — ix. 18. — xvi. 15, 33. — xviii. 8.

" AND *Philip* baptized the Eunuch; and *Saul* was baptized; and *Lydia* and " her Houſhold were baptized; and the Goaler and his Houſhold were bap- " tized; and many of the *Corinthians* were baptized. And all thoſe Inſtances,

" being

" being after the Coming of the Holy Ghoſt, they ſhow, that it was Water " Baptiſm which was commanded in the Text; and all Ages ſince having been " in the Practice of it, declare they have ever ſo underſtood it, from that Time " until now." ANNO 1704.

To this I anſwered, " Though I have ſufficiently ſpoken to this Point al-
" ready, and diſtinguiſh'd between Baptiſm with Water by *John*, but not in Mat. iii. 5, 6, 11.
" any Name certain; and the ſame Water Baptiſm by the Diſciples of CHRIST Mark i. 8.
" in his Name, which was certain; and the People of *Iſrael*'s being generally
" baptized by *John*, only unto Repentance, and not for Remiſſion of Sins: Be-
" cauſe he in whoſe Name alone Remiſſion of Sins is, was not then made mani-
" feſt, nor had ſuffered for our Sins, it was neceſſary they ſhould be baptized
" with the ſame Baptiſm, in the Name of the LORD JESUS, as ſoon as he was
" made manifeſt, for the Remiſſion of Sins, when repented of. And though
" there were ſeveral Adminiſtrators of Water Baptiſm at the ſame Time, *John*
" and the Diſciples of CHRIST, to ſeveral Purpoſes; yet it was the ſame Bap-
" tiſm: For Water Baptiſm is but Water Baptiſm, whoever be the Miniſter;
" and can no more reach to the Inſide, to the purifying of the Mind, than could
" the Blood of Bulls. And though there are ſome Inſtances of the Admini- Heb. x. 4.
" ſtration of Water Baptiſm, after the Commencement of the Miniſtration of
" the Baptiſm of the Spirit; yet they are but very few, and of thoſe now men-
" tioned ſeveral are uncertain, whether the Subjects were baptized with Water
" at all or not; and thoſe which are certain confirm my Aſſumption, that it
" is not Water Baptiſm which is mentioned by *Matthew* in that Place; but is
" the Baptiſm of the Spirit only, they being generally diſtinguiſhed in every
" Inſtance: That with Water in the Name of CHRIST only; and that with
" the Spirit, in the Name, Power, and Authority of the Father, Son and Holy
" Ghoſt, as comprehenſive of all the Righteouſneſs of GOD, and the fulfilling
" of all his Promiſes unto Mankind through his Word. For when *Peter* ſaid
" unto them who heard and believed his Doctrine, *Repent, and be baptized*
" *every one of you, in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye* Iſa. xliv. 3.
" *ſhall receive the Gift of the Holy Ghoſt*; the Evangeliſt adds, *Then they who* Acts ii. 41.
" *gladly received his Word, were baptized.*

" THIS Faith and Baptiſm were effected in them by the hearing of the John viii. 43.
" Word by which *Peter* preached the Goſpel; as may well be explained by
" theſe Texts of Scripture, where it is ſaid, *Now ye are clean through the Word* — xv. 3.
" *which I have ſpoken unto you.* And again, *For their Sakes I ſanctify myſelf,* — xvii. 17, 19, 20.
" *that they alſo might be ſanctified through the Truth. Neither pray I for theſe* — vii. 38, 39.
" *alone, but for them alſo which ſhall believe in me through their Word.* And it
" is to be conſidered, that though the *Jews* were generally baptized by *John*
" unto Repentance; yet they repented of their Repentance, ſo far as after- Mat. iii. 5.
" ward to deny, reproach, vilify, and crucify the LORD and CHRIST of Luke vii. 29.
" GOD. This cannot be underſtood of thoſe *Jews* who had believed in Acts ii. 23, 36.
" CHRIST, in the Days of his Fleſh, and publickly acknowledged him as the
" Meſſiah, by being baptized by his Apoſtles in his Name; but of them who
" had not believed in CHRIST, notwithſtanding their Baptiſm by *John*, nor
" had brought forth Fruits meet for Repentance; but, as a Generation of Vi-
" pers, had blaſphemed the LORD and Giver of Life, ſent of the Father, in
" eternal Love and Mercy, to ſave them: It was therefore neceſſary that they
" ſhould firſt believe in him, and repent again of all their Sins; eſpecially of
" that great Sin of denying and crucifying the LORD, before they could be
" baptized with the Holy Ghoſt, or know the ſweet Movings, Runnings, Flow- John vii. 38, 39.
" ings,

ANNO 1704. " ings, and divine Conſolations thereof in their Hearts, as the ſaved of the " LORD.

" AGAIN, *John* the Baptiſt was ſent to the *Jews* only, and not to the *Gen-* " *tiles*, with his Baptiſm; nor was CHRIST himſelf ſent, in the Fleſh, to any " others but the *Jews*; nor were the Diſciples of CHRIST ſent, in that Day; " nor with any other Baptiſm than *John*'s Water Baptiſm; nor was there ever " any other Water Baptiſm inſtituted by CHRIST: Then it follows, that as " *John*'s Baptiſm was to decreaſe, and CHRIST's to increaſe, as ſoon as " CHRIST's Baptiſm commenced, obtained, and took effect, as a Diſpenſation " of Life and Salvation to them who believed, Water Baptiſm ceaſed, in point " of Obligation, and is effectually ended, though imitated by ſome in Practice " unto this Day.

" BUT, as the Rites of the Law of *Moſes* were never incumbent upon the " *Gentiles*, nor CHRIST ſent unto them in the Fleſh, the Miſſion of the Apo- " ſtles unto them was of a divine and ſpiritual Nature, a Diſpenſation of Light
John iv. 42. " and Life from GOD, through JESUS CHRIST, the Saviour of all Nations
1 Tim. ii. 6. " under Heaven; ſo the Baptiſm of CHRIST to them is likewiſe ſpiritual;
— iv. 10. " not with elementary Water, which cannot effect any more in Time of the
Heb. x. 1, 2, 3, 4. " Goſpel, than legal and outward Inſtitutions could in Time of the Law of " *Moſes*; but with the Holy Ghoſt, the Spirit of CHRIST: whereby the Mind, " being thereunto turned, and believing therein, is inwardly taught and in- " ſtructed in the Things and Knowledge of GOD, ſanctified, juſtified, and eter-
Iſa. xlii. 6. " nally ſaved; being thereby united, as in a Covenant of divine Love and Life,
John xvii. 21, 22, 23. " unto him who ſanctifies, and liveth for ever; and then becauſe he liveth, we " live alſo in him, and he in us, World without End. *Amen.*

" AND as to that Paſſage, where *Peter* commanded that *Cornelius* and his
Acts x. 48. " Houſhold ſhould be baptized in the Name of the LORD; the Caſe was this,
— xi. 14. " He was ſent only to tell them Words whereby they were to be ſaved, and he " preached unto them accordingly; in the Concluſion whereof he ſaid, That
— x. 43, 44. " through the Name of CHRIST, whoever believeth in him ſhall receive Re-
— xi. 15. " miſſion of Sins: *And as* he *began to ſpeak*, or while he yet ſpake, *the Words,*
— ii. 4. " *the Holy Ghoſt fell on all them who heard the Word, as on the Apoſtles in the Be-* " *ginning: Then* Peter *remembered the Word of the Lord*, (with Underſtanding)
— i. 5. " *how that he ſaid, John indeed baptized with Water, but ye ſhall be baptized* " *with the Holy Ghoſt.*

" HERE it is remarkable, 1*ſt*, That no more is needful for the Remiſſion of
— x. 2. 43. " Sins, or to fit Mankind for the Baptiſm of the Holy Ghoſt, but Belief in " GOD, a good Life, a charitable Diſpoſition, and Faith in the LORD JESUS " CHRIST: But I obſerve here, as in ſome other Places of Scripture, a Dif- " ference between the Speech of the Apoſtle, and the Word by which he did " ſpeak; and that Men may hear the one, and not the other; for the Holy " Ghoſt fell on them only who heard the Word: And CHRIST himſelf ſaid
John viii. 43. " to the *Jews*, *Why do ye not underſtand my Speech? Even becauſe ye cannot hear* " *my Word.*

" 2*dly*, THAT the Coming of the Holy Ghoſt upon ſuch as believe, is the " Baptiſm of the Holy Ghoſt; and that neither *Peter*, nor the reſt of the Apo- " ſtles, till that Time, (when *Peter* preached to *Cornelius*, *&c.*) underſtood the " full Meaning of CHRIST, when he commanded them *to go teach all Nations,* " *baptizing them*; for, till *Peter*'s Underſtanding was opened by the Viſion he

" had

" had to that Purpoſe, he did not know that the *Gentiles*, believing in CHRIST, were to be ſaved as well as the *Jews*. ANNO 1704.

" 3*dly*, THIS further demonſtrates, that where CHRIST ſaid, *Go teach all Nations, baptizing them*, this Baptiſm is effected in preaching CHRIST by the Power of the Holy Ghoſt, as in one and the ſame Act; *For as* Peter *began to ſpeak*, or while he yet ſpake, *the Holy Ghoſt fell on them who heard the Word*, agreeable to ſome Words in their general Commiſſion, *that he that believeth and is baptized, ſhall be ſaved:* And, again, *Ye ſhall have Power after that the Holy Ghoſt is come upon you.* Acts i. 8. — x. 44. — xi. 15. Mark xvi. 16. Luke xxiv. 49 Acts i. 18.

" 4*thly*, WHERE the End is obtained, all Means conducing to that End naturally ceaſe, and cannot be any further needful to that Purpoſe: Here *Peter* is ſent to preach Words unto *Cornelius* and his Houſhold, by which they ſhould be ſaved; he did preach, they believed, and the Salvation of GOD, the ſaving Power of the Holy Ghoſt came upon them; and conſequently there could not be any Need, as to them, of being baptized afterwards with Water in the Name of the LORD JESUS CHRIST; ſeeing they were already baptized into the Name, Word, Power, and Life of the Father, Son, and Holy Ghoſt, by the Spirit of CHRIST, without uſing that Form of Words.

" 5*thly*, AGAIN, as to *Peter*'s ſaying, *Can any Man forbid Water*, &c. it is to be conſidered, that the *Jews* were a People blindly zealous, and obſtinately tenacious of every Thing that once obtained with them, as well after they believed in CHRIST, as before, many thouſands of them being ſtill zealous for their Law, and Water Baptiſm, in the Name of JESUS CHRIST, having been ſo lately accuſtomed to it; and ſix of them, from *Joppa*, being with *Peter*, and ſtill remaining under their former Prejudices againſt the *Gentiles*, as if they were not to be regarded of GOD, or ſaved, were aſtoniſhed, becauſe they perceived, that *on the Gentiles alſo was poured out the Gift of the Holy Ghoſt:* And *Peter* being but newly convinced himſelf, by a Viſion from GOD, (notwithſtanding the Extent of the Goſpel to all Nations) that the *Gentiles* were to be ſaved; and thoſe believing *Jews*, ſeeing the Effects of the Doctrine of *Peter*, but not yet knowing the Purpoſe of GOD for the Salvation of the *Gentiles* by CHRIST; and left theſe, and the reſt of the believing *Jews*, ſhould think that *Cornelius*, and his Houſhold, being *Gentiles* by Nature, ſtill wanted to be baptized with Water in the Name of the LORD JESUS, as they themſelves had been, he ſaid unto them, *Can any Man forbid Water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we? and he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain Days.* — x. 47. — — 45. — — 34. — — 28. — — 47, 48.

" *Can any Man forbid Water?* Here *Peter* ſpeaks cautiouſly and faintly; as if he had ſaid, It is not prohibited; therefore, to prevent Offences, it may be permitted. *And he commanded them to be baptized in the Name of the Lord*; which ſhews ſtill that he meant the ſame Baptiſm they uſed in *John*'s Time, and not *into the Name of the Father, Son, and Holy Ghoſt*, the Terms uſed in the Account by *Matthew*. And as Baptiſm with Water was no Part of *Peter*'s Miſſion to *Cornelius* and his Houſe, but only to preach unto them; neither did he, in all his Defence, and Recital of the Paſſage, ſo much as once mention this Baptiſm, againſt thoſe who accuſed him at *Jeruſalem*, as if he had been in an Error, and broken the Law of *Moſes*, or ſtated Cuſtom of — 6, 22, — 33. — xi. 2, 3.

ANNO 1704.

" the *Jews*, by going into the Houſe of *Cornelius*, and eating with them: which " ſtill ſhews, that neither *Peter*, nor any of thoſe Believers with him, nor thoſe " at *Jeruſalem*, had any Apprehenſion of the Salvation of the *Gentiles:* And " that although the Holy Ghoſt, the Spirit of CHRIST, leadeth into all Truth, " yet not all at once, but gradually, as weak, ignorant, and ſcarce docile Man-
John xvi. 12. " kind, are able to bear: Nor were the Apoſtles themſelves opened at once
1 Cor. iii. 2. " into all the Truths of the Goſpel, leſt they might publiſh them too ſoon, and
Tim. i. 7.
1 Pet. i. 10. " unſeaſonably unto the People, before they could underſtand or believe them; " and ſo offend rather than ſave them.

" NOW, to conclude upon this Head, though *Peter* did command them " to be baptized, not in the Name of the *Father*, *Son*, *and Holy Ghoſt*, (the
Acts x. 48. " Terms of the Baptiſm in *Matthew)* but *in the Name of the Lord*; yet it doth " not appear to whom he gave that Command; nor that *Cornelius* and his " Houſhold, or any of them, were ſo baptized: *For then prayed they him to tar-*
" *ry certain Days*; in which Time they might deliberate, it being a new Caſe,
" whether they ſhould be ſo baptized or not; and it is moſt probable they
— xi. 2. " were not, ſeeing *Peter*, in his Defence at *Jeruſalem*, doth not ſo much as once " mention any Thing of it.

" AND, as to that Inſtance at *Epheſus*, the Apoſtle *Paul*, finding ſome Per- " ſons there under the Character of Diſciples; and, not taking notice of any in- " termediate State, or Diſpenſation, between believing in CHRIST, and recei- " ving the Holy Ghoſt, as the Fruit and Conſequence of Faith in CHRIST, " aſked them this Queſtion, *Have ye received the Holy Ghoſt ſince ye believed?* " To which they anſwered, *That they had not ſo much as heard whether there be* " *any Holy Ghoſt*. This Anſwer ſeems to have ſurprized the Apoſtle at their Ig- " norance; and he, having no other Baptiſm in view but that of the Holy
Acts xix. 2, 3. " Ghoſt, replied, *Into what then were ye baptized? And they ſaid, Unto John's* " *Baptiſm*; which demonſtrates, that though they had been baptized of *John*, " and directed to believe in one to come after him, yet they had not hitherto " believed in CHRIST, and conſequently were wholly ignorant of the Diſpen- " ſation of his Holy Spirit; and therefore *Paul* preached CHRIST unto them,
— — 4. " as the true and certain Object of their Faith, ſaying, *John verily baptized with* " *the Baptiſm of Repentance, ſaying unto the People, that they ſhould believe on him* " *who ſhould come after him, that is, on Chriſt Jeſus*; declaring him openly to " be the Perſon of whom *John* had ſpoken obſcurely. *And when they heard* " *this, they were baptized in the Name of the Lord Jeſus*, not in *the Name of the* " *Father, Son, and Holy Ghoſt:* And this is a like Phraſe of Speech with " what is ſaid before concerning *Cornelius* and his Houſhold at the Preaching
— x. 44. " of *Peter: While he yet ſpake the Words, the Holy Ghoſt fell on all them who*
— xix. 6. " *heard the Word*. And yet here, the Apoſtle *Paul*, in the Counſel of GOD, " being directed to further Means, after the Manner of the Law, laid his Hands " upon them, the Holy Ghoſt came on them; and then they were endued with
1 Cor. xiv. 22. " ſome ſpecial Gifts; they ſpake with Tongues and propheſied: they became
Eph. iv. 7. " Miniſters of the Goſpel, as I underſtand it: But it doth not appear they were " baptized with Water; but, being initiated into the Grace of GOD by Faith in " CHRIST, through the Miniſtry of the Apoſtle, they received a greater Degree " by his laying on of Hands.

Acts xviii. 12. " AS to that Inſtance, when the *Samaritans* believed *Philip*, the Deacon, " *preaching the Things concerning the Kingdom of God, and the Name of Jeſus* " *Chriſt, they were baptized, both Men and Women.* This was but the next Year

" after

" after CHRIST was crucified, and is of the like Nature and Import of that " Paſſage before, by the Apoſtle *Paul* at *Epheſus*; for, *when they believed Philip* " *preaching, they were baptized, both Men and Women*; which was about ſeven " Years * before *Peter* preached to *Cornelius* and his Houſhold, as before obſer- " ved: By Faith in CHRIST they received an Earneſt of Grace, as a Seed of " divine Life: They were initiated, by his Doctrine, into a Senſe of the Be- " ginning of the Work of the Spirit, in order to their Sanctification; becoming " thereby clean as the new Bottles, prepared for the new Wine of the Kingdom " of the Holy Ghoſt in greater Meaſure: For when the Apoſtles *Peter* and " *John* had prayed for them, that they might receive the Holy Ghoſt, they " *laid their Hands on them, and they received the Holy Spirit* accordingly.

ANNO 1704.

Mat. xiii. 19. 1 Cor. iv 5. Mat. ix. 17.

Acts viii. 15, 17.

" BUT, in the mean time, between the preaching of *Philip*, and their recei- " ving the Holy Ghoſt, they had been baptized in the Name of the LORD " JESUS, (profeſſing the true GOD with the *Jews*) as was alſo *Simon Magus*; " in which ſeveral Things are obſervable.

—— 16, —— 13.

" 1*ſt*, THIS Baptiſm being only in the Name of the LORD JESUS, was " not that Baptiſm declared in *Matthew*, which is *in the Name of the Father,* " *Son, and Holy Ghoſt*, but the ſame they were in practice of in *John*'s Time, " as before noted.

Mat. xxviii. 19.

" 2*dly*, THAT the Apoſtles were the inſtrumental Miniſters and Diſpenſers " of the Holy Ghoſt unto others, his Power and Preſence being with them, " and they co-working with him therein, under his own immediate Counſel " and Direction, as in all other the Parts and Means of the Salvation of Man " kind; *for without him they could do nothing*.

John v. 19. 30 — viii. 28. — xv. 5.

" 3*dly*, *Simon Magus*'s believing and being baptized, demonſtrates, that a " bare Belief that CHRIST is the Meſſiah, or Perſon of whom *Moſes* and the " Prophets propheſied, neither ſanctifieth or qualifies for receiving the Holy " Ghoſt, in a Goſpel-ſenſe; but that Men may be in a State of groſs Sin and " Uncleanneſs notwithſtanding: And therefore let all ſuch ſuperficial Believers " beware: for true Faith is the Gift of GOD, and comes into the Heart by the " Operation of the Spirit of CHRIST; which is the Holy Ghoſt, by which eve- " ry Miniſter of CHRIST preacheth the Goſpel of the Kingdom of GOD; " and ſometimes by the immediate inward Work of the Spirit without any " Inſtrument.

Eph. ii. 8. Col. i. 12.

" AS to that Inſtance of *Philip*'s baptizing the Eunuch; it was very early " in the Year of CHRIST, 34, the next Year after he ſuffered; and as *Philip* " preached CHRIST unto the Eunuch, in which, by the Sequel, it is moſt " probable he mentioned the Baptiſm of *John* with Water, and the ſame Bap- " tiſm practiſed by the Diſciples of CHRIST in his Name; and the Eunuch being " but inſtantly convinced, and believing that CHRIST is the Perſon the Pro- " phet wrote of, and what he had ſaid of Water Baptiſm in his Name; he " therefore propoſed to be baptized by *Philip*; who permitted it, but not " until he had examined his ſincere and full Faith in CHRIST, and was ſatisfied " in it, ſaying, *If thou believeſt with all thine Heart, thou mayeſt*. And here it " is remarkable that *Philip* did not ſay to the Eunuch, Thou muſt be baptized, " by way of Neceſſity; but, *Thou mayſt*, as by way of Permiſſion, not Duty: " And his Faith was expreſſed in a few Words, *I believe that Jeſus Chriſt is the* " *Son of God*. It is plain then, that this was ſtill the ſame Water Baptiſm be- " gun

Acts viii. 35, 38.

* Third Day in *Pentecoſt*, *Anno Domini* 34, and *Peter* went to the Houſe of *Cornelius* in 41.

ANNO 1704.

" gun by *John* indefinitely, without aſſigning any certain Object of Faith, and " carried on, for a Time, in the Name of JESUS CHRIST, as the Object of " the Faith of all that come unto GOD by him; through which Faith, the Be- " lievers being ſanctified, and prepared as clean Veſſels of Honour unto GOD, " they afterwards receive the Baptiſm of CHRIST; they are filled with the " Holy Ghoſt; of which we do not find that *Philip* ſaid any Thing to the " Eunuch.

Acts xx. 32. — xxvi. 18. Rom. xv. 16. 1 Cor. vi. 11.

" AS to that Inſtance concerning *Saul*, it is to be obſerved, that what CHRIST " ſaid unto *Ananias* of *Saul* was this, *Go thy Way, for he is a choſen Veſſel unto* " *me*, &c. And what *Ananias* ſaid unto *Saul* was only this, putting his Hands " upon him, *Brother Saul, the Lord (even Jeſus that appeared unto thee by the* " *Way as thou cameſt) hath ſent me, that thou might receive thy Sight, and be filled* " *with the Holy Ghoſt. And immediately there fell from his Eyes as it had been* " *Scales*; *and he received Sight forthwith, and aroſe and was baptized.*

Acts ix. 15.— 18.

" NOW, here is not any Thing predicated of Water Baptiſm, nor any Thing " like it in the Action, nor the Name of JESUS CHRIST uſed therein, as was " common in Water Baptiſm; nor any Thing ſaid by *Ananias*, as his Miſſion " from CHRIST, but that *Saul* might receive his Sight, and be filled with the " Holy Ghoſt. It cannot, therefore, be reaſonably underſtood to be Water " Baptiſm, but the Baptiſm of the Holy Ghoſt; for that only is predicated in " the Miſſion of *Ananias*; which was performed by laying on of his Hands, " (in the immediate Counſel and Power of the Holy Ghoſt) being the Means " by which the Holy Ghoſt was often given in thoſe Days, but never uſed in bap- " tizing with Water only. Again, if this had been Water Baptiſm, the principal " Part of the Miſſion, and the true End of it had remained unperformed; for " nothing is otherwiſe ſaid of *Saul*'s actually receiving the Holy Ghoſt, without " which he could not perform the great End of his Calling, *To bear the Name* " *of the Lord before the Gentiles, and Kings, and the Children of Iſrael*; *or to ſuf-* " *fer ſo great Things (even Death at laſt) for his Name's ſake.* This, therefore, " was not Water Baptiſm, (which many have received with *Simon Magus*, and " yet have been, and ſtill remain, as great Perſecutors of JESUS as *Saul* was " before his Converſion) but the Baptiſm of CHRIST himſelf, by *Ananias* as " his Inſtrument, by his Holy Spirit.

—xvi. 14,15

" AND as to that Paſſage concerning *Lydia*; when the Apoſtle *Paul*, and " others, had preached unto certain Women by a River Side, *Lydia*, who was " before a Worſhipper of GOD, (as *Cornelius* had been before he believed) and " her Houſhold, were convinced by the Miniſtry of that Apoſtle, and were " baptized; but it is not ſaid with Water, nor in any Name: and where the " Scripture is not expreſs, we may take it, and I think we ought, as in other " Places of like Import, and here conclude it was the Baptiſm of CHRIST by " the preaching of the Goſpel only, in the Power and Wiſdom of the Holy " Ghoſt, by *Paul* as the Inſtrument of it: Or, if it might be ſuppoſed to be " with Water, it muſt be concluded to be the ſame in uſe from the Beginning " of *John*'s Time, and the ſame with his; and not from that Inſtitution, or De- " claration in *Mat.* xxviii. 19.

——30, 31, 33.

" AND, as to that Inſtance, where the Goaler and his Houſe are ſaid to have " been baptized; the Paſſage is thus, At the preaching of *Paul* and *Silas* the " Foundation of the Priſon was ſhaken, and their Bonds taken off, and the " Priſon Doors opened by the mighty Power of GOD; upon which the Goaler

" ſaid

" ſaid unto them, *What muſt I do to be ſaved?* Their Anſwer was, *Believe on* ANNO
" *the Lord Jeſus Chriſt and thou ſhalt be ſaved, and thy Houſe.* [This was 53 1704.
" Years after the Birth of CHRIST.] *And they ſpake unto him the Word of the* Acts xvi. 30,
" *Lord, and to all that were in his Houſe; and he was baptized, and all his* 34.
" *Houſe ſtraightway, believing in God with all his Houſe.*

" IT is here to be obſerved, that the Apoſtles do not expreſs any other Con-
" ditions of Salvation to them, but to believe on the LORD JESUS CHRIST,
" and ſay nothing of Baptiſm on that Account; but as the Apoſtles ſpake un-
" to him and his Family the Word of the LORD, (which could not be but by
" the Power of the Holy Ghoſt) it is moſt probable that this Baptiſm was the
" Coming of the Holy Ghoſt at the ſame Inſtant when the Apoſtles preached;
" for they were baptized ſtraightway, (before he brought them out of the Place
" where they preached, into his Houſe;) which, being a little after Midnight,
" and in the Priſon, it is no way probable they were baptized with Water; but
" the Fruits of their Miniſtry were, that the Goaler and his Houſe rejoiced, be-
" lieving in GOD: But if there can be yet any Room to think of Water Bap-
" tiſm here, it could be no other than the ſame the Apoſtles practiſed in *John*'s
" Time; for as no Name is mentioned wherein they were baptized, it is moſt
" reaſonable to think it was in the Name of the LORD JESUS CHRIST,
" ſince he was propoſed as the Object of their Faith by the Apoſtles; and con-
" ſequently was the ſame Baptiſm which the Diſciples of CHRIST uſed in *John*'s
" Time, and not any new Inſtitution mentioned by *Matthew*; which was not
" in the Name of the LORD JESUS only, but in the Name (Virtue and Power)
" of the Father, Son, and Holy Ghoſt; that is to ſay, both into the holy Hu-
" manity, or human Nature of CHRIST, who never fell, and into his divine
" Nature likewiſe by the Holy Spirit, which partaketh of both; which no
" outward Water, in what Manner, or by what Adminiſtrator ſoever applied,
" can poſſibly effect, (being altogether an inward, ſpiritual, and inviſible Work of
" CHRIST upon the Heart and Mind) no more than the Blood of Bulls and
" Goats could purify the Conſcience, or take away Sin. Heb. x. 4.

" AND as to thoſe *Corinthians* mentioned in the Acts of the Apoſtles, *Paul*, Acts xviii. 8,
" reaſoning or diſputing in the Synagogue every *Sabbath*, perſuaded the *Jews* — — 4.
" and the *Greeks*, and teſtified to the *Jews* that JESUS was CHRIST; but
" being oppoſed by the *Jews*, he went to the *Gentiles*: Yet *Criſpus*, the chief
" Ruler of the Synagogue, with all his Houſe, and many of the *Corinthians*,
" hearing the Apoſtles, believed in CHRIST, and were baptized. And what
" Baptiſm this was, appears by the Firſt Epiſtle of *Paul* to the *Corinthians*,
" about five Years after; where, though he directed his Epiſtle *unto the* *A. D.* 59.
" *Church of God which was at Corinth*, (and more particularly to the moſt wor-
" thy among them) *to them who were ſanctified in Chriſt Jeſus, called to be*
" *Saints, with all who in every Place called upon the Name of Jeſus Chriſt*, &c.
" yet, in the Sequel of his Epiſtle, he calls them Babes and carnal, not able at 1 Cor. iii. 1,
" that Time to bear, or underſtand the Spirituality of the Doctrine of the 2, 3.
" Apoſtles concerning GOD and CHRIST the LORD: Which ſhows, that
" many of them, if not the greateſt Part, had not been baptized with the Holy
" Ghoſt; tho' they had ſo far believed in CHRIST as that he is the Meſſiah,
" (and were like the *Samaritans* before they received the Holy Ghoſt) having
" been baptized with Water only, the ſame continuing in Practice from *John*'s
" Time, and being the ſame, and not by the Spirit, which ſuperſedes it; not
" in the Name, Nature, Virtue and Power of the Father, Son, and Holy Ghoſt,
" but in the Name of JESUS CHRIST, or the LORD, only; and many of
" them by *Paul*, who ingenuouſly confeſſeth that he had no Authority from — i. 13, — 17.

ANNO 1704.

" CHRIST (as I have ſaid before) for ſo doing; nor do we find that any " other had, though they mention ſeveral Miniſters as Inſtruments of their " Faith, about whom, and other Matters, they were divided, envying and " ſtriving one againſt another; and would have had the Apoſtles and Miniſters " of CHRIST as ſo many Sect Maſters over them, as all the carnally minded " and unconverted Profeſſors of CHRIST do at this Day; which demonſtrates, " that neither thoſe of the *Corinthians*, nor thoſe at this Day, either were, or " are, baptized with the Holy Ghoſt.

" BUT when the Church and Churches were further advanced, and grown " in the Knowledge of GOD and of our LORD JESUS CHRIST, and more " capable of the Doctrines of the Goſpel, and Spirituality of them, and the " Apoſtles themſelves further opened and inſtructed therein by the Spirit of " CHRIST, they were now more explicit and plain in this Doctrine of Bap- " tiſm, than at firſt, as well as others: For though there had been divers inter- " mediate Baptiſms, before that of *John*'s, under various Diſpenſations, they all
Eph. iv. 4, 5. " concentered in one at laſt; where the Apoſtle ſaith, *There is one Body and one* " *Spirit, even as ye are called in one Hope of your Calling; one Lord, one Faith,* " *and one Baptiſm; one God and Father of all, who is above all, and through all,*
1 Cor. xii. 12, " *and in you all: For as the Body is one, and hath many Members, and all the Mem-*
13, 14. " *bers of that one Body, being many, are one Body, ſo alſo is Chriſt: For by one* " *Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whe-* " *ther we be bond or free, and have been all made to drink into one Spirit; for the*
Eph. i. 20, " *Body is not one Member, but many.* And *Chriſt is given of the Father to be the*
22, 23. " *Head of all Things to the Church, which is his Body, the Fulneſs of him who*
Col, i. 18, 24. " *filleth all in all.*

Heb. ix. 6. " AND the ſame Apoſtle conſiders Water Baptiſm as of a legal original Na-
10. " ture, and ranks it among the typical Rites of the Law, ſaying, *In him* (CHRIST)
Col. ii. 9, — " *dwelleth all the Fulneſs of the Godhead bodily, and ye are compleat in him, who is*
22. " *the Head of all Principality and Power; in whom alſo ye are circumciſed, with* " *the Circumciſion made without Hands, in putting off the Body of the* Sins of the " Fleſh *by the* Circumciſion of CHRIST. *Buried with him in* Baptiſm, *where-* " *in alſo you are riſen with him, through the Faith of the Operation of God, who* " *hath raiſed him from the dead*, &c. *Let no Man therefore judge you in Meat, or* " *Drink, or in reſpect of an Holy Day, or of the New Moon, or of the Sabbath* " *Days*, (or, ſay I, by a Parity of Truth, and of the Reaſon of Things, of *Water* " *Baptiſm*) *which are a Shadow of Things to come, but the Body* (or Subſtance) *is* " *of Chriſt*, &c. *Wherefore, if ye be dead with Chriſt from the Rudiments* (or Ele- " ments) *of the World; why, as though living in the World, are ye ſubject to* Or- " dinances? *Touch not, taſte not, handle not (which all are to periſh with the uſing)* " *after the Commandments and Doctrines of Men*, &c.

" AGAIN, the Baptiſm of the Holy Spirit of CHRIST hath Effects follow- " ing it, which no other Baptiſm ever had, hath, or can have: That is to ſay, " thoſe who happily obtain it through Faith in that Holy Spirit, by which alone
Rom. vi. 2, " it can be adminiſtered, *are dead unto Sin, and walk in Newneſs of Life*; and
3. 7. " thenceforth do not ſerve Sin. And as *many of you as have been* baptized in-
— iv. 10, 11. " to CHRIST, *have put on Chriſt*. The old Man, in ſuch, is crucified, and the
Gal. iii. 27. " Body of Sin deſtroyed; and therefore they do not ſerve Sin, being freed " from it as if they were naturally dead; and that as certainly as CHRIST " died, and as fully as he aroſe again from the dead. And therefore conſider, " O Prieſt and People, what all your Waſhings, Sprinklings, Touchings,

" Taſtings,

" Taſtings, Eatings, Drinkings, Sabbaths, Holy Days, and others your carnal " Ordinances and Rites, have done for you, leſt, notwithſtanding all theſe, you " die in your Sins; and then he who is Truth hath ſaid, *If ye believe not that* " *I am he, ye ſhall die in your Sins; and whither I go ye cannot come.* And though " the Almighty Father of the Univerſe hath ſent his eternal Son as a divine " Light into all the World, according to his Promiſe, I doubt ye do not, as ſuch, " believe in him, or, by Faith, receive, obey, and follow him, as the immediate " Object and Conductor of your Minds; and if you die in that State of Unbe- " lief and Diſobedience, the Conſequence, you may ſee, is dreadful.

ANNO 1704.
John. viii. 21, 24.
Iſa. xlii. 1, 6.
John i. 1, 4, 9.

" Now, having ſet forth what was the Practice of the Apoſtles of CHRIST " concerning Water Baptiſm, and the true Foundation of it; and that there was " no new Inſtitution of any other Water Baptiſm by CHRIST, at the Time " mentioned by *Matthew*, or any where elſe, but that the LORD ſpeaks there " of the Baptiſm of the Spirit only; I now proceed to take notice of what your " Miniſter hath ſaid, That all Ages, ſince the Days of the Apoſtles, have been " in the Practice of Water Baptiſm, which declares they have ever ſo under- " ſtood it, from that Age until now. This is a fallacious Poſition, adduced as a " Foundation for a wrong Inference and Concluſion; whether wilfully to im- " poſe upon you and me, and continue and confirm you in Error; or ignorant- " ly, as knowing no better, I ſhall not determine: For Water Baptiſm hath not " been ſo practiſed, but was early laid aſide and neglected; and another Thing, " which is no Baptiſm, introduced, practiſed, and continued, inſtead of both it " and the Baptiſm of the Holy Ghoſt: ſo that they have indeed had no Bap- " tiſm at all: For there is no Account of Infant Baptiſm in all the Holy Scrip- " tures, that it was ever inſtituted by CHRIST, or practiſed by any of the " Apoſtles; but was pretended, by its Inventers and Impoſers, long after the " Time of the Apoſtles, to have been an Apoſtolical Tradition from about the " ſeventieth Year of the firſt Century: And as the true Church became more " and more obſcured, by the dark Inventions of Antichriſtian Profeſſors and " Pretenders to Chriſtianity, the worldly-minded and learned among them in- " troduced many Errors into the Chriſtian Profeſſion, quite oppoſite and incon- " ſiſtent with the Nature of it, and Infant Baptiſm among the reſt; which the " worldly-wiſe firſt talked and diſputed among themſelves; and then, as the " poor dark People were gradually prepared to receive thoſe Errors, the In- " venters thereof publickly preached them up as proper and neceſſary, until " their Party became numerous, and of ſufficient Power to impoſe them even " on ſuch as did ſee thoſe Errors, and rejected them; which was not done till " about the Beginning of the fourth Century; when, at a Council held at *Me-* " *levitan*, Original Sin, baptizing Children, and other Matters were moved, and " hotly debated among the worldly-wiſe and humanly-learned of that Age, (who " are always the Diſturbers, Diſtemper and Fever of the Church) it was deter- " mined by Ninety-two of them only, in theſe Terms, *It is* our Will, *that all who* " *affirm that young Children receive everlaſting Life, albeit they be not, by the Sacra-* " *ment of Grace, or Baptiſm, renewed; and that will not that young Children, which* " *are new-born from their Mother's Womb, ſhall be baptized, to the taking away* " *Original Sin, that they be anathematized:* that is, accurſed. Which, in another " like Council at *Carthage*, in the Year 416, was confirmed in theſe Words, " (as they are tranſlated into *Engliſh*, in *Henry D' Anvers's Treatiſe of Baptiſm*, " ſecond Edition, Page 106.) We will, *that whoever deny that little Children,* " *by Baptiſm, are freed from Perdition, and eternally ſaved, that they be accurſed.*

" Now, People, here is the mere Will of an ignorant curſing Club, of who

" knows

ANNO 1704. " knows who, calling themſelves a General Council, and Repreſentatives of the " whole Church of CHRIST, acting under manifeſt Errors about Original Sin, " as if it affected the eternal State of all Infants; and that they, by their own " Contrivance, could prevent it and ſave them; introducing and eſtabliſhing, by " their own Authority, a falſe Doctrine and Practice; calling it an Ordinance of " CHRIST, though foreign, and a Stranger and Strangers to the Holy Scrip- " tures, both as to Doctrine and Practice; without any Foundation but the " mere Will and Pleaſure of a Majority only of this curſing Company; whoſe " Behaviour and Language herein clearly demonſtrates, that the Counſel of " CHRIST did not preſide there: But their Decree, being afterwards confirm- " ed by the Biſhop of *Rome*, (who had, by this Time, aſſumed great Autho- " rity and Power) the Errors took place ſo long ago, and have continued among " them, and their Succeſſors, ever ſince, (but not in the Church of CHRIST;) " with this Alteration, that though, for ſome time, they baptized the Children, " yet, finding ſome Inconvenience in that Manner of doing it, they altered it " to rantizing, or ſprinkling; though many, in the moſt early Times of thoſe " Innovations, and through all Ages, have oppoſed them in this, as well as in " many other Errors: For which thoſe Witneſſes to the Truth have, from Ge- " neration to Generation, been martyr'd and deſtroy'd, by that wilful, curſing, " antichriſtian Hierarchy, and their Succeſſors; and ſtill are unto this Day, in " one Part or other of the World.

" THIS being a true State of the Caſe, upon what rotten antichriſtian Foun- " dation the *Practice*, not of Baptiſm, but Rantiſm, is erected and eſtabliſhed; " not waſhing, or dipping in Water, but ſprinkling, and that only the Face; " not of all Ages ſince the Days of the Apoſtles, but thus begun in the fourth " Century, not by the pure Church of CHRIST; which, under him, and in his " Counſel, is the Ground and Pillar of Truth; but by a degenerate, apoſtatized " Company of Antichriſts; by whoſe Doings, and Eſtabliſhments in their *own* " *Wills*, the ſucceeding Ages have been impoſed upon, and many ſtill are until " now: And therefore this *Practice*, thus founded, is no Proof at all for the " Support of ſprinkling of Infants, or baptizing in Water at this Day; nor are " we Breakers of any Ordinance or Command of CHRIST on that Account.

THE Prieſt gave many unmannerly Interruptions during this Time; but was ſometimes reproved by the Juſtices, eſpecially by Capt. *Baſſet*, who had great Sway among them, though one of the youngeſt Men among them, but of good Temper and Underſtanding. His Reaſons for interrupting me (he ſaid) were theſe: " That if he did not anſwer Things as they were moved, he would for- " get great Part of them, and ſo they might paſs unanſwered, and take with the " People." However, I came at length to inform the People how this Error of Sprinkling came to take place in *New-England*, *viz.* " By the coming over " of ſome of the ancient Puritans, Independants, and Preſbyterians, into that " Country, not then, in that Point, fully reformed from the Church of *Rome*, " the Original and Maintainer of that pernicious Error; by whom it was con- " tinued. And ſeeing Sprinkling is no Baptiſm, you have none at all, but an " old Invention and Relick of the Church of *Rome*. Wherefore I exhort you " to believe in the LORD JESUS CHRIST, the Son of GOD, that you may be " baptized of him, and ſaved; ſince he himſelf hath ſaid, as on Holy Record, " *He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall* Mark xvi, 16. " *be damned.*"

THE Prieſt ſtormed much at this, ſaying to a Friend as I was ſpeaking,

" See

" See how ſmooth he goes, and makes all look as even as he pleaſes; let him " alone, and the People will take all this for granted;" and then aroſe violently from his Seat and interrupted me, ſo that I could not finiſh that Part as I intended: And yet I thought much of what I had ſaid remained with the more intelligent ſort of the People. ANNO 1704.

THEN, ſaid the Prieſt, " I dare appeal to yourſelf, if you know any thing " of the *Greek* Language, whether the *Greek* Word there tranſlated *baptize*, doth " not ſignify *to waſh with Water*." " If ſo, ſaid I, it is againſt thee; for thou " doſt not waſh Infants, but ſprinkle them, or pour Water upon them. But " as to the *Greek*, though I do not profeſs to to be learned in that Lan- " guage, yet I think I have acquired a competent Knowledge of it ſo far " as the Point in queſtion is concerned therein. The Word *Baptiſm* is a " *Greek* Word anglified. In the *Greek* it is Βαπτισμα, which comes of the " Word ΒΑΠΤΩ, which in *Latin* is *Mergo, quaſi in mare ago, vel in aquam* " *eo*, to drown or ſink in Water, to dip, to overwhelm, to plunge, to thruſt " in, to go into Water, to dive, to baptize, to waſh. And Εμβαπτο comes of " ΒΑΠΤΩ, *Intingo*, and is much the ſame with ΒΑΠΤΙΖΩ; and alſo ſignifies to " dip into, to ſteep, or to infuſe, to dye, or colour, or to intincture, or, as it " were, to impregnate one thing with the Nature of another, or with its Ac- " cidents; and therefore a proper Word whereby to ſignify Baptiſm with or " in the Spirit, as well, or rather than in Water. And though the Word Βαπτιζω " ſometimes in Authors ſignifies to ſprinkle; yet I have never found it in Scrip- " ture to ſignify ſprinkling, but always dipping, going into, or overwhelming " in Water. And ſeeing CHRIST himſelf ſaith, That *he that is waſhed needeth* John xiii. 10. " *not, ſave to waſh his Feet, but is clean every whit*, it is moſt probable, that, con- " ſidering the Multitudes baptized by *John*, and other Circumſtances, going into " the Water and having their Feet waſhed, was the moſt proper and true Form " uſed in that Day: But Baptiſm having been generally (though not univerſally) " laid aſide, and Sprinkling introduced and impoſed, as I have already ſaid; " thoſe pious Reformers from the Church of *Rome* and her manifold Errors, " taking the Word *Baptizo* to ſignify to overwhelm or plunge; and, comparing " it with that Scripture, where it is ſaid, *We are buried with him* (CHRIST) Rom. vi. 3. " *by Baptiſm into Death*, might reaſonably enough fall into that Manner of bap- " tizing, as thoſe called Baptiſts now uſe; ſince neither in thoſe Days, nor " hitherto, they ſaw, or do ſee, that all Water Baptiſm, in every Mode, is " effectually ended, in point of Obligation, by the Manifeſtation and Eſtabliſh- " ment of the Baptiſm into the Holy Spirit, the eternal and permanent Subſtance.

" AGAIN, as waſhing is a different Thing from ſprinkling, and a different " Way of applying of Water (or other Fluids) to various Purpoſes, is need- " ful; ſo the *Greeks*, as well as we, had different Words whereby to expreſs " thoſe ſeveral Acts, Applications, or Things done with Water, or other Liquid " or Fluid; and the Word *Baptize* is commonly applied to waſhing, *&c.* (as I " have ſaid before) Water being the common Inſtrument of it among Mankind. " But there are ſeveral other Things wherewith waſhing and cleanſing may be " performed; and therefore the Word *Baptizo*, ſignifying to waſh, is moſt " proper and indefinitely uſed, as not implying Water neceſſarily or only: For John vii. 38, " the Spirit of CHRIST, by which his Baptiſm is performed, is expreſly called 39. " *living Water* by CHRIST himſelf. And the Almighty is pleaſed to call Jer. ii. 13. " himſelf *the Fountain of living Waters*. And there is a Baptiſm, or waſhing — xvii. 13. " [cleanſing] with Fire. And there is a waſhing in the Blood of the Lamb of Mat. iii. 11. " GOD. All which are no other than one and the ſame Thing, expreſſed in Mal. iii. 1, 2, 3 Rev. i 5. — vii. 14.

ANNO 1704.

" various Terms and Phraſes; that is, the Baptiſm of the Holy Spirit of " CHRIST, and nothing elſe.

" AND as to the Word Ραντιζω or Ραινω, it ſignifies in *Latin*, *aſpergo*; to ſprin- " kle, wet, or moiſten, to mix finely, to mention briefly, to interlace, to pow- " der, to infect. And though the Word ΒΑΠΤΙΣΩ is taken ſometimes, as I " have ſaid, for ſprinkling, it is never ſo applied in Scripture, that I can find; " but whenever the Thing ſprinkling is intended to be expreſſed, the Word " Ραντιζω, in its various Moods and Tenſes, is always uſed, as being the proper " *Greek* Word for ſprinkling; and not Βαπτιζω, which ſignifies dipping.

" IN *Heb.* ix. 19. it is ἐῤῥάντισε. *Heb.* x. 22. *Chap.* xii. 24. and 1 *Pet.* i. 2. it " is ραντισμον αἵματος Ιησοῦ Χριστοῦ, *aſperſionem ſanguinis Jeſu Chriſti*, and ſprinkling " of the Blood of JESUS CHRIST. And, *Heb.* ix. 13. ραντιζουσα: And, *Chap.* " ix. 21. ἐῤῥάντισε, *aſperſit*, he ſprinkled. By all which, as by many other Places, " both in the Old Teſtament and in the New, it is evident, that though the " Word, Βαπτιζω, by ſome, is held to ſignify, *to ſprinkle*, as well as ραντιζω, (by " which they would ſerve their own perverſe Turn and mercenary Ends, and " make Sprinkling and Baptizing to be the ſame;) that it never can be ſo, " unleſs they can change the Nature and Order of Things.

" AND now, to ſum up the whole Matter on this Head, and juſtly apolo- " gize further for our omitting Water Baptiſm: As the Apoſtle *Paul* was, in a " particular Manner, ſent by the Command of CHRIST from Heaven, to " preach the Goſpel and Kingdom of GOD to the *Gentiles*, and yet not ſent by " him to baptize (much leſs to rantize) them with Water; and as his Miniſtry was " effectual, to all the great Ends of the Goſpel, without it: So we likewiſe have " a Degree of the Miniſtration of the ſame Goſpel (for there is not another) com- " mitted unto us, by the Spirit of CHRIST, (who is the ſame now as then) to " the Offspring of the *Gentiles*, though we have no Authority from the LORD " either to baptize or rantize any with elementary Water; and therefore do not " practiſe it in any Mode, leſt it ſhould be ſaid unto us by the LORD at laſt, " *Who hath required it at your Hands?* And that *they ran, and I ſent them not:* " *Teaching for Doctrines the Traditions of Men*; making the Doctrines and Bap- " tiſm of CHRIST of none Effect to this Generation, as the Scribes and Pha- " riſees of old unto that, by their own Inventions and Traditions; and not pro- " fiting the People at all thereby, but deſtroying them: And therefore we are " not Breakers of the Command of CHRIST on that Account, as here falſely " charged upon us, this Day, by this your Teacher, as often likewiſe by others " ſuch as he is."

Iſa. i. 12. Jer. xxiii. 21. Mat. xv. 16. Mark vii. 7, 8, 9.

" TO all this my Opponent made no Reply, but began to maintain his Charge " as well as he could, " That the Scriptures of the Old and New Teſtament " are the Ground of Faith and the Rule of Life." He attempted firſt to prove, that the Scriptures are the Word of GOD; and that, as ſuch, they are the Ground of Faith, and Rule of Life, thus: " CHRIST, reproving the Scribes

—— 13. " and Phariſees concerning their Traditions, told them, *They had made the Word* " *of God of none effect thereby*; and, ſeeing he here expreſly calls the Scriptures " the *Word of God*, conſequently they muſt be the Ground of Faith and Rule " of Life."

TO which I anſwered, " That the particular Subject there treated of is the " fifth Commandment, not the Scriptures; where the LORD CHRIST char- " geth them with laying aſide the Commandment of GOD, and giving contra-

" ry

" ry Commandments of their own; rejecting the Commandment of GOD, that " they might keep their own Tradition: So that what is called the *Word of* " *God* in the 13th Verſe of that Chapter, is the fifth Commandment, and not " the Scriptures: And the Evangeliſt *Matthew*, writing of the ſame Paſſage, " calls it the *Commandment* all along throughout the Chapter, and never calls it " the Word of GOD; nor doth the Scripture any where call itſelf the Word " of GOD, but gives that Title, juſtly, properly, and only to CHRIST, in his " ſpiritual Appearance, both in the Old and New Teſtament: Firſt in the Old, " where it is written, *For this Commandment, which I command thee this Day, it* " *is not hidden from thee, neither is it far off*, &c. *but the* Word *is very nigh un-* " *to thee, in thy Mouth, and in thy Heart, that thou mayſt do it.*

ANNO 1704.

Mat. xv. 3, 4, 6.

Deut. xxx. 11. — 14.

" THIS was not any of the Ten Commandments, written on Tables of Stone, " (though indeed the Root of all the Commandments of GOD) nor was there " much of the Scripture then written; but this was the Spirit of CHRIST be- " fore his Incarnation; of whom *Peter* teſtifies, That he was in the Prophets, " and teſtified before-hand his Sufferings, (in the Fleſh, and that many hundred " Years before his Manifeſtation therein) and the Glory that ſhould follow: Of " whom the Apoſtle *Paul* likewiſe bears Teſtimony, in theſe Words, *The Righ-* " *teouſneſs which is of Faith ſpeaketh on this wiſe, Say not in thine Heart, who* " *ſhall aſcend into Heaven? (that is, to bring Chriſt down from above:) Or who* " *ſhall deſcend into the Deep? (that is, to bring up Chriſt again from the dead:)* " *But what ſaith it? The Word is nigh thee, even in thy Mouth, and in thy Heart:* " *that is the Word of Faith which we preach.* And the Word *We*, in this Place, " ſhows, that it was not the Teſtimony of that Apoſtle only, but likewiſe of " all the reſt of the Apoſtles and Miniſters of CHRIST in that Day, That " CHRIST himſelf is the *only Word* of the Father eſſentially; and there is not " another.

Rom. x. 6.

" AGAIN, the Evangeliſt *John* teſtifies of CHRIST after this Manner, *In* " *the Beginning was the* Word, *and the* Word *was with* GOD, *and the* Word *was* " GOD. *All Things were made by* Him, *and without him was not any Thing* " *made that was made. He was in the World, and the World was made by him,* " *and the World knew him not. And the* Word *was made Fleſh, and dwelt among* " *us*, &c. Now theſe Things cannot be truly (or with any Senſe) ſaid of the " Scriptures; for the Spirit of CHRIST is not the Scriptures, though they te- " ſtify of him: The Scriptures never aſcended into Heaven, neither did they " deſcend into the Deep, and riſe again: Neither is the Scripture the Word of " Faith; neither were they in the Beginning; nor are they GOD; nor was any " Thing at all made by them: But all Things were made ſome Thouſands of " Years before there were any Scriptures in the World; which was not (any " now extant) until the Days of *Moſes*, who writ but a ſmall Part of them: Nor " do the World now know GOD, or the Word of GOD, by the Scriptures; " nor were they ever made Fleſh: They are not therefore the Word of GOD, " and, conſequently, not that Rule, by your Miniſter's own Way of Reaſon- " ing; but, as the Apoſtle *Peter* teſtifies, *That no Prophecy of the Scripture is* " *of any private Interpretation: for the Prophecy came not in old Time by the Will* " *of Man; but holy Men of God ſpake as they were moved by the Holy Ghoſt.*

John i. 1, 2, 3, 10, 14.

2 Pet. i. 20, 21

" AND, concerning thoſe Scriptures which *Peter* ſpeaks of, (the Scriptures " of the New Teſtament not being then written) the LORD JESUS ſaid to the " *Jews*, who had them, though they did not underſtand them, or know him by " them, *Ye have not his* (the Father's) Word *abiding in you; for whom he hath* " *ſent*,

John v. 38, 39, 40.

ANNO 7104.

" *ſent, him ye believe not. Search the Scriptures, for in them ye think ye have eter-*
" *nal Life; and they are they which teſtify of me; and ye will not come to me that*
" *ye may have Life.* Here CHRIST, the *Word* of GOD, is again diſtinguiſhed
" from the Scripture; they are not that Word, but bear Teſtimony of him:
" and ſo do the Scriptures of both Teſtaments ſtill, and will, through Ages to
" come: But, I beſeech you, be you alſo aware, leſt, while you ſeem to mag-
" nify the Scriptures, as the *Jews* did, you likewiſe fall into the like Errors, and
" they become of none effect alſo unto you, through your own vain Inventions
" and Traditions, and fall ſhort of eternal Life, as they did, through a wilful Ne-
" glect of the Manifeſtations, Admonitions, and Operations of the Spirit of
" CHRIST, the Word of GOD, in your own Hearts; the Grace of GOD gi-
" ven unto you, in you, as a free and conſtant Teacher in the Way of Truth
" and Salvation; and leſt you be found of the Number of thoſe at laſt, of
2 Tim. iii. 4. " whom it is propheſied in the Holy Scriptures, where it is ſaid, *The Time will*
" *come when they will not endure ſound Doctrine, but, after their own Luſts ſhall*
" *they heap to themſelves Teachers, having itching Ears: And they ſhall turn away*
" *their Ears from the Truth, and ſhall be turned unto Fables.*

THEN I ſaid to the People " I was willing to carry the Subject and Argument
" this length for your Information, becauſe I fully deſire the Welfare and Salvation
" of every one of you; but your Teacher, unaware, gave up his own Cauſe in his
" own Way of Reaſoning: For, upon a wrong Suppoſition, that the Scripture is
" the *Word* of GOD, he grounded his Poſition, *That it is the Ground of Faith,*
" *and Rule of Life*; whereas the Scripture itſelf ſaith, *Faith is the Gift of God,*
" and, conſequently, not acquired by reading or hearing the Scriptures; which
" the *Jews* had, and highly eſteemed, as much as you can do, and yet did not,
" by all the Evidence of them, believe in CHRIST the Saviour of the World.

" I SHALL now invert this Aſſertion, and eſtabliſh the Point contrary to his
" Doctrine, in a few Words, and ſay, That what, or whoever is the *Word* of
" GOD, the ſame is the Ground of Faith, and Rule of Life: But the LORD
Col. i. 16,— 19. — ii. 9. 1 Cor. i. 24. Col. ii. 12. 2 Cor. iii. 6. " JESUS CHRIST, and not the Scriptures, is the *Word* of GOD, *in whom*
" *dwells all the Fulneſs of the Godhead* ſubſtantially: He is the Wiſdom and
" Power of the Father, and therefore is the Ground of Faith, the Faith of the
" Operation of GOD by him, and the Rule and Ruler of that Life, which him-
" ſelf is the Author and Giver of."

THEN I informed the People, " That we ever had a great Eſteem of the
" Scriptures, as believing them to be given by divine Inſpiration, (the Prieſt
" having, in our Diſcourſe, urged that Paſſage, where it is ſaid, *The Scripture*
" *is able to make thee wiſe unto Salvation*; leaving out, *through Faith in Chriſt*
" *Jeſus*, which is the main Point) but make wiſe only through Faith in CHRIST:
Luke xxiv. 45 " So that Faith muſt go before; and the Apoſtles had believed before their Un-
" derſtandings were opened to know the Scriptures."

MY Opponent gave me ſeveral Interruptions during this Time; yet I am perſuaded divers of the People underſtood, and received in their Minds the Truth of much of what I delivered. The Diſpute held about ſeven Hours, and, by this Time, it was near Sun-ſet; ſo that we adjourned to Captain *Baſſet*'s Houſe, to which we were invited; where we had ſome more Diſcourſe about the Call to the Miniſtry, and their Maintenance; wherein the Prieſt ſaid, " That CHRIST's
" Miniſters had a Command from him, in *Mat.* xxviii. 19. *to teach and baptize*
" *all Nations.*"

I REPLIED, "That Command was not to any others but the Apoſtles in "that Day; and the Call to the Miniſtry, and Qualifications of the Miniſters "of CHRIST, is a new Work of the Holy Spirit of CHRIST, in all Ages of "the World from that Time, and ever will be; and never can be by Tradition "or Imitation, how nicely ſoever counterfeited: and if he had no other Foun- "dation for his Miniſtry than that, he had none at all in a Goſpel Senſe: But, "ſeeing he had alledged that Text for his Miniſtry, and a Command thereby "from CHRIST, to teach and baptize all Nations, he ſeemed to be greatly de- "ficient in his Obedience and Performance; ſince, I perceived, he had been "long in that Place, if not all the Time of his Miniſtry, and had not travelled "through, or in any one Nation on that Account, and taught but a few, nor "baptized any at all; for ſprinkling of Infants is no Baptiſm. ANNO 1704.

THEN he turned the Queſtion upon me, and aſked, "If I had been in any "Nation, but one, on that Account, in our Way?" To which I anſwered, "That Queſtion is not ſo proper to me on that Subject, ſeeing I do not pre- "tend to have had my Miniſtry from that Command, but by the immediate "Work and Manifeſtation of the Spirit of CHRIST in me; being opened, "drawn, led, directed, and governed thereby in the Love of it, in my Mini- "ſtry, from Time to Time, and Place to Place, as it pleaſeth him, and not in my "own Time and Will; and yet not confined, or limited to any, or reſtrained: "Nevertheleſs, to anſwer thy Queſtion directly, I have travelled through moſt "Parts of *England*, *Scotland*, *Ireland*, and many Colonies of *America*, in the Ser- "vice of the LORD JESUS CHRIST, and the Goſpel, and that freely, and "without Charge to any, ſave to eat and drink, in the Courſe of my Travels, "ſuch Things as were freely ſet before me, by ſuch as received my Miniſtry "in the ſame Love of CHRIST in the Goſpel, in which I have travelled and "laboured; which is the Way of our Miniſters in general every where: But I "have not baptized any with Water; for CHRIST ſent me not to baptize that "Way, but to preach the Goſpel according to the Meaſure given me: Adding, "that a Maintenance in a particular ſettled Place, as I reaſonably could ſuppoſe, "might be all he aim'd at by his Miniſtry."

HE replied, "He was, according to the Advice of the Apoſtle *Paul*, to *give* 1 Tim. iii. 15.
"*Attendance to Reading*, *to Exhortation*, *to Doctrine*; *to meditate upon theſe Things*, "*to give* himſelf *wholly up to them*, *that* his *profiting might appear to all*; which "he could not do without a reaſonable Subſiſtence."

TO this I anſwered, "Theſe Scriptures and Advice belong to a Miniſter of "CHRIST, as *Timothy* was; but they are nothing to ſuch as are not in *Timo-* "*thy*'s Condition: And thou haſt omitted to mention the main Point there ex- "horted to; that is, *Neglect not the Gift that is in thee*, &c. without which all —— 4.
"thy Miniſtry will be dead, and thy Reading of no Value to the End of a Go- "ſpel-miniſtry: For the Apoſtle doth not there write of the Studies of our "modern *Maſters of Arts*, as they call themſelves, as appears by theſe Words, "*O Timothy*, *keep that which is committed to thy Truſt*, *avoiding prophane and* —vi. 20, 21.
"*vain Babblings*, *and Oppoſitions of Science*, *falſely ſo called*; *which ſome profeſſing* "*have erred concerning the Faith* (for my Opponent had, in the Meeting-houſe, "talked of Syllogiſms, and ſuch like Learning;) but the particular Things *Ti-* "*mothy* was to ſtudy, were theſe, (though he was but a young Man) *To be an* —iv. 12, 16.
"*Example of the Believers*, *in Word*, *in Converſation*, *in Charity*, *in Spirit*, *in Faith*, "*in Purity*; to *take heed unto himſelf*, *and unto his Doctrine*, *to continue in them*, &c.
"And that Reading muſt relate moſt, if not only, to the Holy Scriptures, ſince "he excludes ſuch Science: and, in his next Epiſtle, knowing that without

ANNO 1704.

" the Opening of the Gift of the Spirit of CHRIST, reading of the Scriptures
" would not be rightly profitable or underſtood, he exhorts *Timothy*, *That he*
" *ſtir up the Gift of God which was in him*; and, afterwards, further exhorts
" him, to *continue in the Things which he had learned, and had been aſſured of,*
" *knowing of whom he had learned them: And that from a Child he had known*
" *the Holy Scriptures, which were able to make him wiſe unto Salvation, through*
" *Faith which* is in CHRIST JESUS, (which Faith is the Gift of GOD, and
" not acquired by reading.) *All Scripture is given by Inſpiration of God, and is*
" *profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſ-*
" *neſs, that the Man of God may be perfect, thoroughly furniſhed unto all good*
" *Works.* But all this is attained by believing in, and adhering to the Gift of
" GOD, and the Work of it within, and not otherwiſe; and therefore I exhort
" thee, and all theſe People, to believe in the Grace of GOD in yourſelves re-
" ſpectively, that you may all be taught and perfected thereby, and finally ſa-
" ved; which I heartily pray unto GOD for every one of you.

2 Tim. i. 6. — iii. 14. 15, 16.

" AND, as the Apoſtle *Paul* ſaith concerning himſelf and his Miniſtry, *Though*
" *I preach the Goſpel, I have nothing to glory of, for Neceſſity is laid upon me; yea,*
" *wo is unto me if I preach not the Goſpel: For if I do this Thing willingly I have*
" *a Reward; but if againſt my Will, a Diſpenſation of the Goſpel is committed*
" *unto me: What is my Reward then? Verily, that when I preach the Goſpel, I may*
" *make the Goſpel of Chriſt without Charge, that I abuſe not my Power in the Go-*
" *ſpel:* And accordingly *he dwelt two whole Years in his own hired Houſe, and*
" *received all that came in unto him*; and appealed to the Church at *Epheſus*,
" That he *had coveted no Man's Silver or Gold, or Apparel; yea, yourſelves know,*
" *that theſe Hands have miniſtered to my Neceſſities, and to them that were with me.*
" *I have ſhewed you all Things, how that, ſo labouring, ye* ought *to ſupport the*
" *weak; and to remember the Words of the Lord Jeſus, how he ſaid, It is more*
" *bleſſed to give than to receive.*

1 Cor. 9 16.

Acts xxviii. 30 — xx. 33, 34, 35.

" THUS the Apoſtle exerciſed his Miniſtry in its full Extent; and, no doubt,
" had done all thoſe Things himſelf to which he exhorted *Timothy:* So that an
" honeſt Employ to live by, that the Goſpel may not be chargeable, is very
" conſiſtent with it. And as to the Words, *wholly to them*, in his ſaid Epiſtle to
" *Timothy*, it can mean no more than that he ſhould not neglect any Time to
" do theſe Things in every Opportunity; the Gift there ſpoken of being fully
" ſufficient of itſelf to every Thing there exhorted unto, ſave only Reading;
" which might well be done, without any Hinderance to a neceſſary bodily La-
" bour, for his own Maintenance at leaſt. But in all this we do not find any
" Thing of Bargain and Sale of the mere dead Letter of the Book; which, with-
" out the Life of him who firſt gave it forth, killeth; or any human and falſe
" Gloſſes thereon, in the Will and natural Abilities of Man, ſold at a dear Rate
" to the People for Goſpel, which it is not; nor any mercenary Preliminaries
" ſettled before-hand, as Conditions of preaching thoſe fallacious Medleys for
" Goſpel; or of any Security to be given for the Performance of ſuch blind
" Bargains; nor of procuring, or making human Laws, by the Violence where-
" of to extort them, and from ſuch too as are neither Parties nor Privies to
" ſuch Works; nor is there any Thing in thoſe, or other Scriptures, of any
" Contributions previouſly ſettled, and without which no Preachment; accor-
" ding to the Proverb, *No Penny, no Pater-noſter:* There is nothing of all this,
" nor of the Nature and Tendency of it, in all the Holy Scriptures, or Go-
" ſpel of the LORD JESUS."

THIS nettled my Antagoniſt much; and, at the Concluſion of it, I took Paper,

Paper, and gave him in writing what I had affirmed, and maintained before, *viz.* ANNO 1704.

"THAT a State of perfect Freedom from Sin is, through the Grace of GOD, "attainable in this Life." Rom. vi. 22. 1 John iii. 3, — 7.

AND likewiſe of what he had aſſerted, *viz.* "That the Quakers held lying "and damnable Principles; and that the Scriptures of the Old and New Te- "ſtament are the Ground of Faith and Rule of Life:" Telling him before the Chiefs of the People ſtill remaining with us, "That I had, in the Meeting- "houſe, ſufficiently proved my Poſition, but he had failed in his; and there- "fore left them upon him as falſe Aſſertions, till he had (if he could do it) "prov'd them in Writing, ſince he had in Conference given me ſo many "rude Interruptions; and then he might expect an Anſwer, either a Re- "futation or Acknowledgement: for the latter whereof I ſee no Cauſe, nor "ever ſhall, I am well aſſured." And thus this long Conteſt ended for that Time, but without any perſonal Rancour, I believe, on either Side: For in all Conteſts of this Nature which I have hitherto been engaged in, I have, in the firſt Place, looked for the ſeaſoning Grace of GOD in my own Heart, to qualify me with a right Temper of Mind for ſuch Provocations as I might meet with, and for Underſtanding and Fortitude, ſo as that the Truth might not ſuffer by any Weakneſs or Paſſion of mine: and my Aim hath ever been much more to gain upon the Underſtandings of my Opponents and Auditories, than the vain Glory of Conqueſt; and have ever ſucceeded beſt when preſerved in full Charity, wherein the divine Light, which giveth Underſtanding, dwelleth; when I have ſo behaved to the Oppoſers of Truth as not to provoke them into any Paſſion, but keep them calm as much as poſſible; they having the Meaſure of the ſame Light in themſelves, (for he is in all Mankind) and their own Underſtandings as reaſonable Creatures, on my Side, with me againſt their Errors, or Miſtakes; (for my Conteſt is not with Men, but their Errors, which hurt them) for Paſſion and Anger, (and Malice much more ſo) is Darkneſs, and involves the Mind therein; and while that is uppermoſt in the Heart of Man, and he prepoſſeſſed againſt the Truth, he is not capable of Information, but oppoſeth with Fury and ill Language what he does not underſtand, though the neceſſary Truths of the Goſpel: For that is a true Saying, *The natural Man receiveth not the Things of the Spirit of God, for they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned:* Much leſs is he capable in the Time of Anger, when he is not reaſonable; nor is it prudent to diſcourſe with him on ſuch Subjects at ſuch Times: And yet when an Oppoſer, though a little warm, keeps within reaſonable Bounds, he may be convinced of his Miſtakes in his Underſtanding, and yet not publickly own it, becauſe of his imaginary Honour: For, being in Reputation for a Man of Underſtanding, Parts and Ability, (and perhaps a Teacher) in his Way, he is aſhamed to be overcome before an Auditory, or own the Truth to be on the other Side; yet it may be reaſonable to diſcourſe with ſuch an one, and profitable to the Audience, though himſelf may have the leaſt Share: But this I have ever endeavoured in ſuch Caſes, to part with every Oppoſer in as much Friendſhip as could be obtained, that, if poſſible, no Rancour might remain. 1 Cor. ii. 14.

NOW, if I had not known that the inviſible Power of Truth was over that People at that Time, conſidering their former Enmity againſt us and the Truth, I had run a great Riſque (humanly ſpeaking) of perſonal Injury by ſome of them; but, through divine Goodneſs both to them and me, I did not obſerve a Frown on any Brow, or hard Word from any, ſave only one before mentioned: For which,

ANNO 1704. which, unto the only true GOD and Saviour, be Dominion and Praiſes now and for ever. *Amen* *. And now, to return to my further Progreſs in my Journey and Travels:

THAT Night I lodged with my Friend *Zechariah Jenkins*, near that Place; and the next Day I went to *Scituate*, and lodged with *Thomas Coleman*; and their Meeting being on the 26th at *Nantaſket*, I was there; where ſome Strangers came in, and were ſober, and the LORD gave us a comfortable Meeting. Nantasket.

ON the 27th of the Second Month I had a Meeting appointed at *Scituate*; where came occaſionally a young Man from *Connecticut*, who took ſome Exceptions againſt what I ſaid in the Meeting, about Infants, and their Salvation by CHRIST, and about Baptiſm; and, as we rode towards *Edward Wanton*'s, one told me of it; and I deſired the ſame Perſon to tell the young Man, (being a Presbyterian or Independent) "That if he pleaſed to go to the Houſe of our "Friend with us, I would endeavour to ſatisfy him;" and he did ſo. There I told him, "I underſtood he was not ſatisfied with ſomething I had ſaid in the "Meeting concerning Infants; and therefore asked him, what he believed con-"cerning them?"

HE ſaid, "He believed they were all damned who died unbaptized." Then I asked him, "If he believed all of them were ſaved that were baptized, as he "called it?" He anſwered, *No*. "What then, ſaid I, makes the Difference?" Then, after a Pauſe of Silence, he replied, "That they were all damned, and "that many Millions of them, not a Span long, were hanging in Hell." I asked him why he thought ſo? He anſwered, "Becauſe they cannot believe "in CHRIST." I replied, "Neither can they commit Sin; nor can they be-"lieve who are baptized and ſaved, as thy firſt Anſwer implies, though thou "haſt receded from it ſince." Then ſaid he, "They ſinned in *Adam*." I anſwered, "*That as in Adam all die, even ſo in Chriſt ſhall* (the ſame) *all be made* "*alive*." "But, ſaid he again, they cannot believe in CHRIST." Then ſaid I, "Doſt thou not believe, that many Ages and Nations of People fell under "ſome Diſadvantages by *Adam*'s Sin, who never heard of him outwardly?" He ſaid, *Yes*. Then ſaid I, "Why may not they, through the boundleſs Mercy "and Goodneſs of GOD, manifeſted by CHRIST, have the Advantage by the "Death and Works of CHRIST, who never heard of him outwardly?" To this he was ſilent; though, in one Part of the Diſcourſe, he ſaid, "He believed "there were Millions of Children hanging in Hell not a Span long:" And then I went on and preached to the Auditory, (ſome others being preſent) "*That* "*where there is no Law, there is no Tranſgreſſion*; and little Children, being in-"capable of any Law but that of Nature, which they cannot break, conſequently "they cannot ſin: And that tho', for ſome time under the Law, and firſt Covenant "with the *Jews*, [1491 Years before CHRIST] the Sins of the Fathers were to be "viſited upon the Children, not for ever, but only unto the third and fourth Gene-"ration; not ſuch as loved GOD, but ſuch as hated him; upon which a Proverb "aroſe among the People, that the *Fathers have ate a ſower Grape, and the Childrens* "*Teeth are ſet on Edge:* But this Proverb was to ceaſe, and was annulled of "GOD, as by the Teſtimony of two of his great Prophets, by whom it is "written, in the Name of the LORD: Firſt, by *Jeremiah*, [606 Years before "CHRIST] who ſaith, *In thoſe Days they ſhall ſay no more, The Fathers have* "*eaten a ſower Grape, and the Childrens Teeth are ſet on Edge; but every one* "*ſhall*

Exod. xx. 5.

Jer. xxxi. 29.
Ezek. xviii. 2.

* Many of the Scriptures and Authorities, mentioned at this Time, could not be then looked into (though ſome of them were) which would have given too much Interruption and Delay, but were added at large at the tranſcribing of the Notes.

" *ſhall die for his own Iniquity; every Man that eateth the ſower Grape, his Teeth* " *ſhall be ſet on Edge.* And this was to be under the new Covenant, come by " the LORD JESUS CHRIST, now in Force. Secondly, by *Ezekiel*, [about " 112 Years after] who hath it much more at large, thus, *What mean ye, that* " *ye uſe this Proverb concerning the Land of Iſrael, ſaying, The Fathers have* " *eaten ſower Grapes, and the Childrens Teeth are ſet on Edge? As I live, ſaith* " *the Lord God, ye ſhall not have occaſion any more to uſe this Proverb in Iſrael:* " *Behold all the Souls are mine, as the Soul of the Father, ſo alſo the Soul of the* " *Son is mine; the Soul that ſinneth, it ſhall die.* And there are many Conditions " in this eighteenth Chapter of *Ezekiel*, reſpecting the Life and Death of the " Righteous and Wicked, and the Changes which may happen to both, from " State to State, by their own Acts, or Omiſſions of known Duties, from which, " in the Nature of Perſons and Things, little Children, as ſuch, are exempted; " and the LORD JESUS CHRIST, the Mediator of the new Covenant, (by " which the firſt is ended) hath ſuffered for them, with all Mankind, and de- " clared them innocent, by taking them in his Arms, bleſſing them, and ſaying, " that *of ſuch is the Kingdom of Heaven.* And the Apoſtle ſaith, That Sin was " in the World before the Law, but it was not imputed: So that, though " there be a Seed of Sin in Children, which in time may ſpring up, unto which, " if they join by any ſinful Act, as Mankind too commonly and univerſally do, " they are thereby brought under the Law, or Power of Sin; not by the Tranſ- " greſſion of *Adam*, the common Father of all after the Fleſh, but by their own, " as *Adam* was: yet, until Children be capable of the Knowledge of Good and " Evil, by the Law of the new Covenant of Light and Grace, Sin is not impu- " ted; and there being nothing to condemn them until they have ſinned, con- " ſequently they are all ſaved; and therefore ſprinkling them under theſe bare " Words, *Father, Son, and Holy Ghoſt*, without the Power, is falſe in Fact, and " a Profanation of that Holy Name, though under Pretence to take away Ori- " ginal Sin, and ſave them; which is an Act of great Ignorance, or wilful Su- " pererogation; to no Purpoſe, but to bring Reverence, Honour, and Gain un- " to proud, covetous, vain-glorious, impoſing Prieſts; and is no Ordinance of " CHRIST, but an antichriſtian Forgery, and Popiſh Relict." After this the young Man was ſilent as to any Reply on the Subject; but confeſſed he now believed, that there could not be any little Children in Hell, but that all of them are ſaved; and he parted with us in a very friendly Manner.

ANNO 1704.

Ezek. xviii. 2, 3, 4.

1 John ii. 2.

Mark x. 13, — 16.

Rom. v. 13.

— vi. 16.

THAT Night I ſtaid at *Edward Wanton's*; and, the next Day, went to *Boſton*, and lodged at *Daniel Zachary's*; and the Day following, being the Firſt of the Week, had a ſmall Meeting there; and, on the 29th, arrived a Sloop from *Briſtol*, near *Rhode-Iſland*, with *John Smith* and *Thomas Maccomber*, before mentioned; and they had Leave of the Governor to come to us to *Daniel Zachary's*; where they remained as long as I was there.

Boſton.

ON the 1ſt of the Third Month, the Third of the Week, *Daniel Zachary*, *Samuel Collins* of *Lynn*, and I, went to the Governor, Colonel *Dudly*, and requeſted him to releaſe our Friends. He received us reſpectfully, and ſeemed to lament our Condition, as a People, that we ſhould expoſe ourſelves to ſuch Sufferings. I anſwered, " That it was not in our own Wills, but in Obedience to the Doctrine " of CHRIST; who ſaid unto his Diſciples, *Except your Righteouſneſs ſhall exceed* " *the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no Caſe enter into the King-* " *dom of Heaven: Ye have heard, that it was ſaid by them of old Time, Thou ſhalt* " *not kill; and whoſoever ſhall kill ſhall be in danger of the Judgment: But I ſay* " *unto you, that whoſoever is angry with his Brother without a Cauſe, ſhall be in*

Mat. v. 20, 21, 22.

ANNO 1704. Mat. v. 43, 44.

" *Danger of the Judgment.* Again; *Ye have heard that it hath been ſaid, Thou* " *ſhalt love thy Neighbour, and hate thine Enemy; but I ſay unto you, Love your* " *Enemies.*

" NOW, ſeeing Anger without a Cauſe, and Hatred unto Enemies, is the " Cauſe of killing, and both condemned; and Love, which is contrary there- " unto, recommended and commanded; then they, who believe and obey this " Doctrine, cannot kill any; no, not even Enemies. It is not therefore lawful " unto us, who believe in the LORD JESUS CHRIST, and obey his Doctrine, " in hopes of eternal Life in his Kingdom, which is not of this World, to go " to War, leſt we ſhould forgo and forfeit our Portion in him, and become un- " worthy of Life in him, by Diſobedience to his manifeſt Will under the Di- " ſpenſation of his Goſpel."

THE Governor anſwered, " That he was no Diſputant about Religion; but, " to tell you the Truth, ſaid he, ſeeing the Judges have given ſuch a Judgment, " I cannot tell how to diſpenſe with it; eſpecially now in the Time of War, " when every Body thinks there is both ſo much Need of Help, and juſt Cauſe " of War."

Iſa. ii. 4. I URGED again the Prophecy, *That they ſhall beat their Swords into Plow-ſhares*, &c. " That Day, ſaid he, is not come; for you ſee many Nations are " at War at this Time."

I REPLIED, " That proves, that though that Diſpenſation of Peace is come " in point of Time, yet thoſe who are in Wars are not in the Life nor Doctrine " of CHRIST, but in the Firſt *Adam* and fallen Nature; but this Diſpenſation " is effectually begun in ſome, and will go on, and over all in Time; and what- " ever it may be to you who have not embraced it, though offered unto you, " it is not lawful for us to whom it is come, (ſince we have received it) to fight: " We deſire, therefore, we may not be required to fight, but left to our Chri- " ſtian Liberty, to do, or forbear, as we are perſuaded in our Conſciences is " beſt, and moſt ſuitable to the Doctrine and Practice of our great LORD, Ma- " ſter, and Example, the Captain of our Salvation; who came into the World, " not to deſtroy the Lives of Mankind, but to ſave them."

THEN ſaid the Governor, " It would be better if all were ſo; but if I ſhould " releaſe your Friends, I ſhould be much blamed by the Country; who have " formerly been very hard upon me as well as upon you: But I endeavour to " forget it, and ſo would I have you."

I ANSWERED, " We have no Enmity againſt that People for any Thing " they have formerly, or now, done to us; but rather deſired they might be " brought into a Condition of Forgiveneſs by Amendment." And added, " That ſince the Judges had given Judgment otherwiſe than the Law directs, " and Execution already performed further than their own Law reacheth, or can " ſupport them in, it was in the Governor's Power, as I apprehended, to re- " leaſe the young Men."

" THEN, ſaid he, you may have Remedy by Law, if you are wronged." " But, ſaid I, we ſue for Favour and Juſtice at the Fountain-head, in this Coun- " try, and not to be at the Trouble, Delay, and Expence to ſend to *England* about " it; and the Juſtices were told at the ſame Time, and Colonel *Byfield*, Chief " Juſtice, in particular, before Sentence, That this was more than the Law could

—" juſtify

" juſtify them in, he having told us what he intended; and being poor Men, " and not having wherewithal to appeal from Court to Court, in a legal Pro- " cedure, which would be very chargeable; and beſides, what Remedy could be " expected from Men, who had acted arbitrarily and contrary to their own Laws " already: We therefore deſire their Releaſe. ANNO 1704.

THE Governor replied to the like Effect as before, " That the Country " would be about his Ears if he ſhould do that; but, ſaid he, it is a harmleſs " Thing to work at the Caſtle; they need not fight there."

" BUT, ſaid I, that is an Erection for War, and we cannot be active in ſuch " Works as may be thought neceſſary there." And ſo, finding nothing could be done at that Time, we fell into ſome Diſcourſe on ſome other Subjects; and he invited me to Dinner with him, which I excuſed; and ſo we parted; and we returned to *Daniel Zachary*'s Houſe, and there immediately I wrote to the Governor; which *Daniel* and I ſigned, *viz.*

May it pleaſe the Governor,

" INCLOSED is a Duplicate of an Office-copy of the Judgment of Court, " with an Obſervation and Note thereon, humbly offered to thy Peruſal " and Conſideration, with ſubmiſſive Requeſt, that if the Priſoners may not be " freely releaſed, which is moſt of all deſired, they may, at leaſt be remanded " to the Priſon at *Briſtol*. Deſiring this Application may be favourably inter- " preted and excuſed, we remain

Thy reſpectful Friends,

THO STORY.
DANIEL ZACHARY.

WITH this Letter we ſent the Governor a Copy, as above, in theſe Words:

BRISTOL ſſ. " AT her Majeſty's Court of General Seſſions of the Peace " for the County of *Briſtol*, on the ſecond *Tueſday* of " *April*, 1704, *Nathaniel Byfield*, Eſq; Preſident, *&c.* [*See the Names of the* " *Juſtices*, P. 270.] Whereas *John Smith* and *Thomas Maccomber*, both of *Dart-* " *mouth*, within the County of *Briſtol*, on the 14th Day of *January* laſt paſt, " before *Nathaniel Byfield* and *Ebenezer Brenton*, Eſqrs. two of her Majeſty's " Juſtices of the Peace for the County aforeſaid, upon the Complaint of Lieu- " tenant Colonel *Benjamin Church*, Captain of the Military Company of the " ſaid *Dartmouth*, had Sentence paſs'd againſt them to pay unto the ſaid *Benja-* " *min Church*, the Sum of Five Pounds each of them, for Damages, for not at- " tending her Majeſty's Service againſt the *Indian* Enemy, being lawfully requi- " red thereunto as the Law directs; and alſo Twenty-three Shillings, each of " them, for Coſts and Charges, to be paid, as aboveſaid, unto the ſaid Com- " plainant: For the Recovery of which ſaid Damage and Charge, being Six " Pounds three Shillings in the whole to each of them, two ſeveral Writs of " Diſtreſs were granted under the Hands and Seals of the ſaid Juſtices, bearing " Date the firſt Day of *February*, 1703; which, for want of Goods, Chattles, " or Money, were levied on the Bodies of the ſaid *John Smith*, and *Thomas* " *Maccomber*, and both committed to her Majeſty's Goal in *Briſtol*, in the Coun- " ty aforeſaid, and there have continued until this preſent Court; who, upon " Call, appearing before her Majeſty's Juſtices, were told, That they, paying " the ſeveral Sums above mentioned, with other Charges due to the Sheriff

" and

ANNO 1704. " and Keeper, they ſhould have their Liberty; the which they utterly refuſed " to do.

" WHEREUPON the Juſtices publickly declared, that if any Perſon would " come and deſire the Service of the ſaid *Smith* and *Maccomber*, they were ready, according to the Direction of the Law, to agree with them, and to diſpoſe of the ſaid *Smith* and *Maccomber* in Service to them (being ſome of her " Majeſty's Subjects within this Province) for ſuch reaſonable Time as this " Court ſhall limit and order, for ſatisfying the above mentioned Sums, with " Charges aboveſaid, to be paid to the ſaid *Benjamin Church*, and to be diſpoſed " of as the Law directs. It was further conſidered, that if no Perſon did appear during the Sitting of the ſaid Court, for the End aboveſaid, that foraſmuch as his Excellency the Governor had diſcovered his Mind in that Matter, *viz.* That the ſaid *Smith* and *Maccomber* be employed in her Majeſty's " Service in and about the Caſtle, on *Caſtle-Iſland*, near *Boſton*, there to work " as Pioneers.

" THE Juſtices of this Court do therefore think fit, and order, That the ſaid " *Smith* and *Maccomber* be returned to her Majeſty's Goal in *Briſtol*, there to " remain in ſafe Cuſtody, until ſome Perſon, or Perſons, appear to pay the ſaid " Sums in full for Damage and neceſſary Charges ariſing by their Default; or " ſome Perſon, or Perſons, ſhall tender to take the ſaid Offenders in Service for " ſuch reaſonable Time as her Majeſty's Juſtices within the Town of *Briſtol*, " or any three of them, together with the Sheriff of this County, ſhall think " meet and reaſonable; or until a Warrant from the Governor ſhall be directed " to the Sheriff of this County, requiring their being removed down to the " Caſtle, near *Boſton*, as aforeſaid; where they are to work as Pioneers for ſuch " Time, until, by their Service, they pay and ſatisfy the Sums above mentioned: " That is to ſay, the ſaid *John Smith* the Sum of Seven Shillings and ten Pence, " and the ſaid *Thomas Maccomber* the Sum of Seven Pounds ten Shillings and " two Pence, now due, with other Charges that ſhall become due; which, being fully accompliſhed, the ſaid *Smith* and *Maccomber* to be releaſed. A true " Copy, atteſted by JOHN CARY, *Clerk*.

The Obſervation *indorſed on this Copy of the Judgment.*

" THE Law directs, that the Priſoners ſhall be diſpoſed of by the Court " unto ſome of the Queen's Subjects within the Colony, but ſaith not " any Thing of an Order from the Governor in the Caſe; or that the Judgment ſhall be directed by his Inclinations; (for ſo the Juſtices recite in the Preamble of the Judgment, which the Governor had excuſed to us, as only having been ſome tranſient Diſcourſe with ſome of them in private, not intended by him as any Foundation or Directions for an Order or Judgment of " Court;) nor that the Priſoners ſhould ſerve the Queen in ſuch Service: And " therefore, they being now under an Execution, already extended beyond the " Law, we humbly conceive the Governor may lawfully releaſe the Priſoners " from that Service which the Law of the Country does not oblige them to."

AND, to obviate another falſe Suggeſtion made to the Governor, to induce him to make ſuch an Order, we likewiſe entered another Indorſement on the " ſame Paper, *viz.* " Whereas we underſtand Application hath been made to " the Governor, that the aboveſaid Priſoners might be removed from *Briſtol* to " the Caſtle, to the End they might not be further chargeable to the ſaid Town; " the ſaid Priſoners ſay, they have not been hitherto chargeable to the ſaid " Town

" Town of *Briſtol*, having been all along ſupplied by themſelves, or Relations, " with all Neceſſaries." ANNO 1704.

To this Letter we had no Anſwer whilſt I ſtaid there, but we heard that the Governor had given an Order the Day before, that the young Men ſhould be taken to the Caſtle, though himſelf had told us he had not given any Order at all for bringing them from *Briſtol*; but the Captain who brought them from thence would not have any Hand in taking them to the Caſtle, nor any Thing more to do with them: So that they were at *Boſton* when I went thence, on the Fifth Day following, and at Liberty, on their own Words to be ready upon Call.

THIS Afternoon we had a Meeting at *Boſton*; where came ſeveral of the Town's People, and many Boys, who were exceeding rude, but reprehended by ſome of the older. The Meeting was indifferent well, Things being intelligibly cleared on ſeveral Subjects. On the 2d of the Third Month we had another Meeting there; which was very full of a ſober People, both from *Boſton* and *Charles-Town:* The bleſſed Truth was over all, and many Doctrines were opened to general Satisfaction: Infant Rantiſm was diſcovered to be upon a falſe Foundation: That the Anceſtors of that People in *New-England* were once a religious People, according to the Degree of Manifeſtation and Reformation that then was: That they left their native Country, and Advantages therein, for the Liberty of their Conſciences in Matters of Religion and Worſhip of GOD; but that ſome among them quickly degenerated, though others, I believed, being faithful to what they knew, held their Integrity, and were entered into Reſt; but that many in this Generation have only the Image and Out-ſide of the Religion of their Anceſtors, without the Virtue and Life of Religion; which many of them were in Poſſeſſion of, and enjoyed. I then exhorted them to turn to the LORD JESUS CHRIST, in the Diſpenſation of divine Light and Life; which now is clear from all Types, Shadows, and Symbols: For as their Anceſtors lived in the Dawning of the Day, they did not ſee plainly, but as it were Men as Trees; and therefore had retained a Popiſh Invention and Relict inſtead of an Ordinance of CHRIST, *viz.* ſprinkling of Infants; which is as much Popery, and as much without Scripture-foundation, as God-fathers and the Sign of the Croſs. After which I obſerved a Diſtinction between the Diſpenſations of GOD to the *Jews* and *Gentiles*, though by the ſame Saviour. Under all which they were exceeding patient and attentive; many of them looking ſurprized and amazed at the Opening of Things; Truth having great Authority over the People at that Time in general: And it was by much the beſt Meeting I ever was at there, or in all *New-England* before. Boſton.

ON the 3d we had a Meeting at *Charles-Town*, over the *Sound*; to which came ſeveral People from *Boſton*, who had been at the Meeting there: This Meeting was not ſo large as the other, being a much ſmaller Town, but very open and well; and ſeveral People of both Sexes took us kindly by the Hands, and departed in a very ſolid Manner. Charles-Town.

THAT Afternoon we went to *Lynn* with *Samuel Collins*; where we ſtaid that Night and next Day; and, on the Seventh of the Week, the Fiſhermen being uſually more at home on that Day than any other of the Week-days, we had a Meeting at *Marble-Head*; where there is not a Friend: The Meeting was pretty large, and the People ſober. The Creation of Man, his firſt State of Innocence, his Fall, preſent State of Nature, and Reſtoration by CHRIST the Second *Adam*, were Subjects of the Teſtimony; and the divine Truth had good Dominion over the People; who, after the Meeting, were loving, and behaved rather with awful Marble-Head.

ANNO 1704. Reſpect than light Chearfulneſs, or Familiarity: And that Evening we returned to *Lynn*.

Lynn. ON the 5th we had a Meeting there; where, there being no Strangers, Things opened to the State of a convinced profeſſing People, and the Danger of ſitting down in any Form of Religion and Worſhip, without the Life and Power, as well in our Meetings as others; for there is but either Life or Death, Truth or Error, in every Form, or outward Appearance of Religion: and where CHRIST appears in the Midſt of an Aſſembly, there is Life; and where he doth not appear in any Degree, Death reigns, and GOD is not worſhipped there. That Night, and next Day, I remained at the Houſe of our Friend *Samuel Collins*.

Salem. ON the 7th of the Month, being the Third of the Week, we were at a Marriage at *Salem*, which had been delayed ſometime on purpoſe; but the Day proving very rainy and ſtormy, the Meeting was not ſo large as otherwiſe it might have been; but ſeveral of the People, of both Sexes, being there, were generally ſober, and ſome broken in Heart.

AT *Salem* I remained until the 9th; and, being the Day of their Monthly Meeting, it was large; ſeveral of the People being there, were well ſatisfied with the Teſtimony of Truth therein: and *Lydia Norton*, *Mary Dow*, *Eſther Palmer*, and *Suſannah Freeborn*, all living Miniſters, came to that Meeting: The next Ipſwich. Day we had a Meeting at *Ipſwich*, where there are no Friends: It was indifferent large, ſeveral of the People tendered, and generally ſatisfied; ſome of them giving particular Demonſtrations of it.

THE Meeting being ended, I ſtood up and ſaid to the People, "That ſome "Things might perhaps not have been well underſtood, and Doubts might re- "main; but if any were diſſatisfied with any Thing which had been ſaid, or doubt- "ful in any Point, I would do my beſt to explain Matters unto them:" But none appearing we departed in Peace; and, that Afternoon, we went forward to *Newbury*; and, Night coming on, I would have tarried there till the Morning, but there was no Provender to be had for my Horſe, ſo that I went over the great River with ſome *Saliſbury* Friends, who had been at the Meeting; and we went together to our Friend *Henry Dow*'s, and lodged there, though it was in the Time of War, and not under the Protection of any Garriſon.

AND ſeveral Perſons having been killed a little before by the *Indians*, who were for the *French* againſt the *Engliſh*, I found the People in thoſe Parts under great Fear and Danger; and the Weight of their Condition and Circumſtances came heavy upon me.

THE 11th I reſted there; and, in the Morning, went alone up a Hill, not far from the Houſe, and ſtood upon a Stump of a Tree, where I could ſee to a Garriſon, ſome Diſtance off; and thought, in the mean time, that if any *Indians* were in Ambuſh there, I might be a fair Mark for them to ſhoot at; upon which I retired from thence and deſcended the Hill, and, near the Foot of it, ſat down under the Side of a Fence; where my Mind was ſenſibly filled with divine Goodneſs, which ſtaid me there for ſome time; and, when I returned, I found the Friends had been a little thoughtful where I could be, and that I ſtaid ſo long; and when I told them I had been on the Top of the ſame Hill, they informed me, that was the Place where the ſculking *Indians* ſometimes came, to ſpy for Advantages againſt the People, eſpecially againſt the Inhabitants of the Garriſon,

Garriſon, if they could ſee any of them come out any Diſtance from it, as a Prey unto them who thirſted for their Blood. ANNO 1704.

THE ſame Day *Henry Dow* gave notice in the Neighbourhood of my being come, and of the Meeting to be next Day at the Houſe of *Thomas Nichols*, in the upper Part of the Town. It was a tender Meeting, the Minds of the People being low for fear of the *Indians*, their cruel Enemies, and by reaſon of the great Diſtreſs many were in otherwiſe on that Occaſion. It was a diſmal Time indeed in thoſe Parts; for no Man knew, in an ordinary Way, when the Sun ſet that ever it would ariſe upon him any more; or, lying down to ſleep, but his firſt waking might be in Eternity, by a Salutation in the Face with a Hatchet, or a Bullet from the Gun of a mercileſs Savage; who, from Wrongs received, as they too juſtly ſay, from the Profeſſors of CHRIST in *New-England*, are to this Day enraged, as Bears bereaved of their Cubs, ſparing neither Age nor Sex: Nor are they capable of any Intreaty, but, on the contrary, by the Examples ſet them in the Deſtruction of their Anceſtors, by the pretended *Maſſachuſet* Chriſtians, promiſing Life and Friendſhip, they frequently murder their Captives in cold Blood; roaſting ſome alive in Times of their Triumph and Merriment, as Objects of their Revenge, Laughter, and Scorn.

THE People in thoſe Parts, at this Time, were generally in Garriſons in the Night-time; and ſome profeſſing Truth alſo went into the ſame with their Guns, and ſome without them: But the faithful and true, truſting in the LORD, neither uſed Gun nor Garriſon, Sword, Buckler, nor Spear; the LORD alone being their ſtrong Tower, and Place of Refuge and Defence; and great was their Peace, Safety, and Comfort in him. That Evening I had great Peace as at any Time in my Travels before; many Things were opened ſuiting the States of the Meetings and People: and at Night I lodged with *Thomas Nichols*.

ON the 13th we had a Meeting at *Saliſbury*; where there was a Garriſon in ſome Part of the Town, (for the People garriſoned any convenient Houſe, in Town or Country, they thought moſt proper for a common Good and Safety, as they reckon'd) but I had not Liberty in myſelf to lodge near the Garriſon that Night; but, after ſome Diſpute with a Townſman, Brother-in-law to a Prieſt, returned, late in the Evening, to *Henry Dow*'s, a Place of as much ſeeming Danger as any, being within Piſtol-ſhot of a great Swamp, and Thicket, where *Indians* formerly inhabited, and there I lodged; where there was neither Gun nor Sword, nor any Weapon of War, but Truth, Faith, the Fear of GOD, and Love, in a humble and reſigned Mind; and there I reſted with Conſolation. Saliſbury.

AND here I think fit to remark a particular Paſſage, *viz.* The Mother of *Henry Dow*'s Wife, being a Friend of a blameleſs Life, and living in this ſame Houſe with them, let in Reaſonings againſt their continuing in a Place of ſo much apparent Danger, and frequently urged them to remove into the Town, where the Garriſon was, that they might lodge there in the Night for moral Safety, as many others, and ſome Friends did; which her Daughter could never be free to do, believing, that if they ſhould let in any ſlaviſh Fear, or diſtruſt in the Arm and Protection of the LORD, ſome very hard Thing would befal them; till at length her Mother ſaid to her, That if ſhe could ſay ſhe had the Mind of the LORD againſt it, (being a Miniſter, though young) ſhe would reſt ſatisfied; but nothing leſs than that could balance ſo rational Fears in ſo obvious Danger: But the young Woman, being modeſt, cautious, and prudent, durſt not aſſume poſitively to place her Averſion to their Removal

ANNO 1704. val ſo high; but at length ſhe and her Huſband complied with the Mother, and they removed to the Town, to a Houſe near the Garriſon; where the young Woman was conſtantly troubled with frightful ſurprizing Fears of the *Indians*; though, while at the Houſe by the Swamp, ſhe was free from it, and quiet.

BUT the Mother, having left ſome ſmall Things in the Houſe by the Swamp, was going early in the Morning to fetch them, and, by ſome *Indians* in Ambuſh near the Town in her Way, was killed: And the ſame Morning, a young Man, a Friend, and Tanner by Trade, going from the Town to his Work, with a Gun in his Hand, and another with him without any, the *Indians* ſhot him who had the Gun, but hurt not the other; and when they knew the young Man they had killed was a Friend, they ſeemed to be ſorry for it, but blamed him for carrying a Gun: For they knew the Quakers would not fight, nor do them any Harm; and therefore, by carrying a Gun, they took him for an Enemy.

AND the Garriſon and Neighbourhood, being alarmed by the Guns of the *Indians*, ſome Inhabitants of ſome few Houſes near made ſuch precipitate Haſte thither, that they left a little Boy behind them, whoſe Brains the *Indians* daſhed out againſt a Plough, and made Prey of as many Goods as they could carry with them.

AND, when the Town was alarmed, the young Woman concluded her Mother was ſlain, (but it was not by Shot, but a Blow on the Head) but did not go into the Garriſon, but took one of her Children in each Hand, and went with them into a Swamp, or Thicket, full of Reeds, near the Place; where all her tormenting Fear left her, and ſhe was then greatly comforted and ſtrengthened in the Preſence of the LORD, and confirmed in her Thoughts, that they ſhould not have left their Houſe for her Mother's Fears, though reaſonable in human View, ſeeing that Conſequence had attended; after which ſhe returned to her Houſe by the Garriſon with her Children.

THE Loſs of the Mother was much lamented by the Son and Daughter, and others; but, as ſoon as her Body was interred, they went back with their little Children to the ſame Place by the Swamp; where I lodged with them when they gave me this Relation.

Newbury. ON the 14th of the Third Month, we had a Meeting at an Inn in *Newbury*: There are not many Friends there, but probably may be in due Time; for the Meeting was very large, and ſeveral Perſons much broken under the Teſtimony of Truth. The Meeting continuing long, and the River being between that Place and *Saliſbury*, I went late that Night with *Henry Dow* and his Wife, and ſeveral Friends.

Hampton. ON the 15th we had a Meeting at *Hampton*, at the Houſe of *Joſeph Chaſe*; where we had the Company of ſeveral of the People, and the Truths of the Goſpel were largely opened; but ſome of them were very ſenſeleſs, ſcoffing and fooliſh; and yet ſeveral others were ſober, ſtill, and attentive; and the LORD gave us a good time.

STAYING there that Night, we were, next Day, at their Monthly Meeting; where many were tendered in the Time of Worſhip; which being over, we went

went upon the Buſineſs of the Meeting, which was very ſmall; for it was but of late (when *Thomas Thomſon* was there) that they had any Meeting of Diſcipline, the elder People being of an old ſeparate ſort, and againſt it; but the Diſcipline and Order being now ſettled, the younger, and more living ſort, are generally zealous for it. I had many Things to ſay touching the Neceſſity of Order in the Church, and the great Advantage and Safety of it to Chriſtian Society; ſo that ſome oppoſite Spirits were fretted in themſelves; but the generality of the Meeting received all with Pleaſure; and ſome of them, after the Meeting was over, expreſſed their great Satisfaction with what had paſſed therein; and all ended in great Conſolation. ANNO 1704.

THREE Friends from *Dover* were at this Meeting, and they, and ſeveral others from *Hampton*, went with me the next Day, about 16 Miles, through diſmal Swamps, and Thickets of young Pines and Buſhes, and Trees; where Troops of *Indians* might have ſculked in Ambuſh undiſcovered, until they had fired upon us: But the good Providence of the Almighty preſerved us, and we did not ſee any hurtful Thing; ſo that we arrived ſafe at *Dover*; and that Night I lodged with *Thomas Whitehouſe*, from under the Protection of the Garriſon there; which was always my Choice every where. Dover.

ON the 18th, being the Seventh of the Week, was their Monthly Meeting at *Dover*; where we were comforted together in the Truth.

THE Day after, the Meeting there was pretty large, conſidering the great Danger the People thought themſelves in by coming there; the High-ways and Paths being often ambuſcaded by the *Indian* Enemy, who would creep under Hedges and Fences to get a Shot at a Man, as at a Gooſe or a Deer: But many Truths were opened there to general Satisfaction; and it was a good Meeting.

ON the 20th, accompanied by ſome of the moſt ſteady and concerned Friends of the Place, we went to viſit ſeveral others at their Houſes; and, among the reſt, *Peter Varney*, a ſubſtantial Friend, at a Houſe he had a little Way in the Woods, and much in Danger of the Enemy: And we all beingunder the Weight of the State of Things, and eſpecially myſelf, under the Conſideration, that if I ſhould appoint Meetings at Places in the Woods, and any Perſon happen'd to be killed or hurt in coming to, or going from them, great Blame might be caſt upon me as acceſſory to it, if not the Cauſe, and the Way of Truth likewiſe reflected upon by my Means; and we had very few Words (and none needleſs) among us; and I could not ſee my Way concerning any Meetings, or Places for any: But, in this State of Mind, this Saying preſented itſelf before me, *He that walketh in Darkneſs knoweth not whither he goeth; but to him who walketh in the Light, there is no Occaſion of ſtumbling:* And when this entered, every Doubt and Fear vaniſhed, my Mind was clear, my Countenance cheered, and the ſame inviſible Power reached the Company likewiſe; ſo that they were all cheered up, and we were in one Mind: Then I ſaw my Way clear to appoint Meetings for the Week, with their Concurrence, at ſeveral Places where formerly they had been; all Reaſonings from the apparent Danger of the Times being fully ſilenced in my Mind, and I had no farther Doubt about it: And, going to Dinner, we were favoured of the LORD with a very full and open Seaſon of his divine Goodneſs together; to the Glory of his great Name. And the Meetings were appointed accordingly, as followeth: That is to ſay,

ANNO 1704. ON the 21ſt, at *Dover*; which was ſmall and hard in the Beginning, but ended well.

Oyſter-River. ON the 22d, at *Oyſter-River*; which was not large, but open and well.

ON the 23d, at *Dover* again; which was ſmall, and, in the Beginning, drowſy; but, through divine Goodneſs, ended well.

Kittery. ON the 24th, at *Kittery*; which was alſo ſmall and hard, but I was very eaſy after I returned to *Dover*.

Cachecha. ON the 25th, at *Cachecha*, to which I walked on Foot, about two Miles through the Woods, with ſeveral other Friends; where the LORD was with us, and gave us a precious Meeting; where his bleſſed Truth was over all.

ON the 26th, being the Firſt of the Week, we had a large Meeting at *Dover*, and very open, many Things being cleared to moſt Capacities, about the Supper and Baptiſm, and ſeveral other Points.

BUT the *Indians* having committed ſeveral Murders, and done other Miſchiefs in thoſe Parts, in a cowardly clandeſtine Manner, many were ſtruck with great Fear of them; and ſeveral profeſſing Truth fell under that Temptation, ſo far as to take up Arms, and go into Forts and Garriſons; and alſo to take their Guns with them when they went about their Occaſions, to the Diſhonour of Truth: And a few ſtanding faithful in the Simplicity of it, keeping their Habitations therein Day and Night, truſting in the LORD, and willing rather to loſe their natural Lives for the LORD's ſake, than offend him, or give Occaſion to the Enemies of the bleſſed Truth to triumph, there happened Debates among them; the Unfaithful, not being content in their Unfaithfulneſs, nor ſatisfied in their Forts and Guns, ſought to juſtify themſelves in that unworthy Practice, condemning the Faithful as wilful and preſumptuous.

I HAD therefore much to ſay in every Meeting on that Subject, to convince them of their Weakneſs, bring them forward, and fortify them in their Teſtimony; and eſpecially to charge them, that ſeeing they had not full Faith in the Arm of the LORD, they ſhould acknowledge it to be their own Weakneſs, and be humble; and not ſeek to juſtify themſelves therein, leſt the LORD ſhould blaſt them as to his Truth, and they find themſelves alſo diſappointed of the Arm of Fleſh, in which they had truſted.

BUT it is commonly the Way and Practice of ſuch as are unfaithful in any Part of the Teſtimony of Truth, under the Influence and Conduct of the Adverſary of Souls, not only to ſtrive to juſtify themſelves in their Errors and Apoſtacy, as if they were true and in the right, but with an inſulting Air of Domination and Inveteracy, to contradict, oppoſe, condemn, reproach, vilify, and contemn the Juſt and True; who ſacrifice their All for the ſacred Teſtimony of JESUS, and follow the Lamb whereſoever he goeth and leadeth; through Life, through Death, over Principalities and Powers in the Earth, and of Hell and the Grave, to the Throne of his Dominion and Glory.

THE next Morning I had a Meeting at *Dover* with the Friends of the Miniſtry in that Place, which was the moſt comfortable of all; and many profitable Things were opened in the Love of Truth, to our mutual Comfort, Edification,

tion, and Eſtabliſhment; and that Afternoon I went with *Jabes Jenkins* through the Woods, and the LORD, to his ſole Praiſe, preſerv'd us ſafe to *Hampton*. But alighting at *Joſeph Chaſe*'s by the Way, his Wife (not a Friend, but a very good-natured Woman) told me, their Miniſter, *John Cotton*, a Preſbyterian, having heard of me, had a great Deſire to ſee me; and ſhe perſuaded me to call at his Houſe as I went, being near the High-way; which accordingly I did. ANNO 1704. Hampton.

HE was very civil, and we had about two Hours Conference concerning ſeveral Points, (the Town Major being preſent) eſpecially Baptiſm and the Supper; the Obſervation whereof, in their own Way and Modes, ſeem'd to be the Sum of their Religion: yet, I believe, his Underſtanding was reached as to ſeveral Points of Doctrine; but he ſeemed unwilling to own it.

AMONG other Things, I exhorted him, "Not to ſit down under thoſe "imperfect, inadequate and dark Shadows, ſhort of the divine Subſtance, nor "perſuade the People to reſt there; for you have no Baptiſm inſtituted by the "LORD CHRIST; for the *only* Baptiſm remaining in his Church, is that by "his Holy Spirit: And as to the true *Supper*, it is the Fleſh and Blood of "CHRIST, the Soul-quickening Spirit and Life from GOD; which whoſo-"ever eateth and drinketh dwelleth in CHRIST, and CHRIST in him; the "Miniſtration whereof is in the Words of CHRIST, the Word of GOD; by "whom Mankind are quickened, raiſed from Death unto Life, and live in him "and by him for ever; which cannot be effected by any other Miniſter or Mi-"niſtration: And if Mankind could, by any Means, eat the Fleſh and drink "the Blood of CHRIST, in a literal or ſymbolical Senſe, that would not pro-"fit them; for it is the Spirit *only*, by the working of his Almighty Power in "the Soul, which quickeneth it, *the Fleſh profiteth nothing*; for CHRIST him-"ſelf placeth the Sum of that whole divine Matter upon the Spirit." *John Cotton* was a mild and temperate ſpirited Man; and we parted in Friendſhip after Day was gone, and came to *Moſes Swett*'s before they were gone to Bed; and there I lodged.

ON the 28th we had a Meeting, in the Meeting-houſe at *Hampton*; which was not large, by reaſon of the ſhortneſs of the Notice; and I was hindered and kept out of the publick Service, though under the Weight of it, great Part of the Time, by one *Thomas Chaſe*, an old ſelf-conceited, ſelf-preferring, dead, dry, and confuſed Preacher, of that Place, and an Enemy to the Diſcipline of the Church; whom, after I ſtood up, I reproved in an occult, and yet intelligible Manner; ſo that at laſt the divine Life of Truth came over all, and we had a good and comfortable Meeting, all the living being well ſatisfied.

THE great Hinderance, Diſſervice and Miſchief, which the Adverſary doth in the Church by ſuch dry and dead Preachers among us, (who, being full of themſelves only, can and *will* ſpeak in their own Time, without any Regard to the Life of Truth, or to any Miniſter of Truth, though a Stranger in the Place) is, that their Time being always, and what and when they will, and the true Miniſters waiting only upon the LORD, as having no Miniſtry at any Time but immediately from him; when the LORD's Time is, and the real Concern comes from him upon the true Miniſter, the falſe one is in the Way, hindering the true Work and Service of the Miniſtry and Meetings many Times, as one who would raviſh and defile the Spouſe of CHRIST, to the inviſible, yet unſpeakable Hurt, loading and grieving of the true Miniſtry, and their Work and Service in the LORD, and all the living and ſenſible Members in an Aſſembly; and

ANNO 1704. and ſuch oppreſſing Perſons and Things are ſuffered, to prevent Confuſion and other hurtful Conſequences which might enſue upon the open forbidding or reproving of ſuch Perſons in an Aſſembly: For I have never yet ſeen any one ſo much out of the Way of Truth, or any Thing ſo unworthy or abſurd in itſelf, but *this* would have a Party and Supporters, and *that* Votaries and Eſpouſers, to vindicate them, and contend to further Evil and Miſchief.

THAT Night I lodged again at *Henry Dow*'s; and, on the 29th, I was at Salisbury. another appointed Meeting at *Saliſbury*; which was not large, but good and comfortable.

Jamaica. ON the 30th I was at their Week-day Meeting at *Jamaica*; which was pretty large, and very open and ſatisfactory, both to Friends and People; for the divine Truth was over all, to the Glory and Praiſe of his own Arm, which giveth Victory to the Weak, Humble, and Needy; and Salvation and Redemption unto all, who in Sincerity and Want call upon his Holy Name.

ON the 1ſt of the Fourth Month we had a Meeting at *Henry Dow*'s; which was alſo comfortable and edifying, and ſeveral of the People much tendered: But this Meeting alſo was hurt in the Beginning of it, by a forward Perſon, who prayed a long Sermon to the Almighty, with many Accuſations in it againſt the People and their Ways.

GREATEST Part of this Time I had lodged with *Henry Dow*, in a Place of the moſt apparent Danger in thoſe Parts, as formerly obſerved; yet the LORD, in his great Goodneſs, preſerved us, and often, from Time to Time, overcame for us, and in us, our rational Doubts and Fears, and ſettled our Aſſurance, by the working of his Holy Spirit: All which his moſt gracious and tender Dealings with us, I heartily deſire may not be forgotten by me, nor any of us.

Haverell. ON the 2d, being the Seventh of the Week, we went up to *Haverell* from *Saliſbury*; and, the next Day, had a Meeting there; which, being near the Preſbyterian Meeting-houſe, ſeveral of them came to us in the Time between their Forenoon and Afternoon Meetings, and ſome of them were affected and tendered, and others very ſober and attentive to what was delivered; who, though deſired by ſome of the ruder ſort of their own Profeſſion to leave us, they would not; and then the others endeavoured to hawl them away by Force: But the LORD gave us a good Meeting notwithſtanding this Treatment; for his powerful Truth reigned over all, to his own Glory, and our Satisfaction and Comfort.

THAT Night I went to *Jamaica*, and lodged with *Thomas Nichols*, parting with ſome *Dover* Friends in the Road near that Place.

AFTER this Meeting *Jacob Moral* of *Saliſbury* informed me, that he had been with ſeveral Perſons in that Town, in order to have a Meeting among them, but they generally refuſed; the old Stock of Perſecutors, ſtill ruling there, being much againſt it; but the younger People were, for the moſt part, for it: And that at laſt he had gone to one Major *Pike*, (an ancient Man who had been very contentious, ſo that every Man's Hand had been againſt him, and he againſt every Man) and deſired his Conſent that we might have a Meeting in their Meeting-houſe, to which the Major aſſented; and ſaid alſo, "That if we could not "have their Meeting-houſe to meet in for once, we ſhould have his Houſe:" And accordingly *Jacob Moral* had given Notice of a Meeting to be there the next Day.

FRIENDS

ANNO 1704.

BOTH Friends and others went to the Place about the Tenth Hour next Morning, and the Major ſeemed very open and free; and Seats being ranged, and many People ſet down, all of a ſudden, and without any Provocation, ſave from the Evil One in himſelf, the Major began to be very turbulent and abuſive, ſaying, "Friends, if I may call you ſo, what is your Buſineſs here? "What means all this Concourſe of People?" To which *Jacob Moral* anſwered, "We are come here to have a Meeting, according to the Liberty thou "haſt given us." Then ſaid he, "You told me of a Man that had a Meſſage "from Heaven to the People; which, if he hath, let him ſay on: but, for my "Part, I did not expect ſuch a Multitude, neither did I intend any ſuch Leave "to ſuch a People as ye are." Then he gave us much ill and abuſive Language, ſaying, "We were led by the Spirit of the Devil."

AT length I ſtood up and told him, "That I was the Perſon intended in "what had been ſaid; but as for a Meſſage from Heaven, in his Senſe, I had not "pretended to it; but in the Love of GOD, though a Stranger, deſired to have "a Meeting among ſuch of the People as were free to come; and had been "credibly informed we had obtained the Liberty of his Houſe for that Purpoſe, "or elſe we ſhould not have given him that Trouble."

THEN *Jacob Moral* cleared the Matter, affirming in the Audience of the People, "That he never ſaid any Thing of a Meſſage from Heaven, but only "that a travelling Friend, in the Love of GOD, had a-mind to ſee them in a "Meeting; which the Major had given Leave ſhould be there in his Houſe."

NOTWITHSTANDING this, the Major perſiſted in his Abuſes, alledging that Scripture againſt us, and applying it unduly, *Try the Spirits, believe not every Spirit*, &c. I aſked him, "By what Means are Spirits to be known?" He replied, "By the Word of GOD, the Rule," meaning the Scriptures. I replied, "That the Scripture itſelf could not be the Rule in that Caſe; for "it could not be rightly underſtood or applied without the Spirit of GOD, by "which it was given forth; and that by which the Letter of the Book "came and was given, muſt, in common Senſe, be more excellent than the "Letter, and a ſuperior Rule: yet we highly eſteem the Holy Scriptures, and "ever have done, as the beſt ſecondary Rule in the World, as ſubordinate to "the Holy Spirit, and as opened and applied by him: But ſeeing the Scriptures "tell us of ſome who confeſs CHRIST with their Mouths, or in Words, but "in their Works deny him; and that the Tree is known by its Fruit; thou "thyſelf looks like one of thoſe evil Spirits, who are to be diſcerned, known, "and tried by their evil, reproachful, and contentious Words and Works; even "by thy falſe Accuſations, Abuſes, and unworthy Treatment of us at this Time; "who are come, not in our own Names, but in the Name and Grace of the "LORD JESUS CHRIST, to viſit this People; and more eſpecially by thy "denying and blaſpheming againſt the Spirit of CHRIST; by which we are "led into all Truth, and not by the Evil One, as thou haſt falſly accuſed us: "But the Scripture which thou haſt hinted at, and miſapplied, is this, *Beloved,* 1 John iv. 1, "*believe not every Spirit, but try the Spirits whether they are of God; becauſe ma-* 2, 3. "*ny falſe Prophets are gone out into the World. Hereby know ye the Spirit of God: "Every Spirit which confeſſeth that Jeſus Chriſt is come in the Fleſh, is of God; "and every Spirit which doth not confeſs that Jeſus Chriſt is come in the Fleſh, is "not of God: And this is that Spirit of Antichriſt, whereof you have heard that "it ſhould come, and even* now already *it is in the* World.

ANNO 1704.

" NOW, thou haſt not heard any of us deny that JESUS CHRIST is come " in the Fleſh; and I do not doubt but every one here believeth and confeſ- " ſeth it, unleſs thou thyſelf be the Exception.

" AND yet a verbal Acknowledgement only, of the Coming of CHRIST in his " Body of Fleſh in that Day, is not intended in this Place; for the Devils alſo " believe that and tremble, and yet remain Devils ſtill: But this Confeſſion muſt " ariſe from Experience of the working, Revelation, or Manifeſtation of the Spi- " rit of CHRIST in the Heart and Mind of him who thereby believeth in " CHRIST, to preſent Salvation; according to the ſame Apoſtle, a little below, " where he ſaith, *Hereby know we that we dwell in him, and he in us, becauſe he* " *hath given us of his Spirit.* Again, ſaith the Apoſtle *Paul*, *The Spirit itſelf* " *beareth Witneſs with our Spirit, that we are the Children of God.* And again, " *If* any Man *have not the Spirit of Chriſt, he is none of his.* Whoſe then art " thou?"

1 John iv. 13, Rom. viii. 9, 16.

THIS made the old Perſecutor mad with Rage for a Time, and he began to rub up his old ruſty Tools of Perſecution, aſking me whence I came? and threatened to order me into Cuſtody: But, finding Truth over his Spirit, and I above him therein, I replied, " That if he had thought fit at firſt to have refu- " ſed us his Houſe to meet in, we could not have blamed him; but ſince he " had once granted it, and now uſed us ill, it was unbecoming a Man of Ho- " nour, his Office, and a Chriſtian."

THEN the inviſible Power of the divine Truth bound his unruly Spirit, and he began to fall and grow more calm, and offered us his Orchard to meet in: But I replied, " That ſeeing he had ſo ſpitefully reproached the Spirit of " CHRIST, in whoſe Name and Grace we had come there, by his own Con- " ceſſion, to worſhip GOD, viſit the People, and, in his Love, to inform and " inſtruct them; and had broken his Word ſo evidently, and abuſed us ſo very " much, though Strangers, and that too in his own Houſe, without any Provoca- " tion by any of us, we ſhould not accept it, but teſtify againſt that Spirit, which " ruled ſo lately in him, and againſt his unchriſtian Practice and Behaviour in " and by it, deſpiſing his Orchard, and all he had: Adding, that he ſhould " remember, that he had that Day rejected the *Truth*, and thoſe who dwell " therein." And ſo we went out, leaving him foaming and ſilent in his Chair.

I WENT then immediately into the Street; where, ſeeing a Parcel of Logs of Wood near the Side of a Houſe, I went in and aſked the Woman of the Houſe (the Goodman being abſent) Leave to ſet the Logs in order, and ſit upon them; and ſhe was very willing, and ſaid, " The Street is free for all; and as for " the Logs ye cannot hurt them, uſe them at Pleaſure." And, beſides theſe, we procured ſome Deal-boards, and other Things fit for Seats, and ſat down in the open Street by the Houſe-ſide; which proved a far more convenient Place than the Major's Houſe, for a Multitude of People came thither; and though ſome were very light, airy, and rude, moſt of them were ſober, and ſeveral tender. I had a large Time in Teſtimony among them; and ſeveral other Friends alſo of both Sexes appeared in publick: And while I was at Prayer (as I was informed) ſeveral of the People were more broken than at any Time before.

THE Truth was over all, and many Things were opened, in the Wiſdom and Authority of it, to the Glory of GOD, and Information and Edification of the

the People, as well as Comfort of Friends, and to general Satisfaction: And it being ended, I ſtood up upon a Form, and informed the Auditory, "That I "had travelled in this Service, through ſeveral Nations of the *Britiſh* Domini- "ons, and many of the *American* Plantations, and had ſeen ſeveral ſorts of People "of other Countries, both rude and civil, and alſo both Blacks and *Indians* at our "Meetings; and, though the generality of the People there that Day had be- "haved themſelves very ſoberly, commendably, and like People profeſſing the "Chriſtian Name; yet ſome among them had behaved themſelves much be- "low all others, both Negroes and *Indians*, that I had ever ſeen on ſuch Oc- "caſions." ANNO 1704.

THIS prov'd a ſore Reproof upon the Perſons concerned, the Application being plain to many of the Auditory; but though ſeveral muttered in private, being aſhamed, they appeared not openly to excuſe themſelves. And I further "added, That if any one had any Thing to object, it might be moſt proper to "do it before we parted."

THEN there appeared one, who ſaid, "He had ſomething to object againſt "what the Woman *(Lydia Norton)* ſaid in the Meeting." I aſked him "what it was? Then ſaid he, "I went away as ſoon as ſhe began to ſpeak, "not thinking it fit to hear a Woman." I replied, "How canſt thou object "againſt what thou didſt not hear?" At this he was confounded, and ſilent a while; but, recovering himſelf a little, he then ſaid, "He had not heard all ſhe "ſaid." I replied, "Thou firſt ſaid, thou went away as ſoon as ſhe began to "ſpeak, and therefore could not make any Objection; and now, to qualify "that Blunder, thou ſays, Thou didſt not hear all that ſhe ſaid. How couldſt "thou hear all, if thou went off and would not hear any? Or, if thou hadſt "heard any Thing at all diſtinctly, and not the whole, yet to object is un- "fair ſtill; for how doſt thou know but that the latter Part of her Speech "might qualify the former, ſo as not to leave any Room for Objection?" Then, being again confounded and aſhamed, and the People deriding him, he made his Objection at large againſt Womens' preaching at all, ſaying, "That the Apoſtle "*Paul* ſaid to the *Corinthians, I will that Women keep Silence in the Church.*" 1 Cor. xiv. 34. I anſwered, "That the Apoſtle ſaid, *Your Women* only, and not Women inde- "finitely, without Exception;" which he denied: Then one offered him a Bible to look into the Place; which he refuſed, and went off, pretending to go into a Houſe to fetch one; but never returned. Then I opened that Point more fully to the People, ſaying, "That no Interpretation of Scripture "ought to be advanced, or admitted, which makes it contradict itſelf, or one "Part of it another; or one Apoſtle oppoſe another, or contradict himſelf or "any of the Prophets, or the Matters of Fact recorded in Holy Writ, relating "to the publick Miniſtry of holy Women in the Church of CHRIST, or "otherwiſe.

"1ſt THEN, you may obſerve what *Joel* the Prophet ſaid, (many Ages be- "fore the Days of the Apoſtles) relating to the Diſpenſation of the Goſpel in "this Point, and the Publiſhers of it, *And it ſhall come to paſs afterward, that I* Joel ii. 28, 29. "*will pour out my Spirit upon all Fleſh, and your Sons and your Daughters ſhall* "*propheſy, your old Men ſhall dream Dreams, your young Men ſhall ſee Viſions;* "*And alſo upon the Servants and upon the Handmaids in thoſe Days will I pour out* "*my Spirit.*

"THE Apoſtle *Peter*, being filled with the Holy Ghoſt, declares this Pro-

"phecy

ANNO 1704.

" phecy to relate to the Diſpenſation of the Goſpel, and to begin at that Time
" of the great and glorious Effuſion of the Holy Spirit of CHRIST at *Jeru-*
Acts ii. 16, 17, 18. " *ſalem*, ſaying, *This is that which was ſpoken of by the Prophet Joel, And it ſhall*
" *come to paſs in the laſt Days, ſaith God, I will pour out of my Spirit upon all*
" *Fleſh*; and ſo repeats the Prophecy at large.

" NOW, it is reaſonably and morally certain, by a juſt and undeniable Con-
" ſequence, that the Spirit of CHRIST came, at that Time, upon the holy
— i. 14. " Women preſent; and that the Women, or ſome of them, preached CHRIST
" to the Multitude, as well as the Men, having been his Witneſſes as well as
" they; or otherwiſe the Application *Peter* made of that Prophecy to that
" Inſtance, could not have been adequate, and without Exception, or a reaſon-
" able Objection: For, if no Women had ſpoken, or preached CHRIST there
" at that Time, it might have been ſaid, that the Prophet mentions Women as
" well as Men, Daughters equal with Sons, but here only Sons appear in this
" Diſpenſation and Occaſion; and therefore that Prophecy cannot relate to it:
" But no Objection of this Nature appearing, it ſtrongly follows, that ſome Wo-
" men preached there as well as the Men at that Time.

" 2*dly*, IF Daughters were not to preach as well as Sons, Handmaids as
" well as other Servants, this Prophecy could never be fulfilled, and conſe-
" quently muſt be falſe; which, to ſay or think, would be prophane and
" blaſphemous, and cannot be admitted in any wiſe.

1 Cor. xiv. 34. " 3*dly*, THE Apoſtle *Paul* ſaith in that Place, *Let your Women keep Silence*
" *in the Churches*, (that is, in the Meetings or Congregations) *for it is not permit-*
" *ted unto them to ſpeak; but they are commanded to be under Obedience, as alſo*
" *ſaith the Law. And if they will learn any thing, let them aſk their Huſbands*
" *at Home: For it is a Shame for Women to ſpeak in the Church* (or Congre-
" gation.)

1 Tim. ii. 11, 12. 4*thly*, SAITH the ſame Apoſtle elſewhere, on another Occaſion, *Let the Wo-*
" *man learn in Silence with all Subjection. But I ſuffer not a Woman to teach,*
" *nor to uſurp Authority over the Man, but to be in Silence.*

" BY all which it appears, that the Apoſtle was not prohibiting Women in
" general, when inſpired by CHRIST, and thereby qualified for ſuch Services,
" to preach or pray publickly in the Congregation; but ſuch only as were im-
" perious, inſulting, ignorant, untaught, and unlearned in the Way of CHRIST
" and Religion; and alſo talkative, aſking bold and impertinent Queſtions in
" the Congregations, occaſioning Debates, Heats, Contentions, and Confuſion.
" Such were not to be ſuffered in ſuch evil Work, but to be obedient to their
" Huſbands, (for he aimed at ſome married Women) and learn of them at home
" in modeſt and decent Silence; it being a Shame both to the Women them-
" ſelves, and the Congregations of the faithful, that ſuch Women ſhould be
" permitted to ſpeak in that Manner in a publick Way, to diſturb them, and
" hinder their Devotion, and the publick Service and Miniſtry of ſuch of either
" Sex as were duly qualified and ſent in the Wiſdom and Power of the Holy
" Spirit: And we, as a People, are of the ſame Mind, that neither ſuch Wo-
" men (nor Men) ought to be ſuffered in ſuch deſtructive Work; but to be
" ſilent, and learn there, behaving therein with Modeſty and Baſhfulneſs be-
" coming their Sex, and the Nature and End of what they undertake; and
" not with ſtrutting maſculine Airs as Heroines, which in the Female Sex is
" blame-worthy and ſhameful, and not decent in the Males.

" 5*thly*,

ANNO 1704.

" *5thly*, AND as to Matters of Fact, proving that Women preached pub-
" lickly in the Chriſtian Congregations in the Days of the Apoſtles, *Paul* re-
" commended *Phebe*, a Siſter in CHRIST, to the Congregation then at *Rome*, Rom. xvi. 1, 2, 3.
" as Miniſter, Servant, and Deaconeſs of the Church at *Cenchrea*; and in the
" ſame Place mentions *Priſcilla* with great Reſpect, (placing her before *Acquilla*
" her Huſband) as his Helper in CHRIST JESUS as well as he; which Help
" can refer to nothing elſe but the Work of the Miniſtry, in which they were
" all jointly and ſeverally concerned and engaged.

" *6thly*, AND though *Apollo* was a Man of Eloquence, and mighty in the
" Scriptures, and had been inſtructed in the Way of the LORD in ſome Mea-
" ſure, and had taught the Things of the LORD zealouſly and diligently,
" (knowing only the Baptiſm of *John*) *Priſcilla*, as well as *Acquilla*, expounded Acts xviii. 24, 25, 26.
" unto him the Way of GOD more perfectly.

" AND, in the Second Epiſtle to *Timothy*, ſhe is again mentioned by *Paul* 2 Tim. iv. 19.
" himſelf before *Acquilla* her Huſband; which could not be by the Order of
" Nature, with which that Apoſtle was ſo well acquainted, but as ſhe was pre-
" ferable in her Miniſtry.

" *7thly*, THESE Inſtances therefore wherein that great Apoſtle ſo much
" approves the publick Miniſtry of theſe holy and inſpired Women, plainly de-
" monſtrate, that he was not againſt Womens' Preaching in general; for then
" he muſt have wrote Contradictions in the Name of the LORD, which would
" have deſtroy'd the Authority of his own Miniſtry; ſince no Man, ſpeaking
" or writing by the Holy Ghoſt, the Spirit of Truth, ſpeaketh or writeth con-
" trary Things; and they cannot both be true, but the one or the other muſt
" needs be falſe, and ſuggeſts a reaſonable Suſpicion that both are ſo: which
" cannot be thought of any Apoſtle of CHRIST, or his Miniſtry.

" AGAIN, *Paul* directs how Women ought to be adorned, as well as Men,
" in the Time of the publick Exerciſe of their Miniſtry, or Preaching; and if
" he had been againſt all Womens' Preaching, and yet given Directions con-
" cerning that Circumſtance, he would not have been conſiſtent with himſelf
" therein, nor one Part of his Miniſtry with another; for he ſaith, *Every Man* 1 Cor. xi. 4, 5.
" *praying or propheſying, having his Head covered, diſhonoureth his Head; but*
" *every Woman that prayeth or propheſieth with her Head uncovered, diſhonoureth*
" *her Head*; and more in the ſame Place to that Purpoſe: Which ſtill further
" proves, that the Apoſtle was not againſt Womens' Preaching in the Congre-
" gations, but fully allowed it; only he endeavoured to reform ſome of them,
" in ſome Circumſtantials and Incidents pertinent to their Miniſtry; in which
" they were awanting at that Time, as ſome probably may be now.

" AND alſo *Philip*, an Evangeliſt, one of the ſeven Deacons, and an able Acts xxi. 8, 9. — viii. 5, 6, 12, 35.
" Miniſter of CHRIST, had four Daughters, Virgins, who did propheſy; that
" is, they all preached the Goſpel: And ſeeing they were Daughters of ſo emi-
" nent a Miniſter of CHRIST as *Philip* was, without all reaſonable Contradic-
" tion, not only *Philip* himſelf, but the Churches of CHRIST wherever
" they miniſtered, approved them therein: Then, if *Paul* had been againſt
" all Womens' preaching and praying publickly in the Church, and *Phi-*
" *lip* for it, they would have, in that Caſe, contradicted and oppoſed each other,
" to the confounding of the People, by a contradictory uncertain Miniſtry;
" which cannot be admitted by Men of Truth, and ſincere Lovers of CHRIST,

ANNO 1704.

" and ſuch as honour the Chriſtian Religion; who, upon the whole, muſt needs " conclude, that Women, as well as Men, may, and ought to propheſy, preach, " and pray publickly in the Church and Churches of CHRIST, when thereunto " qualified and called by CHRIST, under the immediate Direction and Influ- " ence of his Holy Spirit and Power, as thoſe holy Women were; without " which neither Male nor Female, under any other Qualification or Pretence " whatſoever, ought to intrude themſelves, or meddle, leſt that Queſtion, un- " der the Frown and Diſpleaſure of the Almighty, be aſked of ſuch, *Who hath* " *required this at thy Hand?* and incur a juſt Puniſhment in the End."

DURING all this Time the People were generally attentive, and ſeemingly pleaſed; but, juſt in the Cloſe of the Matter, I was attacked, all of a ſudden, by a jolly briſk Perſon, who brake into the Crowd behind me on Horſeback, and, by his Garb, look'd like a Paſtor of the People, (and, upon Enquiry afterwards, I found he was ſo) whoſe firſt Salutation was after this Manner: " Are " you not aſhamed thus to delude the People, impoſing upon them falſe Gloſſes " on the Scripture? I am a Stranger on the Road, and, drawing near this " Multitude to know the Occaſion of it, cannot but appear in defence of Truth " againſt your Perverſions: 'Tis true, you have a ſmooth Way, a gaining " Countenance, and advantageous Mein; but, Sir, you look, in all this, the " more like an Emiſſary."

THIS, being ſudden, was a little ſurprizing at firſt; but, Truth being uppermoſt, I quickly replied, " That he rather look'd like a falſe Teacher of the " People; and challenged him to inſtance any Particular wherein I had impoſed " upon them."

HE inſtanced only in this, where I had ſaid *Phebe* was a Miniſter of the Church; he ſaid, " She was not a Miniſter, but a Servant, as appears by the Text itſelf " in that Place; and it will not bear to be tranſlated *Miniſter*, as you ſay."

I REPLIED, " Servant and Miniſter are ſynonymous Terms, and the Word " there uſed may be better tranſlated *Miniſter:* And if ſhe was a Servant, in what " other reſpect to the Church, if not in a publick Miniſtry, as a Preacher? For " *Theodore Beza*, in his *Latin* Tranſlation from the *Greek*, (from which our *Engliſh* " Tranſlations are made) hath it *Miniſter*, and not *Servant*, *Miniſtra Eccleſiæ* " *Cencreenſis*; and, in the *Greek* Teſtament, it is Διακονον; that is, *Miniſter*, or *Ser-* " *vant*." And I aſked him before the People, " If he would ſay, upon his " Reputation as a Miniſter, as he profeſſed himſelf to be, that it might not be " properly rendered *Miniſter*;" which he refuſed: and then, in Abundance of Aſſurance, ſaid openly, " That I was no Quaker;" but, in a flattering Way, added, " I had more Senſe than to be a Quaker; for I had an ingenious Coun- " tenance, and a Mein importing a better Education." I rejected his Flattery, and replied, " That he might have had better Education, and ought to have " had more Juſtice, than falſely to accuſe one whom he never ſaw before;" and put him upon his Proof in that and ſeveral other Things, in which he had overſhot himſelf, in the Apprehenſion of moſt of the People who heard him.

AND I obſerved to the People, who did not generally underſtand the Meaning of the Word *Emiſſary*, that as it was unduly applied by him, it imported a very high, as well as falſe Charge; and, as ſuch, I return'd it upon him. Then he began to charge *Jonathan Taylor* (then in *England*) with being a Jeſuit (he having been in that Country ſeven Years before, and inſtrumental to convince many in thoſe

Parts,

Parts; and thereby had greatly enraged the Prieſts, and their envious Company, againſt him; which they had not forgot:) And there ſtood up likewiſe another Man, and ſaid, The Charge was true: But I oppoſed them, telling the People, "I very well knew *Jonathan Taylor*; and that he was no Jeſuit, nor any Thing "like one in any reſpect;" putting the Prieſt in mind of what dangerous Conſequence it might be to himſelf to charge me, or any other innocent Perſon, in that Manner; ſince, by Law, it touched the Life of the Accuſed, and was highly puniſhable in the Accuſer, if not legally proved: Then he, wheeling his Horſe about, ſaid, "He could not ſtay any longer;" and, in the turning of his Horſe, he prov'd reſty, and ran back upon a Log, and his hinder Parts fell down, (which ſome would have made a Judgment upon him;) but the Prieſt being a briſk nimble Man, kept upon his Back, and had no Harm, but rode haſtily out of the Crowd, and went off. ANNO 1704.

THE Oppoſition this Prieſt and the others made, being for the moſt part confident and notoriouſly falſe Aſſertions and Charges, without any Proof, expoſed him and themſelves to the juſt Cenſure of the People, and rather confirmed them in the Truth of what we had delivered, than hurt the Cauſe of Truth; which we, in ſome Meaſure of the Wiſdom and Power of it, had defended againſt them.

IT was now near Night, and began to rain; and, with ſome other Friends, I took Horſe, and rode to *Henry Dow*'s; being all well ſatisfied, that there had not happened any further Conteſt; which might have unſettled the Minds of the People from the Effect of thoſe Truths, ſo largely and plainly that Day delivered among them; and from that Senſe of the divine Power of the Word of Life, of which ſome of them had, in ſome Meaſure, taſted.

ON the 5th, in the Morning, we had a Meeting of miniſtring Friends at *Henry Dow*'s, at which moſt of the Miniſters in thoſe Parts were preſent; and the Preſence and Power of the LORD was eminently with us, to the Glory of his own Name; and many Things were brought to Remembrance, and opened to our mutual Edification and Conſolation; for they being for the moſt part young in that Exerciſe, Things opened in me to my own Admiration; ſo that it was one of the beſt Meetings I had been at in thoſe Parts: And that Evening, accompanied by ſeveral Friends, I went again to *Haverel*.

ON the 6th we had a Meeting there; where ſome of the People came in, and pretty many Friends from *Saliſbury*, *Jamaica* and *Aimſbury*; and the LORD was with us: Many Things were opened, and Truth came over all; yet ſeveral of us had felt a hard inward Trouble and Exerciſe: And as ſoon as I ſat down I obſerved a Man in the Entrance of the Door, who, I thought, look'd very ill-natur'd and ſurly; and, looking at me, ſaid, "You have ſpoken ſe-"veral true Things; but by what Authority did you ſpeak?" I anſwered, "By the Authority of Truth;" and then told him, "Our Meeting was not "ended, and bid him be ſilent till it was; and then, if he had any Thing to ſay, "he might be heard." Upon which he was ſilent; and, ſoon after, *Lydia Norton* ſtood up, and ſeveral of the People went out in contempt of her Sex, (though ſhe had a Miniſtry as affecting and ſatisfactory as moſt Women or Men either) and, when ſhe had done, I concluded the Meeting in Prayer, and Truth was over all contrary Spirits in the Ground, though I felt yet ſome further Exerciſe and Oppoſition a-hatching; but ſaw likewiſe that the End would be to the Honour of GOD, and his all-conquering Truth. Haverel.

THE

ANNO 1704. THE Meeting being ended, up ſtarted a Man, who had ſat ſo ſtill as if he had approved all that was ſaid, and pulled out a Letter, directed to *John Keeſer*, the Friend of the Houſe then preſent, which he began to read, it being open; but I put it by a while, finding my Mind againſt it, though I knew not the Tenor of it, but expected no Good from it; but at laſt I ſuffered him to read it, and it proved to be a Diſcharge from an Inn-keeper at *Andover*, (ſome of whoſe Family, in his Abſence, had given us Leave to have a Meeting in his Houſe, being an Inn) telling us we might have Entertainment, but no Meeting there.

THIS we took as a Contrivance of this Man, and others of like ſort, to hinder us to have a Meeting there: However, we intended to have gone thither the next Day, and, if we could not have had a Meeting at the Inn, to have had one in the Streets; but it proved ſo very rainy in the Morning, and continued ſo all Day, that we did not go thither, the Houſe being denied us by the Owner, and a Meeting in the Street impracticable; as if Providence (the LORD knowing their Unworthineſs) had diſappointed them of that Good which otherwiſe they might have reaped by a Viſit which we intended in the Liberty of Truth, and in Good-will to their Souls, (as deſiring the Salvation of all Men) if they had been found worthy.

THIS Letter being read, this Man openly charged *John Keeſer*, that he ſhould not have any more Meetings in his Houſe; ſpeaking reproachfully of us, and our travelling on ſuch Accounts abroad in the World. I then, in the Authority of Truth, demanded of him, "Who art thou that aſſumes upon thy-"ſelf this Domination." He replied, "He was Foreman of the Grand Jury." "Foreman of the Grand Jury! ſaid I, what then? Go about thy Buſineſs, for, "as ſuch, thou haſt none with us, or we with thee." We thus deſpiſing his Charge, the young Man told him, "He ſhould take little Notice of it, ſince "we had the like Toleration as all the Queen's Subjects enjoyed in all her "Dominions."

THEN he began to cavil againſt ſeveral Things I had ſaid in the Meeting, concerning the Scriptures, and the Light of CHRIST; but the LORD being with me, I came clear over him; and then it appeared and ſettled in my Mind, that he had been convinced of Truth in his Heart, and had rebelled againſt it: and then I went to him, where he ſat upon a Form, (many People being in the Room) and clapped him on the Shoulder with my Hand, and, looking in his Face, ſaid to him, in that Boldneſs which Truth gave me, "That he had been "convinced of the Truth of GOD in his Heart, and had reſiſted and rejected "it, and therefore was now become an open Enemy, and Oppoſer of the Truth "in others alſo; and that therefore GOD would reject him for ever, if he did "not ſurceaſe from his wicked Practice on that Account, and turn to the LORD "by ſpeedy Humiliation and Repentance unfeigned."

THIS ſunk in him, as the Stone in the Face of *Goliah*, and ſilenced him at once; and he remained as a Man amazed all the Time he ſtaid in the Room after that, which was above an Hour, whilſt I was anſwering other Adverſaries and opening Things, as the LORD aſſiſted me, to ſeveral ſober Enquirers; and when he went away, I renewed the Matter openly to him in the Audience of all; but he made no Anſwer, but went off as one deeply ſmitten in his Conſcience.

ANOTHER of thoſe Oppoſers raiſed ſome freſh Cavils about Womens' Preaching;

Preaching; which I having anſwered for the Sake of the Auditory, and he raiſing new Cavils about Matters of ſmall Conſequence, I rebuked him ſharply as an unworthy, unruly Spirit, and neglected him. ANNO 1704.

AND having ſhown more Gentleneſs to ſeveral others, and anſwered them fully, all ended, with the Day, to the Honour of Truth, and our great Satisfaction.

THE next Day proving rainy, (as I ſaid before) and ſeveral of us ſtaying there moſt part of the Day till the Evening, we were divinely comforted together in the Love of GOD; in which we had many tender Seaſons together, as at other Times and Places; to the Praiſe of his great Name, who is GOD worthy for ever.

THE Friends who came with me, *viz. Jacob Moral*, *Henry Dow* and his Wife, *Lydia Norton*, *Thomas Dow*, and ſome others, departing, I went, at the Requeſt of *John Keeſer*, (a young Man who had not been long convinced) with him to the Prieſt of that Town, (a moſt imbittered Enemy to the Way of Truth, and all that walk therein in this Diſpenſation) who had deſired to ſpeak with him about his diſſenting from him and the common Preſbyterian Way.

AT our firſt Entrance into the Houſe, this Prieſt look'd very ſurly, haughty, and ill-natur'd, and, in an imperious Geſture, bid us ſit down, which we did; and *John Keeſer* told him, "He had heard he deſired to ſpeak with him, and "was now come to know the Matter." Then he began and ſaid, "*John*, I "have had a-mind to ſpeak with you a long Time, to know your Reaſons for "neglecting the publick Worſhip, and deſerting me, who have Charge over you, "to follow the Errors of the Quakers; who deny Salvation by JESUS CHRIST, "and follow their Light within: But I could not meet with you, though I came "to your Houſe on purpoſe."

John Keeſer replied, "I heard of it, and am now come to hear what thou haſt "to ſay." Then ſaid the Prieſt, "You are a perverſe Fellow; I wanted to "ſpeak with you alone, in order to reclaim you from the pernicious Errors of "the Quakers, who deny Juſtification by CHRIST; affirming, That to ex"pect to be juſtified by the Works of CHRIST without us, is a Doctrine of "Devils."

THEN ſaid I, "Friend, if thou haſt any Thing to ſay to the young Man, "relating to any Thing he hath done or ſaid, I am here, at his Requeſt, to "hear it; but if thou goeſt on thus to reflect againſt, and falſely accuſe that "People, I am one of them, and ſhall oppoſe thee, as I do return upon thee "thy falſe Accuſations already uttered; in which thou haſt ſhown thy great In"juſtice, Unworthineſs, and ill Nature: For we do not expect Salvation by any "other than the LORD JESUS CHRIST and the Father; and I challenge "thee to produce any Author, approved by us, that denies the Work of the "LORD JESUS CHRIST, done without us, and its Efficacy, for its proper "End and Purpoſe, in the Redemption and Salvation of Mankind."

THEN the Prieſt's Wife came into the Room with an Air of Rancour, and ſaid, "Husband, Do not talk with theſe Men without Witneſſes; for, when "they are gone, they will tell Lies of you." Upon this I ſaid to the Prieſt, "If thou haſt any Authority in this Houſe, let us be rid of this Din:" And

ANNO 1704. he desired her to withdraw, which she did; but we observed the Effects of her Resentment afterwards in the Sequel.

THEN the Priest said, "*William Penn*, in one of his Books, had called the "Doctrine of Justification, by the Coming of CHRIST without, (in the Flesh) "the Doctrine of Devils." I asked him, "If he had ever seen that Book?" and he confessed he had not. Then I asked him, "How he could charge *Wil-*"*liam Penn* with such a Position?" He replied, "He had seen it quoted out of "the Book by Mr *Bugg* and Mr *Keith*." "*Francis Bugg* and *George Keith*, "said I, once knew the Truth in some Degree, and made Profession of it with "us; but took Offences, first against some particular Persons, and then against "the whole Body, and became Apostates, open Enemies, filled with Envy im-"placable; and it is neither safe nor wise in thee to take any Thing upon Trust "from them against us, or any of us, they having been, and still are notorious "false Accusers, Perverters, and Misrepresenters of us, our Books, Doctrines, "and Principles: But I know *William Penn*, and his Sentiments on that Sub-"ject, and have read the Passage aim'd at; which, to the best of my Remem-"brance, (not having the Book here) is to this Effect; *To teach that Men are* "*justified before God, by the Righteousness of Christ, as wholly without us, whilst* "*Sin is yet reigning in us, is a Doctrine of Devils.*"

THIS the Priest did not deny, but asked me how we hold it? I said, "I "shall first premise some Things by way of Introduction, before I proceed to "a direct Answer to the Question, intending thereby to make it more plain in "the Conclusion: I begin then with the Purpose of GOD to make Man, be-"fore he had any actual Being as such, and according to what Model, and find "that it was a gradual Work; that the Matter of which the Body of Man was "formed was pre-existing Earth, and when he was perfected as natural Man, "he was a rational intelligent Animal in that State, carnally, or naturally mind-"ed, knowing only the Things of Nature, observed from without; into whom "GOD breathed the Breath of Life from himself; whereby Man became spiri-"tually minded; alive in GOD who is a Spirit; like unto GOD in his Mind, "or inner Man; the Image of him who created him in Righteousness and true "Holiness: In which State GOD did not make any Covenant with Man, but "(as a reasonable intelligent Creature, knowing GOD, and acquainted with the "intellectual Voice and Speech of his Word) gave him a positive Command-"ment, not of Action, but Abstinence, annexing Death and Disobedience to-"gether.

"I CONSIDER then, *1st*, What that Breath of Life was, which GOD so "breathed into Man.

"*2dly*, WHAT was this Death in itself, so threatened in case of Disobedience.

"AND, *3dly*, How, and after what Manner that Death could, in any re-"spect, justly affect the Posterity of the First Man.

"AND I find, *first*, (according to the Testimony of Holy Writ) That this "Breath of Life, as I understand it, was not the natural or animal Life, (for he "had that before, by Creation, as essential to him;) but the Breath of Life from "GOD was not essential to Man, as such, nor constituent of his Being, but "was spiritual and divine, and breathed into the Heart and Mind of Man; re-"vealed, or manifested in him as a Law and a Light to his Conduct in his Duty "towards GOD his Creator; according to the Evangelist, where, writing on this

" this Subject, he ſaith, *In the Beginning was the Word, and the Word was with* ANNO
" *God, and the Word was God. The ſame was in the Beginning with God. All* 1704.
" *Things were made by him; and without him was not any Thing made that was* John i. 1, 4.
" *made. In him was Life, and the Life was the Light of Men. That was the* — — 9.
" *true Light, which lighteth every Man that cometh into the World.*

" THUS, in the Beginning, before the Fall of Man, the Life of the divine " Word was the Light and Guide of Man.

" 2*dly*, AS natural Death is nothing in itſelf, but the Ceſſation of the natural " or animal Life, the Body being incapable of detaining it any longer, it be- " comes dead to all Senſe, and unactive, corrupteth after its kind, and return- " eth unto Earth, of which it is a Part; ſo the Departure of the divine Light " and Life of the divine Word from the Heart of Man, leaves it in a State of " Death, and ſenſeleſs with reſpect to the real Knowledge of GOD, and En- " joyment of his divine Preſence and Goodneſs; and then it corrupteth more " and more unto Perdition.

" THE Ceſſation of Life from the Body is the Effect of ſome Diſtemper, or " Accident, incident to human Kind in a State of Nature, by the Appointment " of GOD; but the Departure of the divine Life and Light from the Mind of " Man, was and is the natural Conſequence of his departing from the Faith, " and of his Diſobedience; the Word of GOD taking effect in Man by his " own Act, and not by the Act of GOD.

" MAN, in the Beginning, by the Voice of GOD, knew the Command of " GOD, and his Duty to him thereby; and believed the Word of GOD for a " Time, which is the divine, eternal, eſſential Truth; and as long as Man con- " tinued in the Faith of the Word, he lived in the divine Life and Light of it; " ſtood and remained in the moral Image of GOD, righteous, holy, uncorrupt- " ed, and undefiled.

" BUT when the Mind of Man, through Temptation, disbelieved the Word " of GOD, in which he at firſt believed, and adhered unto another Voice, which " was falſe and a Lie, the Mind of Man thereby became corrupted, and in- " capacitated to detain and enjoy the Life and Light of the divine WORD any " longer; according to the Word of GOD, which ſaith, *In the Day thou eateſt* " *thereof thou ſhalt ſurely die.*

" AND 3*dly*, as to the Effect which this Offence had upon all the Poſterity " of *Adam*, the firſt Man; in general, I obſerve further, that it may be conſi- " dered after this Manner: *Adam*, being a rational Animal in his firſt Creation, " Production, and State, became a Son of GOD by the in-breathing of the " divine Life (which was an Act of GOD in which the Man was paſſive) " into his Mind, by which he had lived in GOD in holy Fellowſhip with " him, and was his Image; and by the Light of which in-breathed Spirit of " Life, the Man was led and governed for a Time, ſo long as he continued to " believe therein; but, through Unbelief, Diſobedience, and Sin againſt the " Light of the divine Word, the Life thereof was quenched in him, as to him- " ſelf, and departed from him; and then he became corrupted and defiled, and " incapable, in that State, of that divine Fellowſhip and Enjoyment, and effaced " that divine Image in him; and ſo relapſed back into his rational animal Con- " dition: And then, in that State, and not in his beſt State, he begat *Cain*, his

Firſt-

ANNO 1704.

" First-born, in his own fallen, relapſed, and animal Likeneſs, being now only " carnally minded, natural or animal; and not in the holy Likeneſs, which he " had and was in whilſt he ſtood faithful, and remained in the Likeneſs and " Image of GOD: For the divine Nature, as ſuch, contributes nothing to the " Production or Multiplication of Man, in his Generation, as eſſential unto
John iii. 2. " him, or conſtituent of his Being; for *that which is born of the Fleſh is Fleſh,* " *and that which is born of the Spirit is Spirit.* Thus, in the Firſt *Adam*, all " fell through Unbelief, Diſobedience, and Sin, and died.

" THUS the Fall of Man, being his Departure from the divine Life and " Light of the eternal Word of GOD, his Wiſdom and Power, the Redemp- " tion of Man is his Reſtoration (and more than Reſtoration) to the Knowledge " of it, and being re-united with it.

" AND as the Love, Mercy, and Compaſſion of GOD was ſtill towards " Man, he gave him a Promiſe by the ſame Word, *That the Seed of the Woman* " (ſhe having been inſtrumental in the Fall) *ſhould bruiſe the Serpent's Head*, or " that ſubtle Spirit which had betrayed her; ſo that, in the Fulneſs of Time, " the Woman ſhould be inſtrumental in the Reſtoration; which accordingly is " mercifully fulfilled: For when the Angel of GOD was ſent to *Mary* the holy
Luke. i. 28. " Virgin, he ſaid, *Hail, thou that art highly favoured, the Lord is with thee;*
——31, 33. " *bleſſed art thou among Women. And, behold, thou ſhalt conceive in thy Womb,* " *and bring forth a Son, and ſhalt call his Name Jeſus. He ſhall be great, and* " *ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him* " *the Throne of his Father David: And he ſhall reign over the Houſe of Jacob* " *for ever, and of his Kingdom there ſhall be no End.*

" BUT *Mary*, reaſoning as a Woman, did not at firſt believe the Angel, and
——34, 35, 38. " ſaid unto him, *How ſhall this be, ſeeing I know not a Man? And the Angel an-* " *ſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the Power* " *of the Higheſt ſhall overſhadow thee: therefore alſo that holy Thing, which ſhall* " *be born of thee, ſhall be called the Son of God. And Mary ſaid, Behold the Hand-* " *maid of the Lord, be it unto me according to thy Word. And the Angel depart-* " *ed from her.*

" HERE it is obſervable, that ſo long as *Mary* followed the Dictates of her " own Reaſon, from the common State of Nature in the Caſe, ſhe withſtood " the Meſſenger of GOD, and did not believe his Meſſage was poſſible; but " when ſhe heard it was to be brought to paſs by the Holy Ghoſt, the Power " of the Higheſt, then ſhe believed, and it came to paſs accordingly: So that " as Sin, and all the deadly Conſequences of it, entered *Eve* through Unbelief; " even ſo, through Faith, *Mary* conceived (as to the Body of CHRIST) that " holy Seed; which, being the Wiſdom and Power of GOD, was to bruiſe the " Serpent's Head, deſtroy his Wiſdom, Subtilty, and Falſhood, and overcome " his Power in the Poſterity of *Adam*; eſpecially in all them who believe in the " ſame Word.

" AND the Goodneſs and Mercy of GOD appeareth ſtill further in this, " that, in the Fulneſs of Time, many Ages after that firſt Promiſe, the LORD " added other Promiſes to Mankind, both *Jews* and *Gentiles*, even unto all Na-
Iſa. vii. 14. " tions, the whole Poſterity of *Adam*; where, unto the *Jew*, he ſaith, *Therefore* " *the Lord himſelf ſhall give you a Sign, behold a Virgin ſhall conceive and bear a* " *Son, and ſhall call his Name Immanuel.* And, unto both the *Jew* and *Gentile*
——xlii. 1, 6. " he ſaith, *Behold my Servant whom I uphold, mine Elect in whom my Soul delight-*

" *eth*;

" *eth*; *I have put my Spirit upon him, he ſhall bring forth Judgment to the Gen-* ANNO
" *tiles.* Again; *I the Lord have called thee in Righteouſneſs, and will hold thine* 1704.
" *Hand, and will keep thee, and give thee for a Covenant of the People, for a Light* Iſa. xlii. 6, 7.
" *of the Gentiles. To open the blind Eyes, to bring out the Priſoners from the Pri-*
" *ſon, and them that ſit in Darkneſs out of the Priſon-houſe.* Which was fulfilled
" unto the *Jews*, to whom alone he was ſent, and appeared in the Days of his
" Fleſh; where it is ſaid, *The People who ſat in Darkneſs ſaw great Light*; *and* Mat. iv. 16.
" *to them who ſat in the Region and Shadow of Death, Light is ſprung up.*

" AND, that it might be certainly known, in the Fulneſs of Time, unto all
" Mankind, who this ſacred Perſon is, and what is the Manner of his Coming
" and Appearance, both to *Jew* and *Gentile*, he was to be made manifeſt un-
" to the *Jews* firſt, under the Name and Character of JESUS, (a Saviour) and
" being anointed of GOD, with all the divine in-dwelling Fulneſs, is thereby
" called CHRIST; and, under both, is called JESUS CHRIST, the anointed
" Saviour, propoſed as the Object of Faith unto all Nations: Firſt, unto the
" *Jews* in the Fleſh, as born of the Virgin; and, ſecondly, unto the *Gentiles*, as
" *the true Light, who lighteth every Man who cometh into the World.*

" 1*ſt*, THE Teſtimony of good old *Simeon* concerning him, thro' the Holy Ghoſt, Luke ii. 25,
" is, that he is a *Light to lighten the Gentiles*; and, in that reſpect, their Light and — 32.
" Salvation, according to the Promiſe of the Covenant of GOD aforegoing.

" 2*dly*, The Evidence of *John*; where he is full and expreſs, ſaying, *In the* John i. 16.
" *Beginning was the Word, and the Word was with God, and the Word was God.*
" *In him was Life, and the Life was the Light of Men. That was the true Light*
" *which lighteth every Man who cometh into the World. And the Word was made*
" (or aſſumed) *Fleſh, and dwelt among us, (and we beheld his Glory, the Glory as*
" *of the only begotten of the Father) full of Grace and Truth. And of his Fulneſs*
" *have all we received, and Grace for Grace.*

" 3*dly*, THE Witneſs of CHRIST himſelf, where he ſaith, *I am the Light* — viii. 12.
" *of the World*; *he that followeth me, ſhall not walk in Darkneſs, but ſhall have*
" *the Light of Life.* Again; *Jeſus ſaid unto them, Yet a little while is the Light* — xii. 35, 36
" *with you*; *walk, while ye have the Light, leſt Darkneſs come upon you: for he* Eph. v. 8.
" *that walketh in Darkneſs knoweth not whither he goeth. While ye have Light,*
" believe *in the Light, that ye may be the* Children of Light.

" AND, as the Father hath promiſed and offered his Son as he is that Light,
" and as his new and everlaſting Covenant with Mankind, in order to their Re-
" ſtoration and Eſtabliſhment, not of Works, but of Life; ſo, whoever will enter
" into this Covenant with GOD, muſt firſt believe in him whom GOD hath ſent,
" and in the Way and Manner in which he hath ſent him, according to his Promiſes.

" NOW a Covenant is not on one Side only, but on two, at the leaſt; and
" therefore GOD, who is divine eternal Love, infinite in Goodneſs and Mercy,
" is pleaſed, of his own Nature, and Love to Mankind, thus to ſend his Son,
" the LORD JESUS CHRIST, into the World; who, by a voluntary Death upon
" the Tree of the Croſs, according to the fore-determined Council and Purpoſe of
" the Father, declared his Mercy, and free Pardon of the Sins of the whole
" World, upon Terms ſuiting the State, Reaſon, and Underſtanding of Man-
" kind: That is to ſay, upon Faith in GOD the Father of all, and in JESUS
" CHRIST the Son of GOD, (as I have already declared) and Repentance
" from dead Works, as the reaſonable and neceſſary Terms required of Man-

ANNO 1704.

" kind, on our Side or Part of this Covenant; that we may be reſtored to the " Knowledge of GOD, and the LORD JESUS CHRIST his Son, and made " capable of being united unto GOD, through CHRIST the Mediator between " GOD and Man in this Covenant, by and through whom we are brought " into it, and ſtand therein ſtedfaſt and immoveable for ever.

" WE muſt then receive the Saviour in the Way in which he is ſent and pro- " poſed unto us; not only as he is offered upon the Croſs, for the Expiation " of the Sins that are paſt; but alſo as he is the divine Light, enlightning our " Minds and Underſtandings, as directed by CHRIST himſelf, where he ſaith,
John xii. 36. " *While ye have Light, believe in the Light, that ye may be the Children of Light*; " that is, Children of GOD, who is that Light: So that as *Adam* fell from the " true Knowledge of GOD, and Senſe of his divine Love, Preſence, Goodneſs, " and other Attributes, through Unbelief, we, his Poſterity after the Fleſh, " may all ariſe and be reſtored by Faith in CHRIST, the Second *Adam*, the " LORD from Heaven, that quickening Spirit; not into the Animal Life, " which by Nature we already have, and in which we are averſe to GOD and " all his Ways, but unto Life eternal; that we may all know what that Word
1 Cor. xv. 22. " meaneth, *As in Adam all die, even ſo in Chriſt ſhall all be made alive.* And, *as*
Rom. v. 18. " *by the Offence of one, Judgment came upon all Men to Condemnation: Even ſo,* " *by the Righteouſneſs of one, the free Gift came upon all Men unto Juſtification* " *of Life.*

" AGAIN, as to the plain Indication and Character which the Holy Scrip- " ture hath put upon this divine Light, whereby we may know it, even as " natural Men, by its Effects, the Evangeliſt ſaith, that the Comforter, which
John xvi. 8. " is the Holy Ghoſt, the Spirit of CHRIST, who is that Light, *when he is* " *come*, (or made manifeſt) *he will reprove*, or convince, *the* World *of Sin, and*
Eph. v. 13. " *of Righteouſneſs, and of Judgment.* And, ſaith the Apoſtle, *All Things which* " *are reproved, are made manifeſt by the Light: For whatſoever doth make mani-*
John iii. 18, 19. " *feſt, is Light.* Again, *This is the Condemnation*, (of the World) *that Light* " (even this Light) *is come into the World, and Men loved Darkneſs rather than* " *Light, becauſe their Deeds were evil.*

" THIS is he, that divine eternal Light, to whom *John* the Baptiſt and the " Apoſtles of CHRIST bore Teſtimony; and in an eſpecial Manner the Apoſtle " *Paul*, who was ſent by CHRIST to the *Gentiles, to open their Eyes, and turn* " *them from Darkneſs to Light*, (even unto himſelf who is that Light) *and from*
Acts xvi. 17. —xxvi. 18. " *the Power of Satan unto God*; *that* (being ſo turned) *they might receive For-* " *giveneſs of Sins, and an Inheritance among them who are ſanctified by Faith in* " *him, the Lord.*"

DURING all this Time the Prieſt gave me many rude Interruptions; ſo that I perceived he was not worthy to know theſe Things, neither could he, being deeply prepoſſeſſed againſt the Truth, and the Light of it; what I ſaid therefore was principally for the Sake of the young Man with me, who had not been long convinced of Truth, and to leave the Prieſt without Excuſe: But I having mentioned this Light according to the Evangeliſt, as the true Manifeſter of Sin in Mankind, he oppoſed that as a great Error, and ſaid, " That Light which is " in every Man gives no Knowledge of divine Things, but only of natural, as " to diſtinguiſh between one Plant and another, and that five is more than three, " and the like; and that there is no Knowledge of Sin, or of GOD, or of " CHRIST, or of any divine Things, but by the Bible."

" THE

ANNO 1704.

I REPLIED, "The Bible itſelf ſaith otherwiſe, and that is, "*No Man knoweth* "*the Son but the Father, neither knoweth any Man the Father ſave the Son, and he to* "*whomſoever the Son will reveal him.* But read ſome Verſes of this firſt Chap- "ter of *John* the Evangeliſt, ſo as to put the Bible in the Place of the Father "and Son, as thou doſt, and ſee how it will read, thus, *In the Beginning was* "*the* Bible, *and the* Bible *was with God, and the* Bible *was God. The ſame* "(Bible) *was in the Beginning with God. All Things were made by the* Bible, *and* "*without the* Bible *was not any Thing made that was made. In the* Bible *was* "*Life, and the Life of the* Bible *was the Light of Men. The* Bible *was the* "*true Light which lighteth every Man who cometh into the World. The* Bible *was* "*in the World, and the World was made by the* Bible, *and the World knew not* "*the* Bible. *And the* Bible *was made* (or aſſumed) *Fleſh, and dwelt among them,* "*full of Grace and Truth. The Law was given by Moſes, but Grace and Truth* "*came by the* Bible, according to thy Doctrine.

Mat. xi. 27. Luke x. 22.

John i. 1,—14.

"BUT, to return to the true Doctrine in the Scripture, ſeeing that GOD is the "WORD, and the WORD is GOD, and the ſame is the *true Light, which* "*lighteth every Man who cometh into the World*, and aſſumed Fleſh, it followeth, "that GOD, who is omnipreſent, is in all Mankind; and CHRIST, the Light "of the Father, as inſeparable from him in that reſpect, is in all Men."

ABOUT this Time ruſh'd in ſeveral of the Prieſt's rude Company; who, we thought, had been ſent for by his Wife, in reſentment of the Affront given her, by being diſmiſs'd the Room; and, at the Sight of this Company, the Prieſt fell into a ſudden Tranſport of Rage; and, ſtarting up as red as Fury, ſaid, "That is Blaſphemy. O horrid Blaſphemy!" appealing, by his mock Geſtures of Admiration, to his dark ignorant Crew.

I BEING a little moved at this ſudden Charge before ſuch Witneſſes, who might ſwear any Thing againſt me which their enraged Teacher might dictate, I replied, "What doſt thou call Blaſphemy?" "What you ſaid is Blaſphemy." "What did I ſay?" "You ſaid, that the Light which is in all the Heathens, "is GOD."

I REPLIED, "I deſpiſe thy wicked Attempt, and Witneſſes too, and retort "thy falſe Charge juſtly upon thy own Head." Then I repeated ſome of my own Words, "That the WORD is GOD; that the ſame lighteth every Man "that cometh into the World; and that all Heathens, being Men, have in them "the ſame Light; but though this Light ſhineth in that Darkneſs, it is not "comprehended thereby: And the Saints and Faithful in CHRIST had once "been Darkneſs, and yet became Light in the LORD, and walked in that "Light as Children of it, though ſome of them had been Heathens before this "Light was revealed in them; and they were called out of Darkneſs into this "marvellous Light, and thereby became the Light of the World. Now, thou "denying this, muſt needs hold the contrary, that this Light and Word is not "GOD; which is directly againſt the Scripture, and plain Blaſphemy."

Eph. v. 8. 1 Pet. ii. 9. Mat. v. 14.

UPON this the Prieſt grew a little more calm, and his Company, ſeeming ſurprized, ſtood ſilent, looking ſeriouſly upon him and me; and then he replied, "That the Light wherewith every Man is enlightened is a Creature, as much "as a Houſe or a Tree is a Creature:" And added, (whether ignorantly or ſubtilly I ſhall not determine) "That the *Illumination* wherewith every Man is "*illuminated* is a Creature."

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ANNO 1704. I REPLIED, "I am not ſpeaking of the *Illumination*, which is an Act "of the *Illuminator*, but of the *Illuminator* himſelf: For there is the Illumina- "tor, who is GOD; and there is his Light, wherewith he enlighteneth; and "there is his Illumination, which is his Act of enlightening in Man, who is a "Creature, and is thereby enlightened. I do not ſay the Act of GOD, in en- "lightening of Man, is GOD, but that the Light, which enlighteneth Man, is "GOD." Then he ſaid again, "That the Light, which enlighteneth Man, "is a Creature as much as a Houſe or a Tree." I replied, "That he did not "rightly diſtinguiſh; for though a Tree be a Creature of GOD as well as "himſelf, (and his Doctrine was very wooden) yet a Houſe, as ſuch, is no "Creature, but an Effect of human Wiſdom and Art; and his Diſtinction be- "tween GOD and his Light was blind and heterodox: Adding, That ſeeing
1 John i. 5. "GOD is Light, and in him is no Darkneſs at all, and he enlighteneth Man- "kind by his own Light, how doſt thou diſtinguiſh between GOD, and the "Light of GOD?"

THEN he told me, "I had before aſſerted the Light to be CHRIST, as the "Doctrine of the Quakers; and to call that Light CHRIST, is to deny the "true CHRIST." Then I repeated the Words of the Text, inſiſting, "That "I had all along ſpoke of GOD the WORD, as that true Light; that the ſame "aſſumed a Body of Fleſh, and was CHRIST, as plain and full as any Man "could ſpeak from the Text; and that Light he had denied to be GOD or "CHRIST; which is a denying of the true GOD, and JESUS CHRIST the "Son of GOD, who is Light."

THEN I aſked him, how the true CHRIST is conſtituted? He replied, "That the hypoſtatical Union of the divine and human Nature in one Perſon, is "CHRIST." Then ſaid I, "Leſt we ſhould miſunderſtand one another in "the Application of Words variouſly, as is often the Caſe, What doſt thou "mean by human Nature?" This put him a little upon a Pauſe, and then he replied, "That by human Nature he meant the Body of CHRIST born of the "Virgin *Mary*, conceived in her by the Power and Influence of the Holy "Ghoſt." Then ſaid I, "If the ſubſtantial Union of the divine Word and "the human Body be CHRIST, I prove that ſince CHRIST once was, there "was again no CHRIST: For, when CHRIST was upon the Croſs, and ſaid "to the Thief, *This Day ſhalt thou be with me in Paradiſe*, what was this *thou* "in the Thief, and this *me* in CHRIST that Day in Paradiſe, ſince the Body "of CHRIST was laid in a Sepulchre, where it remained until the third Day, "and the Body of the Thief was broken upon the Croſs, and diſpoſed of after "the Manner of Criminals? For if it be the ſubſtantial Union of the divine and "human Nature (according to thy Definition of human Nature) which conſti- "tutes CHRIST, and that Union diſſolved by Death, there was no CHRIST "at all."

THIS made the Prieſt bluſh, and grope in the Dark for an Anſwer; and at length he brought out this, "GOD occupied the Place of the Soul (tho' he had "forgot the Soul in his Definition) during that Separation, in whom the Body "and Soul of CHRIST were in *divine Union*, though otherwiſe ſeparated, and "were united in GOD's Purpoſe, though actually ſeparated."

"CHRIST's Soul and Body, ſaid I, were in Conjunction, in the Purpoſe of "GOD, long before he came in the Fleſh; and therefore, by this Anſwer of "thine, Time hath been ſince the Incarnation of CHRIST, that he was no

"other-

" otherwiſe CHRIST than before his Incarnation; and therefore it cannot be the " actual Conjunction that conſtitutes the true CHRIST, according to thy firſt " Aſſertion: And how is it poſſible there can be a divine Union and a human " Separation in the ſame Perſon, at the ſame Time? Explain this Myſtery." ANNO 1704.

THIS Dilemma put the Prieſt to Silence; and then I told him, " That I did " not want to know of him how the true CHRIST is conſtituted; nor was I " about to affirm or deny any thing in that Queſtion, having been long ſatisfied as " to both the divine and human Nature of CHRIST, and glorious hypoſtatical " Union of both, by the Operation and Demonſtration of the Holy Spirit of " CHRIST in my own Perſon; but had put him upon anſwering theſe Queſti- " ons, that he might ſee the Inconſiſtence and Uncertainty of his own Aſſer- " tions; and the Injuſtice in accuſing us falſely, as Deniers of the true CHRIST " of GOD, only for rejecting the unlearned Opinions of human learned Men; " who know nothing of GOD or CHRIST, but by reading the Scriptures in " their own natural Light, (whereby they ſcarcely know one Plant from another) " and the unlearned Opinions of other Animal Men concerning him." John v. 39, 40.

THE Prieſt being thus brought under, his Wife returned into the Room; and ſome of the Company, being angry, ſaid, " It is in vain to talk with them, " for they will never be convinced." I replied, " Neither he nor you have " any Thing to convince us with;" and ſo we left them. It was now about the tenth Hour at Night; and when we went out ſeveral of the Prieſt's Company came after us, (having none with me except *John Keeſer*, on whoſe Account I went there) and we were as two Sheep among many Wolves; for they looked angry; and he told me, as ſoon as we came out of the Houſe, That one of theſe Men, being a Member of that Prieſt's Congregation, had ſaid to the reſt, while I and the Prieſt were diſcourſing together, " This is a cunning " Fellow; he is no Quaker; he was a Merchant in *London*, and, through ill " Living, ſpent all, and was broke, and run away in great Debt; and, " coming into thoſe Parts, hath cheated the Quakers, falſly pretending to be one " of them, to get Money from them to make up his Deficiencies, and then " he will deſert them." Upon this, *John Keeſer* ſhowing me the Man, I went and reproved him for his Falſhood, and ſo ready Invention of it; and his Folly therein, conſidering how publickly I am known in divers Parts of the World, and even in that Country: But he did not ſtand to juſtify himſelf, but ſheer'd off muttering; and we were thankful to divine Providence that we had no perſonal Hurt from them, for it was now almoſt dark by the clowdy Evening.

THIS envious Teacher, and blind Leader of the Blind, had ſome Time before this, appointed a Faſt and Prayer for his Congregation againſt three great Plagues or Evils: *Firſt*, Becauſe of the cold and backward Spring Seaſon, which threaten'd the with-holding of the Fruits of the Earth, and Famine. *Secondly*, Againſt the *Indians*, that they might not prevail againſt them, as they had done; ſeveral of the Inhabitants of that Town having been ſome time before killed, and others (about nineteen in all) taken Captives by thoſe Savages. *Thirdly*, (and above all) For the Prevention of the coming abroad, and prevailing of the Quakers, (ſeveral of his Hearers having been convinced of Truth, and left him not long before) which he had ſaid was a far worſe Plague or Judgment than either of the other; for they only affected the Body, which, though deſtroy'd, the Soul might be ſaved; but the latter affected the eternal Well-being of the Soul, which is of infinitely more Value than the Body.

Anno 1704. But mark the End of this ignorant and envious Man: For (as I have been aſſured ſince) there came a Party of *Indians* to that Town, and, before the dawning of the Day, placing themſelves two at leaſt at each Door of every Houſe, and knocking ſoftly as if they had been Neighbours, as ſoon as any open'd the Doors, the *Indians* ruſhed in and killed the firſt them met with their Hatchets, and then the reſt, and many of them in their Beds; and this Teacher happening to be one who open'd his Door at this Time, an *Indian* killed him with a Hatchet; at which I did not rejoice when I was informed of it, though I could not but remember his Faſt and Prayers.

Some time after this Journey, and thoſe and other Diſputes in other Places, and our frequent preaching the Spirit of Christ as the univerſal Light of the intellectual World, with reſpect to the Knowledge of God and Things divine, ſo dangerous and deſtructive to the Kingdom of the Darkneſs of this World, and the Miniſters and Powers thereof, thoſe Miniſters became ſo exceedingly irritated againſt the divine Light, and envious againſt the Miniſters of the Spirit and Light, that they printed a Book in *New England*, wherein they aſſerted, "That "the Light, which lighteth every Man who cometh into the World, is a Crea- "ture; yea, it is a dark, and a feeble, and a ſinful Creature:" Perverting, for a blind and impertinent pretended Proof, that ſaying of the Lord Jesus, *Take heed that the Light which is in thee be not Darkneſs*; a direct Caution to thoſe very Men, if they could ſee it: For though this divine Light be in them, in common with Mankind, yet they do not know it, but follow the Light (or rather Darkneſs) of their own Minds, as fallen, dark, feeble, and ſinful Creatures; which, in compariſon of this divine Light, is Darkneſs, whereby they only know one Plant from another, or three from five, and the like; and yet, in a very important Caſe, they are apt to put three for one, and one for three: And when I ſaw that Book ſome time after in *Penſylvania*, I ſaid to ſome Perſons then preſent, "That the falſe Teachers in *New England* had now openly and avowedly "renounced the true God, under that eſſential Attribute, Light; and Jesus "Christ, the Son of God, who is Light, the eternal Emanation of the Fa- "ther's Glory; and thereby declared themſelves Infidels, ignorant of the Chri- "ſtian Faith and Religion; and muſt ſtand condemned as ſuch by the Teſti- "mony of that Light and Truth, until they believe therein and repent, turn "thereunto, and be ſaved; for *he who believeth not, is condemned already.*"

Luke xi. 35.

Our Day's Work above mentioned being over, to the Glory of the victorious Truth, and our Peace in him, I reſted there that Night, and, the next Morning, went to *Salem*, about 22 Miles, and there had a good and peaceable Meeting; ſeveral Strangers being preſent, and generally ſatisfied.

Salem.

Marblehead. On the 9th I had a Meeting at *Marble-Head*; where ſeveral Hearts were broken and tendered by the Truth and Teſtimony of it, and no Objections made.

On the 10th I was again at the Meeting at *Salem*; and, being the Firſt Day of the Week, ſome Strangers were there, and generally well ſatisfied.

On the 11th, at a Meeting at a Friend's Houſe in that Town, we had the Company of many of the Prieſt's People; who were generally ſober: But I heard the Prieſt of that Place had been railing againſt Truth and us in his Preachment; whereby he had offended ſeveral of the more ſober ſort of his Hearers.

On

ON the 12th I went to *Lynn*, and was at their Week-day's Meeting the Day after; where came ſome Friends from *Salem*, and thoſe Parts; and we had an indifferent good Time. ANNO 1704. Lynn.

ON the 14th, in the Evening, we had another Meeting at *Lynn*, to which came a good Number of People; who behaved well, being very ſilent and quiet; and, the next Day, I returned to *Boſton*, and lodged at *Daniel Zachary*'s; and, the Day following, he and I went to *Caſtle-Iſland*, to ſee the two young Men, *John Smith* and *Thomas Maccomber*, before mentioned, ſtill kept there as Priſoners; where they were very chearful, having been well uſed beyond Expectation: For they, refuſing to work at the Caſtle, none offered to force or threaten them about it. Boſton.

WE went to ſee the Captain of the Fort, to acknowledge his Civility to our Friends; and he was very reſpectful to us: But, in the mean time, came ſeveral Merchants from *Boſton*, and ſome Members of the Aſſembly, and the Chaplain of the Caſtle, one of the Members, by Profeſſion a Baptiſt; who ſoon began to bring falſe Accuſations againſt the Quakers, and rail againſt the Light; pretending to give a Deſcription of the Faith of the Quakers, and prove it erroneous, allowing us to be moral Men, but no Chriſtians. Upon which I took him up ſharply, and ſaid, "That a falſe Accuſer of Men, and Railer againſt the "Light of CHRIST, could not be either a moral Man, or Chriſtian; and that "it was immodeſt, rude, and unreaſonable in him, to pretend to give an Ac-"count of other Mens' Faith, and falſely too, in Contradiction to themſelves, "when any of them were preſent; and that we were not to be impoſed upon "by ſuch confident Pretenders."

THIS ſurprized him a little; and then I cited out of the firſt Chapter of *John* the Evangeliſt, a Text, that the Word is GOD; that he is Light, the true Light, *which lighteth every Man who cometh into the World*; and that the ſame Word was made (or aſſumed) Fleſh, and was, in that Manifeſtation, called JESUS CHRIST, the anointed Saviour: This Light is that true Light in whom the Quakers believe; and therefore thou art falſe and injurious to affirm, (as he had then done) that we believe in the falſe Light of our own fallen Nature. But it growing late, and we having about a League by Water to *Boſton*, and not Time to proceed upon that Subject, there the Matter ended, and we landed at *Boſton* after Sun-ſet.

ON the 17th, being the Firſt of the Week, I was at our Meeting there, which was but ſmall at firſt, by reaſon of the ſhort Notice; but, towards the latter Part of it, there came in many out of a Meeting-houſe of the Preſbyterians, after they had done with their Worſhip; and Things then opened to their Conditions: But my Concern ſoon turned upon their Way of making their Miniſters, and their bargaining with the People before-hand about their Maintenance, being contrary, both to the Way of CHRIST's making Miniſters, and their Maintenance, and the Way of the ancient Puritans, their Anceſtors in Religion; whoſe Miniſters were often called among themſelves, *Gifted Brethren*, profeſſing to preach by a Gift, or Manifeſtation of the Spirit of CHRIST: Upon this ſome of them went out of the Meeting; but the greateſt Number remained in a ſolid ſettled Condition, and very attentive: But I underſtood afterwards, that thoſe who went out did not go in diſlike to what they had heard; but, being moved with the Deſcription of the Bargain and Sale between the Prieſts and People, about preaching for ſo much a-year, and ſo much Wood for the Miniſter's Fire, the better to enable him to ſtudy in the Winter Time, with other

ANNO 1704. other Perquiſites, by which it might look like a wooden Miniſtry, they went out only to cover the Pleaſantneſs of their Countenances; which they might think not ſufficiently grave in ſuch an Aſſembly.

ON the 20th Day of this Month we had a Meeting at *Cambridge*, (where they have a College for the Education of Youth, and where many of them are fitted for an artificial and mercenary Miniſtry in their Way) ſome Friends having obtained Liberty at an Inn for that Purpoſe; where many Friends and others came at the Time appointed: But the Prieſt of the Town, and one that had been Sheriff, or ſome Officer, in *Boſton* (a Fibre from the old perſecuting Root of Bitterneſs) did what they could to diſappoint us.

THE Prieſt ſending for the Inn-keeper, laid before him the great Evil, as he call'd it, of ſuch a Meeting; and, at the ſame Time, was made apprehenſive of the Danger (as himſelf told me) of loſing his Licence for that Employment, by which he had his Livelihood. This Sheriff likewiſe went about the Town, diſcouraging the People from coming to our Meeting. When I came to the Houſe there were pretty many People, but ſeveral gone away, ſeeing the Stir which had been made, and no Likelihood of a Meeting; but ſome Friends ſitting together in a Room, the Sheriff came there; and, having intimidated the Inn-keeper, he diſcharged us of his Houſe, as to a Meeting.

THIS grieved me; but I ſaid little at that Time, till the Sheriff took upon him to give his Reaſons, why we ſhould not deſire to uſe any religious Exerciſe there, it being a Place, as he ſaid, to drink Flip and Punch in, and not to worſhip GOD in.

I ANSWERED, "That I perceived the ſame perſecuting murdering Spirit of "*Cain* was yet remaining alive in them, as heretofore; and thatth ey wanted only "Power to act their old bloody Scene upon us; but, Thanks be to GOD, your "Horns are cut, that you cannot puſh, and your Teeth broke, that you cannot "worry; yet you ſnap your Chops to ſhow your Will: And added, That we "were glad to accept of ſuch Places as we could have in Peace; and an Inn "might be as fit now as heretofore: bidding him remember the Place where "CHRIST was born; and that he and his Diſciples ate the Paſſover in a Gueſt-"chamber; which was a publick religious Act in that Diſpenſation."

THE nominal Sheriff made no Anſwer to this, but urg'd the Inn-keeper to diſmiſs us from his Houſe. Then I aſked the Sheriff, "Haſt thou any Publick "Office? For, if thou haſt, we will take Notice of thee accordingly; but if not, "we ſhall look upon thee as a Buſy-body, and a Tool worthy of Reprehen-"ſion." Then he confeſſed he did not come there as a Publick Officer. Then I ſaid unto him, "Meddle thyſelf with thine own Affairs; thou haſt no Buſi-"neſs with us, and we ſhall not regard thee." And to the Inn-keeper I ſaid, "Since we are thus diſappointed of thy Houſe, once granted, yet we ſhall not "altogether impute it to thee, but to the Envy of ſome others, and muſt now "take our next Courſe;" which was to ſearch out a Place in the Street, where we might ſit together without Diſturbance, that being as free for us as for any others.

NO Objection was made to this, for they ſaw we were over them; and accordingly we went into the Street, not knowing where to pitch; and there being a large old Meeting-houſe on one Side of the Street, as we went along, ſome of the

the People propoſed that we might ſit down under the Shade of it, but I refuſed, ſaying, "We ſhall not take Shelter under their Shadow." Some of the Students would have us ſit down in the College Orchard, which was dry and ſufficiently ſhaded. I acknowledged the Civility; but not having Licence from their Superiors, we might have been liable to Diſturbance, and ſo declin'd it. But proceeding along the Street, we came to a fair dry Green, before the Buildings of the College, where was a large ſpreading Oak; and, under the Shade of that we ſat down upon the Ground, and abundance of People came and ſat down with us. ANNO 1704.

Samuel Gaſkin of *Salem* ſtood up firſt, and ſome of the meaner ſort of the People were a little rude in their Behaviour, and airy a while, but much more moderate and calm before he had done. I ſtood up next, and, being a Stranger, they ſeem'd ſtill more attentive: And many of the Students of the College being there, they were ſent for by the Preſident, and ſome of them went to him; but others of them remained in the Meeting, and ſeveral of thoſe who went out returned before the Meeting was ended.

VARIOUS Matters were opened concerning the State of Man in the Fall; the Neceſſity of Freedom from Sin in this Life, by the Manifeſtation of the LORD JESUS CHRIST, who appears in us the Offspring of the *Gentiles*, according to the Promiſes and Covenant of GOD, by his divine Light, Grace, and Holy Spirit in our Hearts; and that CHRIST is that *true Light, which lighteth every Man that cometh into the World*, as well as he is the *Propitiation for the Sins of the whole World.* John i. 9.

AND as to the Way that GOD makes, raiſes, qualifies, and ſends his Miniſters in his Church, and unto Mankind in this Diſpenſation, it is the ſame as in the Days of the Prophets and Apoſtles, and ever will be; (for GOD changeth not, neither doth his Way change) not by human Learning, or in the Wit and Wiſdom of Man, but in and by the Word and Wiſdom of GOD; ſome of the Prophets of old were learned among Men, as *Iſaiah*, but generally unlearned, as *Amos*, *Eliſha*, *Joel*, and the reſt: And ſome of the Apoſtles likewiſe were learned, as *Paul*; but generally unlearned, as *Peter*, *James*, *John*, and moſt of the reſt. The Word of GOD, which was in the Beginning with GOD, came unto the Prophets of GOD, by which they declared the Mind of GOD unto his People, and the Judgments of GOD againſt the School Prophets, who were Liars, and ſpoke falſe Things from their own Imaginations, and not from the LORD; and ſometimes ſtole the Words of the LORD by the true Prophets, and ſpake as if the LORD had ſent them; and, by their falſe Doctrine and Lies, made the People err; but the LORD denied theſe Prophets, and reproved them by his true Prophets.

AND the Apoſtles of CHRIST were not appointed or ordained of Men, but by CHRIST himſelf, by whoſe Holy Spirit they were filled, being the Wiſdom of GOD, and the Power of GOD, by and from which they preached, and reproved the Rabbies of the Age, and expoſed their evil Ways and Errors unto the People: And yet human Learning, where the Mind is fully ſubjected unto the Spirit of Truth, and ſubſervient to it, may be uſeful, as in *Paul*, but not to be preferred as the chief Qualification in that Service; unto which, through the Pride and Vain-glory of the carnal unmortified Minds of ſelf-exalting Men, it hath more frequently done much more Harm than ever it did Good. And, as ſaith the Apoſtle to the *Gentiles*, *For ye ſee your Calling, Brethren, how that not* 1 Cor. i. 26.

ANNO 1704. *many wiſe Men after the Fleſh, not many mighty, not many noble, are called; but God hath choſen the fooliſh Things of the World to confound the wiſe, and God hath choſen the weak Things of the World, to confound the Things which are mighty; and baſe Things of the World, and Things which are deſpiſed, hath God choſen, yea, and Things which are not, to bring to nought Things which are, that no Fleſh ſhould glory in his Preſence.*

AND as no Fountain can ſend forth ſweet and bitter Waters at the ſame Time and Place, I exhorted the Students not to ſin againſt GOD, by depending upon their Qualifications and Acquirements in that their Fountain of human Learning, and run when GOD doth not ſend them; and ſo imbitter the Minds of the People, by ſowing of Tares, a falſe and evil Seed, prepoſſeſſing them againſt the Truth; pointing to them ſome Paſſages in *Jeremiah* the Prophet, where it is
Jer. xxiii. 16. ſaid, *Thus ſaith the Lord of Hoſts, hearken not unto the Words of the Prophets that propheſy unto you; they make you vain; they ſpeak a Viſion of their own Heart, and not out of the Mouth of the Lord: They ſay ſtill unto them who deſpiſe me, The Lord hath ſaid, ye ſhall have Peace; and they ſaid unto every one that walketh after the Imagination of his own Heart, no Evil ſhall come upon you*; with great and terrible Threatening againſt the falſe Prophets, and then adds, *In the latter Days ye ſhall conſider it perfectly:* Deſiring that their Fountain might be ſo ſeaſoned with the Salt of the Covenant of Life, that they might eſcape all thoſe Evils; and that they might come to drink of that living Fountain, which, as a River of living Water, iſſueth out of the Bellies of all thoſe who rightly believe in the LORD JESUS.

I OBSERVED alſo unto them, That their Anceſtors who firſt came into this Country, and the ancient Puritans of whom they came, were a religious People, according to the Degree of Manifeſtation they then had, depending upon the Gift of GOD in their Miniſtry, and not upon human Literature: For, though ſome of them had Learning, many of their Miniſters had not, but were called *Gifted Brethren*; and that thoſe were the Men who gathered the Congregations in thoſe Days, the Bees who gathered the Honey, on the Dregs and Decays whereof the preſent Drones are now feeding; and that the Glory is departed from their *Iſrael*, which ſhall never be reſtored in the Form and Image left of their Anceſtors, but in the Life of the Lamb, whom this Age have too much rejected: But ſince their Anceſtors did it ignorantly, it ſhould not be imputed unto them their Offspring, but only as they rejected the ſame Life: But if they would receive the Truth in the preſent Diſpenſation of it, that is, of divine Light and Grace revealed in the Heart, the Glory ſhould yet return to *New England*, and ſhine brighter than ever, and more and more unto the perfect Day: but if they refuſed, then all the Blood, both of Chriſtians and *Indians*, ſhed by their Anceſtors, ſhould be viſited and recompenſed upon them in the Courſe of the Providence of GOD in Juſtice: Concluding the Meeting in Prayer to GOD for them all, both Magiſtrates, Miniſters, the College and People; and all ended in Solidity and Peace, to the general Satisfaction; for I did not obſerve a light or diſſatisfied Countenance. And I muſt ſay this for theſe young Students, that they did behave themſelves better, and much more like a moral Education at leaſt, nay more like Chriſtians too, than at *Cambridge* or *Oxford*, in *Old England*, or at *Edinburgh*, *Glaſgow*, or *Aberdeen*, in *Scotland*; ſome of them being very ſolid, and, generally, very attentive: Whereas thoſe others commonly behave like the Scum of the Earth, the Refuſe of Mankind, from whom little can be expected, other than the Depravity of a Nation. I hope this Meeting was of ſome Service among them; and that was all we deſired there.

THE

THE ſame Inn-keeper and his Wife having been at the Meeting, we returned to the Inn with them, and refreſhed ourſelves, and that Evening returned to *Boſton*; from whence ſome People had come to the Meeting here. ANNO 1704.

THE next Day I was at an appointed Meeting at *Boſton*, which was large and comfortable; and, on the 23d, we had another Meeting between *Lynn* and *Boſton*, which was ſmall and heavy: And, that Evening, in our Return to *Boſton*, we met with *John Uſher*, Governor of *New Hampſhire*, near his Houſe; and, upon his Invitation, went in and ſtaid about an Hour; and he was very civil and reſpectful to us. Boſton.

ON the 25th, being the Firſt of the Week, I was again at the Meeting at *Boſton*; which was large, and the Truths of the Goſpel opened well and clear; ſeveral of the Students from *Cambridge* were there, and were very ſober and attentive.

AND all the Fore-part of the next Day, I had a great Load upon my Spirit, but did not then ſee the Cauſe of it, till after Dinner that a Friend told me, the Lieutenant-Governor at the Caſtle in the Iſland had been informed, that I had ſpoken againſt the Government, and againſt him in particular, in our Meeting the Day before at *Boſton*, becauſe of their impriſoning thoſe young Men at the Caſtle for refuſing to bear Arms; and he had told the Friends of it there, and they ſent me word, that I might ſet the Matter in its proper Light. Then I perceived this to be the Cauſe of my Trouble, and quickly took a Boat and went to the Caſtle, accompanied by *Daniel Zachary*, and ſome other Friends. When we arrived, the Captain, the Lieutenant Governor of the Caſtle, was in Company with ſome other Officers; and, at the Entrance into the Room, ordered us Seats with them: Then I told him, My laſt Viſit had been to my Friends, but this to him; and, mentioning the Occaſion, ſaid, I was come to clear it, and remove the Prejudice, if any had taken place; deſiring him to relate before that Company what he had been informed of on the Subject. The Captain anſwered, "That he had been told, that I had, in our open Meeting, ut-"tered ſeveral hard Things againſt the Government, of their Cruelty to our "Friends; and particularly of their hard Uſage by him, calling him the *Fat-*"*gutted Captain at the Caſtle.*"

BUT, before I had any Time to reply, one of the Company, a Stranger to me, and, I think, an Officer, anſwered, "There could not be any Thing in it; for I "did not look like a Man that could be guilty of ſo mean a Thing:" The Captain himſelf likewiſe ſaying, "He did not believe it, but was willing I ſhould "know it." And the whole Company ridiculing the Thing, as not to be credited, I alſo aſſured them "It was all falſe; for I underſtood the Nature and End "of Government better than to vilify it: and that when at any Time we ſuffered "for Religion under any Government, either through the Tyranny or Miſunder-"ſtanding of the Rulers, we took better Methods than that to make them ſenſible "of it; uſing our beſt Endeavours to convince their Underſtandings of their Mi-"ſtakes, and our Innocence; but did not rail or rebel againſt them: And as to the "Captain, he had been kind and civil to our Friends, and to myſelf alſo; ſo "that not any diſreſpectful Thought had entered me of him: But the Tenor "of what I had ſaid in the Meeting, that any Perſon could take occaſion by, "was ſomething by way of Apology for our not giving perſonal Aſſiſtance in "Arms, now in the Time of War; when, in common Reaſon, it might look "hard, that other Men ſhould ſpend their Time, Blood, and Eſtates, in defence "of us and ours, as they call it, and we do nothing, either for them or ourſelves,

"on

ANNO 1704. " on ſuch important Occaſions; but yet it was not any ſtubborn Humour in us, " as ſome might be apt to think, or Cowardice, that we refuſed to bear Arms, " but becauſe we take War to be contrary to the Doctrine of CHRIST and the " new Covenant, and the Tenor, Nature, and true End of the Goſpel; and " dare not fight or learn War for that Reaſon." The whole Company being ſatisfied of the Falſhood of that Report, and civil to us, after ſome further ſmall Touches upon the Subject of War, and the ill Effects of it in the World, eſpecially among Chriſtians, one againſt another, we took Leave, and I went away, very eaſy, to *Boſton*.

AND that Evening there came to me a young Man, who had been at the Meeting at *Cambridge*, and never at one before: He ſeemed to have been ſatisfied with Things in general, but could not underſtand the Doctrine of the Light; but Things opening pretty clear in Diſcourſe, he ſeem'd ſatisfied both in that, and alſo about the Sacraments, concerning which he had aſked me ſeveral Queſtions. He was tender and humble in diſcourſing, not oppoſing, but enquiring; and departed very loving.

Nantaſket. ON the 28th, we ſail'd down the Bay to *Nantaſket*, to a Half-year Meeting: We were late, the Wind being contrary, and a Fog; but were favoured with a good Meeting: and, parting with Friends of *Boſton* there, I went that Evening to *Scituate*, and lodged with *Abraham Booth*.

Scituate.

On the 29th we had a Meeting at *Robert Barker*'s; which, in the Beginning, was heavy, being a very hot Day, but ended well.

Marſhfield. ON the 30th we had a Meeting at *Arthur Howland*'s, at *Marſhfield*; and *Thomas Chalkley* was alſo there, and perſuaded us to go to *Robert Barker*'s after that Meeting was over; and we had a good Time.

AT this Place I heard, by *Daniel Allen* of *Sandwich*, who had come to accompany *Thomas Chalkley*, that *Rollon Cotton*, the Prieſt of *Sandwich*, had reported, that I had run away from that Place, after the Diſpute I had with him there, and that I would never return any more: And that ſometimes he had magnified me as a very learned and ſubtle Man, and a great Lawyer; and ſo much concerned in the Affairs of Government in *Penſylvania*, that they could not do any Thing of Moment without me; and that they had ſent for me home: And yet, notwithſtanding all this, he himſelf had been too hard for me, and worſted me in that Diſpute.

THUS that Prieſt would have magnified me above what I am, to exalt himſelf above the Truth; hoping, without all doubt, never to have ſeen me any more: For he had been at *Boſton* whilſt I was in the Eaſt, and had made Enquiry after me; but none could give him any Intelligence where I then was; and, ſtaying longer than was uſual for our Travelling Friends, or expected, he concluded I had gone homeward ſome other Way; and therefore he had aſſumed the Liberty to heap many Falſities upon me during my Abſence: But the next Day, being the 1ſt of the Fifth Month, we came to *Sandwich*; and, to convince the Prieſt, that I was neither run away, nor afraid of him, I called at his Houſe as I paſſed along that Way.

Sandwich.

HE came to the Door, but would ſcarce know me; but, being made ſenſible who I was, I then aſked him, " If he had made any further Attempt to make " out his falſe Charges in writing, whereof he had ſo much fail'd in the Diſ- " pute we had?" He anſwered, " No; that was needleſs, ſince the Auditory

" was

" was already ſatisfied about it." " 'Tis true, ſaid I, doubtleſs all the intelli- ANNO
" gent Part of that Auditory are ſatisfied, as well of the Validity of my Ar- 1704.
" guments in proving the Doctrine of a ſinleſs Perfection in this Life, by the
" Grace of GOD, to be apoſtolical, as of the Weakneſs and Sophiſtry of thy
" Arguments to the contrary, or to prove thy falſe Charges then exhibted againſt
" us as a People; the Particulars whereof I left with thee in writing at that Time,
" that, at thy Leiſure, thou might do thy beſt to prove them, and expect an
" Anſwer and Refutation." He inſiſted, that it was not neceſſary, for the Rea-
ſons aforeſaid. I replied, " That it was neceſſary ſomething further ſhould be
" done, ſeeing he had already miſrepreſented Matters in my Abſence, in ſome
" other Parts of the Country as well as there; and might do ſo ſtill, to the
" perverting of the Truths of the Goſpel, and Continuance of Error, and great
" Damage of the People; and therefore did not think it fit to let the Matter
" reſt ſo precarious, without a Re-hearing.

HE waved it; but began again about Freedom from Sin in this Life, ſay-
ing, " That they (his Party) did believe, that Men may be free in this Life,
" not only from the reigning Power of Sin, but alſo from the Act and Pollu-
" tion of Sin; but that yet the Being of Sin remains during this Life."

THIS, I thought, was a Diſtinction ſo nice, that it might be worth while to have him explain it; and accordingly deſired him to give me a Definition of the *Being* of Sin, without its reigning Power, Act, and Defilement.

THIS Demand he pretended to think was ſo unlearned and unneceſſary, (the Anſwer being ſo eaſy) that I had much a-do to extort a Reply; but, inſiſting upon it, at length he ſaid, " Alas! do you not know what the Apoſtle ſaith, " *To will is preſent with me, but how to perform that which is good, I know not*;" Rom. vii. 18. — 21.
referring to ſome other Verſes to the 21ſt incluſive.

I REPLIED, " The Apoſtle ſpeaks there of an unconverted State under the
" Law, not under CHRIST (as I had proved in our Diſpute before:) But what
" is this to the Queſtion, or Matter in hand? What Conſiſtence is there between
" doing Evil, the Indwelling of Sin, or Preſence of Evil, and at the ſame Time
" to be free from the reigning Power, Act, and Pollution of Sin? *He who com-*
" *mits Sin, is the Servant of Sin*; and *no Man can ſerve two Maſters*, CHRIST
" and Sin at the ſame Time: and that Soul who would pretend to ſerve both
" by Viciſſitudes, is a Whore: And where there is Evil-doing, and Preſence
" of Sin, there likewiſe is the Being of Sin, if it hath any Being at all." He
was then very angry, but made no Reply. I then reproved him again for his falſe Rumours about my running away after that Diſpute; which, not being able to evade any longer, he attempted to juſtify them, thus: " That whereas
" there was a Meeting appointed by the eternal Spirit, (this he ſaid in Deriſion)
" to be here at *Sandwich*, that Day that you went away; and ſo extraordinary a
" Thing, that it could not be deferred till the next Day, which was your uſual
" Meeting-day, and ſeveral of your Friends to be there, who were to go along
" with you, would you have gone and left ſuch a Meeting as this, and your Friends
" alſo, if you had not been apprehenſive of ſome Loſs the Day before in that
" Diſpute, and did not care to face the Diſcredit of it? And beſides, you told me
" yourſelf before we parted, that you would never come here any more."

THIS occaſioned a Smile from ſeveral in the Company, for there happened to be ſix in all, three on each Side of the Conteſt; But I replied, " This is a

ANNO 1704. " further Inſtance of *Rollon Cotton*'s Confidence and injurious Practices, and " ſhews how little he is acquainted with the eternal Spirit, and its Work and " Leadings, which he ought not to deride: For it is well known here, and by " ſome preſent, that I, having been at all our Meetings round the Diſtrict of " *Sandwich*, and, at two ſeveral Times, in that Town; and having clear'd " myſelf for that Time, of the People there, and of thee too, had reſolved " upon going towards *Scituate*, in my Way to *Boſton*, that Day, before we " heard thoſe Friends were to be at *Sandwich*; and I had told the Friends of the " Place of it; and was going that Way before I engaged with thee in that Diſ- " pute; and went accordingly to a Half-year's Meeting there: But the Meet- " ing that Day appointed at *Sandwich* afterwards, (which, in Deriſion, and to " draw a falſe Conſequence, thou ſays to have been by the eternal Spirit) was " at the Inſtance of *James Maſſey*, *Joſhua Puttington*, *Lydia Norton*, and " *Mary Dow*; who were coming from *Saliſbury*, and thoſe Parts in the Eaſt of " *Boſton*, where they live, to viſit Friends all along the Country, as far as *Rhode-* " *Iſland*; and were not to go with me homeward, nor I with them backward, " but quite contrary Ways: So that the Report and Suggeſtion is altogether " falſe and abuſive.

" AND, as to thy Inſinuations, that if a Meeting had been appointed by the " eternal Spirit, I would not, nor ought not to have left ſuch a Meeting on any " Account; it was my Buſineſs to do what Services the LORD required of " me, and in ſuch Times and Places when and where he drew me: And it doth " not follow, as thou ignorantly imagines, and haſt unjuſtly reported, that " becauſe there was ſuch a Meeting ſo near, that therefore I ought to be at " it, though appointed on the Account of others after I had done, for that " Time, in thoſe Parts; but rather to go where I was led or drawn by the " Holy Spirit, to the Work required of me, was my Buſineſs and Duty; " and not to intrude into the Work and Labours of others, whereunto I " was not called or ſent at that Time.

" AND as to my ſaying, I would come no more there, that is thy Miſtake; " for I only told thee, I did not know whether I ſhould or not; there being " apparent Danger by *Indians*, and other Accidents, I had ſpoken cautiouſly, " leſt any Thing might be permitted to hinder my Return at all, and not for " Fear of thee, ſo impotent; never having been afraid of any of thy Fraternity, " nor all of them, ſince the Time that, in the Days of my Youth, I withſtood " one of the ancienteſt, moſt ſubtle and crafty among them, through that Spi- " rit thou ſo ſlily derideſt.

" AND as to thy falſe Suggeſtions about that Diſpute, I had good Grounds " to think, that many of thy own Hearers were of Opinion, that I had fully " proved, by the Teſtimony of the Holy Scriptures, a ſinleſs Perfection attainable, " through the Grace of GOD, in this Life; which was all I had taken upon " me in that Diſpute, and which thou haſt now confeſs'd, though in indirect " Terms, ſince, where the reigning Power, Act, and Pollution of Sin is taken " away, nothing can remain: But, as thou haſt not proved thy Charges and " Accuſations againſt us, *viz. That the Quakers hold lying and damnable Prin-* " *ciples*; *and that the Scriptures of the Old and New Teſtament are the Ground* " *of Faith, and Rule of Life*; I am now here, either to diſcourſe the Matters " again before the People in the ſame Place, or to receive thy Proofs in wri- " ting, if thou haſt any to advance." I then propoſed the Second Day following, this being the Seventh, as the fitteſt Time for it.

THIS

THIS nettled the Prieſt, and he did all he could to evade it; and ſaid, "He "was to be at *Cambridge* at a Commencement the *Wedneſday* following, as he "called it, and muſt be at *Plymouth* the *Sabbath* Day by Midnight; and there- "fore could not attend a further Diſpute." To which I anſwered, "I ſup- "poſe there is no Neceſſity of thy being there, it may be only Matter of Curi- "oſity, but this is of Moment; for if thou canſt prove that the Quakers hold "lying and damnable Principles, thou wilt do thy Party much more Service "here than thou canſt do at *Cambridge*." ANNO 1704.

THEN ſaid he, "I have a Negroe to pay for at *Boſton* next Week, I muſt "be there on that Account." I anſwered, "This is a Trifle, thou mayſt "write to ſome of thy Friends there to anſwer that Matter, rather than loſe an "Opportunity of ſo great Service." He ſaid, "I have none to ſend by." I anſwered, "It is like there may be ſome of thy Brethren hereaway not yet "gone to the Commencement, who probably may call on thee, being in the "Way; thou mayeſt prevail with ſome of them to manage that Point." He "ſaid, "They are all gone already." Then ſaid I, "When doſt thou think "to return?" He anſwered, "On *Thurſday* Night." Then ſaid I, "Wilt "thou aſſure me to be here then? If ſo, the next Day may do." No, ſaid "he, I cannot aſſure you of that neither; but if you will ſtay till *Monday* come "Se'nnight, you may expect me at home." "That is a long Time, ſaid I, and "it is unreaſonable to expect my ſtaying till then; but, ſince thou cannot now ſtay, "and I cannot well do it till then, I have another Expedient, and that is, ſince "thou haſt here a good Houſe, and thou and it maintained by the Town, I "ſuppoſe thou haſt Leiſure enough to write, eſpecially on ſuch a Subject, ſo "neceſſary on this Occaſion, conſidering thy Profeſſion and Engagements; if "therefore thou wilt write thy Proofs of thy Charges, if thou haſt any, thou "mayſt expect an Anſwer."

THEN, ſaid he, "You lie, in ſaying I have a Maintenance from the Town; "for you do not know it." I replied, "That *Rollon Cotton* had had Oppor- "tunities for better Education than that, to give me the Lie, eſpecially when "the Thing is ſo apparently true, and himſelf knows it; but if *Cambridge* had "afforded no better, his Time, Pains, and Charge, was greatly loſt: and yet I "could not think but there might be better Examples and Inſtructions there to "a docile Mind; having met with better Manners there myſelf but lately."

THIS Reprehenſion made him ſilent for a ſhort Time, and I proceeded, "That I had as good Reaſon to know, that he had a Maintenance from the "People of *Sandwich*, and thereabout, as he had to know the Truth of any "Thing he could preach to the People, of which himſelf was no Witneſs; or "that he was *Rollon Cotton*, ſince he could not know that but by Report of "others."

HE replied, "I was born of Parents of that Name." But, ſaid I, thou "was not *Rollon* till baptized, as ye call it." He ſaid, "I was never *Rollon*, "nor *Rollon Cotton*; for I was called *Rollon-God Cotton*." "That is ſuch an "odd Name, ſaid I, as I never heard of before, giving occaſion to prophane "the Name of GOD, and take it in vain, as often as thou art named, and given "thee too in the Name of the Father, Son, and Holy Ghoſt, as your Manner "is in giving of Names: But I am morally aſſured thou haſt a Maintenance "from that People; but, if I ſhould be miſtaken in it, thou thyſelf haſt con- "tributed much to it, and likewiſe Captain *Baſſet*, both of you having told me, "at the Time of the former Diſpute, that thou had a voluntary Contribution

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ANNO 1704. "from the People, but no forced Maintenance; nor hadſt thou ever charged "any of our Friends with ſuch a Thing, or offered to force any Thing from "any of them on that Account; nor hadſt thou made any Bargain with the "People, but only received what they thought fit to give thee: But thy de- "clining to force any Thing from our Friends, when thou hadſt no Power, is "no Virtue."

THIS put him again into a Rage; but I added, "That he miſerably ne- "glected his pretended Call of *Go teach all Nations, baptizing them*, by ſitting "down there in a little Townſhip, and not baptizing any one; but only ranti- "zing a few Children, incapable of being taught, or of believing; and not go- "ing into all Nations, nor any other Nation."

"YEA, ſaid he, I do preach in other Parts beſides this of *Sandwich*, and to "other Nations too." "That, ſaid I, muſt be a Job for ſome of thy Bre- "thren for a like Turn." "No, ſaid he, I preach to *Indians*." "Upon what "Foundation, ſaid I, art not thou well paid for it? 'Tis a Money Matter ſtill; "and that is the Bottom of thy Call, and End of thy Miniſtry:" For I had been credibly informed that Day occaſionally, that he had Part of a Sum of Money ſent yearly from *England* for Converſion of the *Indians*, and that he ought to preach for his Pay about ſix Times a-year; but puts them off, ſometimes with thrice, and ſeldom above four Times; and hath often but half a Dozen of Hearers, and about 20 l. yearly for that Service.

THIS ſo enraged him again, that he furiouſly ſaid, "Your Principles are "of the Devil." "Thou accuſeth us falſely, ſaid I; but, ſeeing thou art a "a Man of ſo little Temperance in thy Speech, thou art not worth diſcourſing "in religious Matters; and I return this Charge upon thee to prove." "I can "prove it, ſaid he, out of your own Books here in the Houſe, by *Francis Bugg*, "and ſome others." I anſwered, "*Francis Bugg* is an Apoſtate from the "Truth and us, and his falſe Charges are no more Proof againſt us than thine: "Where are theſe thy Authors?" Then ſaid he, "It is almoſt Sun-ſet, and I "cannot trim me after it is down:" And, aſking us if we would drink a Cup of his Beer? "We will, ſaid I; for all thy ill Nature, thy Beer may be good; "let us have it:" ſo we drank: And, ſuppoſing his Beer to be his Way to rid himſelf of us, we left him almoſt as ſowre as we found him.

ONE Paſſage I have omitted, that is, When we were ſpeaking about Free- dom from Sin in this Life, he ſaid, "You are no Quaker; for I have a Paper "in the Houſe, printed under the Hands of many of you, denying the Doc- "trine of Perfection; ſaying, *We are weak, frail, and mortal Men: Can Fleſh* "*and Blood lay Claim to ſuch Attainments? No; we know in part, and are* "*liable to be tempted and overcome all our Days.*" Then ſaid I, "Show "the Paper, with ſufficient Credentials that it is ours; for I ſuſpect it by thy "Account of it; for we never ſaid Fleſh and Blood (which cannot inherit the "Kingdom of Heaven) can be otherwiſe perfect, than after its kind, as it is "Fleſh and Blood; and though we be liable to be tempted and overcome, it does "not neceſſarily follow, that all who are tempted are overcome, and yield un- "to Temptation; for CHRIST himſelf, the Captain of our Salvation, was "tempted, and yet did not ſin; and it is no Sin to be tempted, unleſs we yield "and enter into the Thing unto which we are tempted, whether it be evil Word "or Deed: But thou thyſelf haſt ſaid enough already to ſhow, that (if ſuch "there were) they were ſpeaking of one ſort of Perfection, and I of another;

1 Cor. viii. 9.

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" I ſpake of a perfect Freedom from Sin in this Life, the Poſſibility of it " through the Grace of GOD, come, by the LORD JESUS CHRIST, upon " all Mankind: but thou ſpeaks, as by that Paper, (or ſuppoſed Paper) of a " Perfection in Knowledge, and a Poſſibility of ſinning through Temptation, or " wilfully: That I never denied, nor did my Friends, (though they, and I " with them, have ever held, with the Apoſtles of CHRIST) that Freedom " from Sin in this Life, is not only attainable, through CHRIST JESUS our " Saviour, but neceſſary, in order to enter into his Kingdom; where no unclean " Thing can come:" And he not producing the Paper, the Matter thus ended. ANNO 1704.

I FOUND, upon further Enquiry after the Character of this Man, that he was a conſtant Slanderer of us; and, like Satan, and other ſubtle Adverſaries, endeavoured to ſet us one againſt another by Lies; telling ſuch Friends as he could meet with privately, eſpecially the weaker ſort, " That the moſt ſub- " ſtantial of our Miniſters durſt not let the younger ſort, in this Age, know " our real Principles, nor the Principles of the old and primitive Quakers, but " only ſome new Things, wherein we were come nearer unto them:" And when any Friend (a Stranger) came into thoſe Parts, who ſeem'd to have good Place among Friends, and ſome of the People, then he acted the old Serpent, and ſaid, " Theſe are not Quakers, but cunning Men, who deceive them:" and yet he had his *Indian* young Man whipped ſeverely for reporting, that he had preached ſeveral Sermons ſtolen out of the Quakers Books.

AFTER all this Diſcourſe, which held about an Hour and a half, we went that Evening to our Friend *Mary Perrie*'s; and, the next Day, being the Firſt of the Week, we had a large good Meeting at *Sandwich*; ſome of the Prieſt's Hearers being there.

AND the Day after we had a Meeting at *Mary Perrie*'s, ſhe being ancient and ſick, and not able to go to the Meeting-houſe; and it was the beſt Meeting I ever had at *Sandwich*, the Love, Life, and Wiſdom of Truth, being over all; to the Glory of his great Power, who is worthy for ever.

ON the 4th I went to *Dartmouth*, (having had an open Time in the Love of Truth in Prayer with a few Friends, at the Houſe of *Zachary Jenkins*) and lodged that Night with *John Tucker*; where I met with *Jacob Mott*, the younger, returned from *Virginia*, *Maryland*, and *Penſylvania*; of whom I had an Account of our Affairs there within the Compaſs of his Travels. Dartmouth.

ON the 5th, I was at their Week-day Meeting at *Dartmouth*; which was open and well; and that Night lodged at *Abraham Tucker*'s. On the 6th I went again to *John Tucker*'s; where I reſted that Day.

ON the 7th, I had an appointed Meeting, at the Houſe of one *Thomas Hadaway*, at a Village called *Cuſhnet*, North of *Dartmouth*: He was Enſign to a Company of Militia; but both he and his Wife were ready to admit of a Meeting, as at ſome other Times before: There were many People at the Meeting, and generally ſober, and ſome alſo tender. Cuſhnet.

HERE meeting with a Man, with whom I had had ſome Conference about Baptiſm, and other Points, at the Houſe of *Samuel Jenning*, as I went Eaſtward; " he aſked me, Whether *Rollon Cotton* had ſaid to me, his Name was *Rollon-*

ANNO 1704. "*God*, before it was *Rollon Cotton?*" I ſaid, "He did ſay ſomething to that "Effect, but I did not readily underſtand what he meant." Then came a Juſtice of the Peace, who had been in the Meeting that Day; and, hearing us on that Subject, explained it thus: "His Father, in his Infancy, named him *Rol-*"*lon-God*, but he hath ſince aſſumed *Rowland*, inſtead of *Rollon*." Then I replied to the Juſtice, "That it was not my Buſineſs to ſay any Thing con-"cerning him in his Abſence, but only to anſwer that other Perſon a Queſtion;" ſo that Matter ended: And, the ſame Evening, after ſome Refreſhment had at *Samuel Jenning*'s, we returned to *John Tucker*'s.

ON the 9th, being the Firſt of the Week, I was at *Dartmouth* Meeting again; which was very large, and a good Meeting: and, that Evening, I went with *Peleg Slocomb*; where I ſtaid till the Second Day in the Evening, and then went home with *Stephen Wilcox*; who came on purpoſe to conduct me to his Houſe.

ON the 11th I had an appointed Meeting near that Place, being between *Dartmouth* and *Seconet*; which was large, and indifferent well; only a zealous Baptiſt Woman was offended at my ſaying, "We had no Scripture expreſly for "Dipping, nor any which neceſſarily implied it, but only for going into the "Water, or waſhing;" and for my ſaying, "I knew of none now who waſh-"ed the Feet one of another, as a religious Duty; only the Pope, who, I had "been credibly informed, did, once a-year, waſh the Feet of ſome Perſons, "out of a vain Shew of voluntary Humility, or Pretence of Compliance with "that Saying of CHRIST, *If your Lord and Maſter have waſhed your Feet, ye* "*alſo ought to waſh the Feet one of another.*" The Woman muttering about this after the Meeting, I went to her, and diſcourſed with her on the Subject: She had been very angry, as they too frequently are, but went away more calm and friendly: We had ſome Diſcourſe about Bread and Wine alſo. And that Night I returned to *Peleg Slocomb*'s.

THE next Day I was again at the Meeting at *Dartmouth*; which was large and well, many Hearts being melted and tendered; and that Evening I returned to *Peleg Slocomb*'s.

BEFORE I proceed, I think proper, firſt to give a general Relation of the State of the People in the Iſland of *Nantucket*, (where I went next after this) with reſpect to Religion at this Time. This ſmall Iſland lies about 20 Leagues from the main Land of *New-England*, inhabited by a mixed People of various Notions, and ſome among them called Chriſtian *Indians*, but no ſettled Teachers of any kind: And as poor Hirelings ſearch all Corners for ſettled Maintenance, ſeveral ſuch, from time to time, had made their Attempts upon this People on that Account, but were diſappointed; for there was in this Iſland one *Nathaniel Starbuck*, whoſe Wife was a wiſe diſcreet Woman, well read in the Scriptures, and not attached unto any Sect, but in great Reputation throughout the Iſland for her Knowledge in Matters of Religion, and an Oracle among them on that Account, inſomuch that they would not do any Thing without her Advice and Conſent therein: So that when at any Time ſuch Hirelings came to preach among them, and attempted to have a ſettled Maintenance, ſhe always oppoſed it with ſolid Arguments, as being contrary to the Practice of the Apoſtles and Primitives, and the Nature of the Maintenance of a Goſpel Miniſtry; but would conſent ſo far, as that when any Preachers came among them that they liked, and ſtaid ſome Time, and took Pains among them, every Family might give unto ſuch what they pleaſed, for the Help of themſelves and their Families, if they had any,

any, as Indian Corn (Maze) or other Grain; Meal, Fleſh, Fiſh, or ſuch other Proviſions as they happened to have at the Time to ſpare; and Wool, *&c.* for Cloathing, but nothing certain or ſettled: For Miniſters of CHRIST ought to travel abroad in the World in that Calling, and not to ſit down in one Place, unleſs they have Families to take Care of, and cannot leave them. ANNO 1704.

AND, ſome Time before this, *John Kinſey*, one of our Miniſters from *Philadelphia*, had been to viſit them with good Acceptance, and had good Service for Truth among them; and had been inſtrumental in the Hand of the LORD, to beget a good liking in them to the Way of Truth, but received nothing from any of them (for that is not our Way) on account of his Miniſtry: And I finding a like Concern at this Time, and accompanied by ſeveral Friends of both Sexes, we, on the 13th Day of the Fifth Month, about the tenth Hour in the Morning, ſet Sail for the ſaid Iſland, in a Shallop belonging to our Friend *Peleg Slocomb*, before mentioned; which, under divine Providence, he himſelf chiefly conducted, and landed there the next Morning about Six.

AT our landing, we went up to the Houſe of the Widow *Mary Gardner*; where, after ſome Refreſhment had, came to us *Nathaniel Starbuck* (Husband of *Mary Starbuck*, before mentioned) and his Son of the ſame Name; and we propoſed to them to have a Meeting that Day; but there being a Court to ſit then by ſpecial Commiſſion upon an *Indian*, accuſed for murdering his Wife, we found it improper at that Time; and ſome of our Company went home with *Nathaniel Starbuck*, the elder, and others with his Son; where we were kindly entertained, tho' Strangers, and they, at that Time, not in the Profeſſion of Truth with us.

ON the 15th we had a Meeting at the Houſe of *Nathaniel Starbuck*, the elder; which was pretty large and open, ſeveral of the People being tendered, and generally ſatisfied with what they heard and felt of the Goodneſs and Mercy of GOD.

ON the 16th, being the Firſt of the Week, we had another Meeting there; which was not ſo large as was expected, by reaſon of two Prieſts, an elderly Man, and a young one; the firſt from the Iſle of *Showles*, and the other from *Martha's Vineyard*, who had a Meeting near us; the former being come to try if he could obtain a ſettled Maintenance among that People: And ſeveral being curious to hear this new Preacher in the Preſbyterian way, it made our Meeting ſomething leſs than otherwiſe it might have been; yet it was conſiderably large, very open and encouraging; for the good Preſence of the LORD was with us.

MANY of the Inhabitants of this Iſland are convinced of the Truth of ſome Points of the Doctrine of Truth, and ſome of them have been reached by the divine Virtue and Power of it; but ſome other Things they do not yet ſee; and, if there were no Croſs, would, in all Appearance, come generally under our Profeſſion: Some few are for a Prieſt, and to allow him ſome certain Maintenance, (for they walk not by Faith but Sight;) but the Majority is againſt it: So that one of theſe, not being able to effect his Purpoſe, went home in a few Days, but the other ſtaid a little longer.

ON the Second Day Morning came Captain *William Baſſet*, of *Sandwich*, beforementioned, being a diſcrete Man, affable, of a good natural Temper and Underſtanding; who, with Juſtice *Scift*, and ſome others of that Town, (where I had

ANNO 1704. had the Diſpute with *Rollon-Cotton* as aforeſaid) were commiſſionated to try the *Indian* aforeſaid, to adviſe with me what to do in the Caſe, it being difficult to them; for they inclined to ſave the Man's Life for ſome Reaſons, though the Evidence was full againſt him; but they had not yet given Judgment in form. I told them, "That ſeeing the Evidence was ſo full as they related, and the "Crime heinous and mortal, if they gave Sentence, they were obliged, by the "Law, to do it according to Evidence and Verdict of the Jury, and could not "diſpenſe with it as Judges; but if, for any good Cauſe, they inclined to Mer-"cy, they might ſuſpend their Sentence, if the Nature of their Commiſſion "would admit of Delay, till they could procure a Pardon for him; or, they "might give Sentence according to Evidence, and ſuſpend the Execution by a "Reprieve, until a Pardon could be had from the Governor; who, I preſumed, "had Power to grant one, according to the Charter and Conſtitution of that "Government." They thanked me for my Advice, and took the former Method.

THAT Afternoon we went about viſiting ſeveral People at their Houſes, and they were generally very well pleaſed, kind, and reſpectful; but one Juſtice *Gardner*, an ancient Man, who had much Sway in the Affairs of the Government of the Iſland, ſoon after we went into his Houſe, (as his Manner was) uttered ſome Invectives and Reproaches againſt *Solomon Eccles*, *George Fox*, and others of our Friends, (departed this Life many Years before) urging ſeveral falſe Accuſations againſt them; as, they denied the human Nature of CHRIST, and the hypoſtatical Union, ſetting up a Light within inſtead of CHRIST.

I, SUSPECTING that the Juſtice ſpoke parrotically, and did not underſtand the Word *hypoſtatical*; and, ſeeing him one of the old envious ſort, I inclined to confound him before the Company, and aſked him what he meant by *hypoſtatical Union?* of which he could give no Account: By which all might ſee he had aſſerted he knew not what. Then I aſked him, "Seeing thou haſt char-"ged *George Fox* and *Solomon Eccles* with denying CHRIST, and intended an "injurious Reproach upon us too on their Account, what doſt thou mean by the "Word CHRIST? How is CHRIST conſtituted?" He replied, "The di-"vine and human Natures in one Perſon, is CHRIST." Then I aſked him, "What doſt thou mean by *Human Nature?* How conſtituted? What is it that "conſtitutes a proper perfect Man in a State of Nature, as Man ſimply?" This was too hard, and put him upon his Demur; at length he repeated ſome Expreſſions of King *David* out of the Pſalms; where it is ſaid, *I will praiſe thee, for I am fearfully and wonderfully made:* but could not give any further Account about it. "'Tis true, ſaid I, Man is wonderfully made, but this does not an-"ſwer the Queſtion; and ſince thou doſt not underſtand what human Nature "properly is, or what conſtitutes a Man, how ſhouldſt thou know what the "divine Nature is, and how CHRIST is conſtituted, or what Manner of Union "makes the true CHRIST? Thy charging any Man with denying the true "CHRIST is therefore invalid and unreaſonable, thou thyſelf not having any "true Knowledge of CHRIST, or what thou affirmeſt."

Pſal. cxxxix. 14.

THIS fretted the old Juſtice conſiderably, and made him ſweat; but to recover himſelf, and, as well as he could, to hide his Imperfections, he laid them further open; telling us, "That thirty or forty Years ſince a Quaker at *Salem* denied, that the Body of JESUS CHRIST ever roſe from the dead." I replied, "That is nothing to us, ſeeing we hold no ſuch Error, nor ever did, as "a People, but deny all ſuch Holders, and their Tenets." Then *Suſannah Freeborn*,

Freeborn, one of our Company, informed us what gave occaſion to this Report, and that it was one who had been denied by Friends before that Time; ſo that we were not accountable for his Error. Then I ſaid to the Juſtice, "I "perceive thou haſt long been convinced of Truth; but, not liking the Croſs, "thou haſt laid hold on ſuch trifling Occaſions and Pretences as theſe, as Ex- "cuſes for thy Diſobedience; which will not cover thee in that Day which is "haſtening upon thee, when no ſuch Fig-leaves will hide thee from the Face "of an all-ſeeing, all-knowing Judge;" and, adviſing him to repent and return to the Truth, if not already too late, I left him: But *Peleg Slocomb*, a grave elderly Friend, went alſo to him, and ſaid, "If thou haſt wronged *George Fox* "and *Solomon Eccles*, it will be well to own it, and repent, that thou may find "Mercy;" and ſo we left him: But his Wife (an ancient Perſon) was much grieved at the Ill-nature and Behaviour of her Husband towards us, who were Strangers, and come to viſit them in Chriſtian Charity; and ſhe wept much whilſt we talked together. ANNO 1704.

THIS Evening we aſcended towards the upper Part of the Iſland, to *John Swain*'s, (one who came to our Meetings, and there was only one more, that is, *Stephen Huſſie*, in all that Iſland under our Name) and there we met with a great Company of *Indians* and other People together, having been raiſing a Timber Houſe for him; and the two Prieſts were among them, one of whom had been wreſtling with a young *Indian*, and came into the Houſe with his Coat rent; and ſome there looking upon the Action as too mean and vain for a Man of his Pretences, to excuſe it, he ſaid, *We muſt all wreſtle with Fleſh and Blood*; and ſo made only a Jeſt of it: But I replied, "If ever thou overcome Fleſh and "Blood in the beſt Senſe, and according to that Scripture which thou ſeems to "hint at, and the Powers there mentioned, thou muſt wreſtle in another Power "than thy own, or elſe thy Wreſtling will be in vain; thou will never over- "come:" And then, in a few Minutes Time, they left the Room, and the Company departed; for they did not like our Gravity, nor we their Lightneſs. Eph. vi. 12.

ON the 18th we had a large good Meeting there among the People; and, that Evening returned to *Nathaniel Starbuck*'s, the younger, and there lodged.

ON the 19th we had another large good Meeting at *Nathaniel Starbuck*'s, the elder, his Wife, *Mary*, as before hinted, being the firſt in that Iſland who had any Regard to the Way of Truth as among us; but now her three Sons and Daughters, and Sons Wives, are all in a hopeful Way to the Knowledge of Truth, and Liberty of the Sons of GOD, with ſeveral other tender People at this Time in that ſmall Iſland.

TO this Meeting came *Thomas Weſt*, the elder of the Prieſts aforeſaid, and ſtaid till I had done, though many Things had been opened concerning the Hireling Prieſts, the Merchants of *Babylon*, their Doctrine and Maintenance; yet I heard after the Meeting, that he ſaid, "There was a good Life and Power in "that Meeting: But I having ſpoken of the univerſal Grace of GOD, through CHRIST, unto Mankind, he could not receive that Part, being prepoſſeſſed by falſe Principles againſt it.

THE next Day we went from Houſe to Houſe, viſiting the friendly People all about the Neighbourhood; and they were well pleaſed with it, being very open, tender and kind.

ON the 21ſt we had a Meeting at *Stephen Huſſie*'s; which, in the Beginning

ANNO 1704. of it, was a little hard; but, the LORD favouring us with his good Preſence, ſeveral were melted and tendered under the Influence of the Power of Truth, before it was over; and it was a good Meeting. After which I was preſented with a Paper from *Thomas Weſt* aforeſaid, but not directed to me. That Night I lodged there, with ſome other Friends, and obſerved the Woman of the Houſe full of Queſtions and fault-finding. Her Huſband was under the Name of a Friend, and then out of the Iſland; but ſhe was a very rigid and ignorant Preſbyterian. The firſt Thing ſhe began with, was an Expreſſion of mine ſhe ſaid I uttered in ſome former Meeting, *viz.* "To ſay that Man may be ſaved in his "Sins, by a bare Belief of CHRIST's outward Coming in the Fleſh, is a Doc-"trine of Devils." I did not remember the Expreſſion, but own'd the Thing to be true; and prov'd to her before the Company, That without the inward Work of the Spirit of CHRIST, nothing elſe can compleat our Salvation: But the next Morning ſhe had folded down many Leaves and Places of Scripture about Predeſtination; which I confuted, as to the Senſe that Sect commonly put upon them; ſhewing her how ſhe miſunderſtood and miſapplied them, and that ſhe was ſeeking a falſe Reſt in her Sins, and CHRIST without his Croſs, and Knowledge without Life: and anſwered all her Queſtions, contrary to her Deſires or Expectations; removing thoſe Perverſions ſhe had received upon divers Scriptures, both of the Old Teſtament and the New: At length, finding herſelf hedged round, and her Way blocked up on every Hand, ſhe burſt out into a very great Degree of weeping; and, endeavouring to hide it, went away a while, but came again, and we had ſome more Diſcourſe; but ſhe could not ſay much then, being immerged in a Flood of Tears again: and, ſtill unwilling to be ſeen in that, and loth to ſubmit to the Croſs of CHRIST, ſhe went and came ſeveral Times, ſtill ſtriving againſt the Truth in herſelf and me, and at laſt was ſilent, and ſighed deeply; till being quite ſtill, as one dead for a Time, and new Life ſpringing in her Soul, ſhe became very gentle, loving, and ſweet ſpirited, and would have had us ſtay longer: But, being otherwiſe engaged, we returned that Forenoon to *Nathaniel Starbuck*'s, the elder; and, that Evening, I heard that the two Prieſts, before mentioned, had reported, that I was no Quaker; for I did not preach the Light, and other Doctrines, as other Quakers. I anſwered the Perſon informing, "That they did that only to abuſe me, and ſo far as they could, to "hinder my Service, ſeeing I had ſome Place among the People; who, if they "followed my Doctrine, would not pay Prieſts, nor hear them, but would turn "to the LORD CHRIST, and he would teach them freely, and to better Pur-"poſe;" and ſo I ſlighted their Reports as idle and ſenſeleſs; for the People themſelves knew their Falſhood. This Evening I began an Anſwer to the Prieſt's Paper, and compleated it the next Day, as follows:

Nantucket, 23d Fifth Month, 1704.

"HAVING received a Paper laſt Sixth Day, after a Meeting at *Stephen* "*Huſſie*'s, ſubſcribed *Thomas Weſt*; and ſuppoſing the Author expects "an Anſwer; in order thereto, I ſhall tranſcribe it *verbatim*, that it may appear "I have not wronged him: For it is ill writ, ill ſpelled, unlearned, and (I think) "ill deſigned. It is thus:

"*Whether there be not a more abundant Meaſure of Grace given to ſome than* "*others; ſeeing Man, in his natural Eſtate, is contrary to God, although he may* "*be convinced of Sin againſt the Law, yet have no Power to change his Will*; for "thy People ſhall be a willing People in the Day of thy Power: *But all Men* "*are not God's willing People; therefore all have not the ſame Power of Grace* "*given unto them. From your Friend,*

THOMAS WEST.

THE

ANNO 1704.

" THE whole of this, as here laid down, is ſuch a Piece of Confuſion as I have " hardly before met with, in ſo ſhort a Writing, from any one pretending to com- " mon Underſtanding in Matters of Religion. Its ſeveral Parts are theſe:

" 1ſt, A QUESTION, Whether there be not a more abundant Meaſure of " Grace given to ſome than others? Though, by what he immediately adds, he " ſeems to mean, (according to their known Sentiments on that Point) that " GOD hath not given ſaving Grace, or a ſufficient Degree of it, unto all Men; " yet, leſt I ſhould miſtake his Meaning, I anſwer the Queſtion according to " the obvious Terms of it, and ſay;

" 1ſt, THAT though the Almighty, through his infinite and ſuperabundant " Mercy, declared by CHRIST the LORD, hath given ſaving Grace, and a Suf- " ficiency of it, unto all Mankind, yet not the ſame Meaſure or Degree unto " all: For to one he hath given five Talents, to another two, and to another one, " (theſe three Degrees comprehending the whole Body of Mankind;) which " were all of the ſame Nature and kind, and given by the ſame Hand, but not " in the ſame Degree or Meaſure; yet every Degree capable of Improvement, " in proportion unto the Degrees firſt given: and the Reward is the Conſequence " of the proportional Improvement, and not of the Degree of the Gift given, " nor of the arbitrary Will of the Giver: So that if he who hath the leaſt Mea- " ſure of Grace, ſhall improve his Talent, ſo as to gain another thereby, he " ſhall have the like Acceptance and Reward as the other two: For *there is a* " *Manifeſtation of the Spirit given to every Man to profit withall*; and *he who* " *hath not the Spirit of Chriſt is none of his*; and *work out your own Salvation* " in the *Fear* of GOD, and in *tremenduous Awe* before him; and *the Grace of* " *God, which bringeth Salvation, hath appeared unto all Men*; and in ſuch Mea- " ſures too, whereby it teacheth all who believe therein, *to deny Ungodlineſs and* " *worldly Luſts, and to live ſoberly, righteouſly, and godly in this preſent World.*

" THOUGH ſaving Grace is here declared to be given unto all, as a Gift " from GOD; yet that Salvation is not obtained but by Faith in that Gift, and " Obedience thereunto, through the ſenſible Operation of it in the Heart: *For* Eph. ii. 5, 8. " *by Grace are ye ſaved, through Faith*; *and that not of yourſelves, it is the Gift* " *of God.* Again; *As by the Offence of one, Judgment came upon all Men to* " *Condemnation*; *even ſo, by the Righteouſneſs of one, the free Gift came upon all* " *Men to Juſtification of Life.*

" THE ſecond Part of this Letter imports, 1ſt, That Man, in his natural " State, is contrary to GOD. 2*dly*, That although he may be convinced of " Sin againſt the Law, yet he hath no Power to change his Will. Thus char- " ging the Depravity of the Will of Man, and the Continuance of it, on GOD " himſelf, as not having given Power unto Man to change his Will, for want " of a ſufficient Degree of Grace; which is falſe Doctrine: For,

1ſt, " ALTHOUGH the Corruptions and Defilements of Man, in his fallen " and natural State, be contrary to GOD, who is altogether righteous, holy, juſt, " and good; yet Man, as a Creature of GOD, is not contrary to him, but " faſhioned, both in Body and Mind, according to the Will and Wiſdom of " GOD, and no Sin imputed unto him, until he yields to Sin, commits it, and Rom. vi. 16. " obeys it. 2*dly*, That which convinceth Mankind effectually of Sin, in an evan- John viii. 34. " gelical Senſe, is not the Law of *Moſes*; for that Law, as written, was confi- 2 Pet. ii. 19. " ned to *Iſrael* after the Fleſh; and though it diſcovered Sin unto them, it did Heb. vii. 9. " not take it away, or overcome it: But the Law of the Spirit of Life from — x. 1.

" GOD

ANNO 1704.

" GOD the Father, through CHRIST the LORD, the Mediator of the ſecond " and new Covenant, is extended unto all Mankind; and ſufficiently powerful " in itſelf to give the Knowledge of GOD, and to anſwer the bleſſed Ends " propoſed of GOD thereby; even the Salvation of all who believe therein, and " obey the ſame, in the Manifeſtations and Conduct of it in their own Hearts: " For it is the Holy Ghoſt, the Spirit of CHRIST, who is the Truth, which " convinceth the World of Sin; and we are convinced of Sin, becauſe we, by " Nature, or in that State, do not believe in him who doth convince us, *(and " without* this *Faith it is impoſſible to pleaſe God:)* But unto as many as believe in " CHRIST, as he is the Word, Wiſdom, and Power, and the true Light of " GOD, inwardly made manifeſt and revealed; by whom we ſee ourſelves " and our Sins as we are, become weary and heavy loaden with them, believe " in him, as he is that Light, repent and forſake our Sins, we then know them " to be forgiven, through him who is the Propitiation for the Sins of the whole " World: And ſuch as thus believe want not Power to do the Will of GOD; " for unto all ſuch *he gives Power to become the Sons of God*; who are led, not " by Sin, nor by the evil one, the Author of it, but by the Spirit of GOD, out " of all Sin, and into all Truth.

Jer. xxxi. 31, 33, 34. Heb. viii. 10. — x. 16. Iſa. xlii. 6. John xiv. 16. — xvi. 7, 8, 9. John i. 1. — xii. 35, 36. — i. 12.

BUT *Thomas Weſt* chargeth the Failure of Man in his Duty towards GOD, " upon GOD himſelf, as ſuppoſing he hath not furniſhed Man with ſufficient " Power to ceaſe from acting according to his own Will, and to do the Will of " GOD, and yet exacts it as a Duty from Man, upon pain of eternal Damna- " tion; which is an implicite Charge at leaſt, of Injuſtice and want of Mercy " and Goodneſs in GOD, and renders him a hard Maſter indeed; contrary to " the very Nature and Being of GOD, as he is Love; and to his Attributes " of infinite Goodneſs, Righteouſneſs, Juſtice, Mercy, and Truth.

" THE Day of the Power of GOD is the Diſpenſation of the Goſpel; which " is not in Word or Talk only, but in Power, the Revelation of CHRIST the " Goſpel Light; who is alſo the Wiſdom and Power of GOD: And though " ſuch as believe in him be Children of that Light and Day of GOD, and the " Light of the World in him; yet it happeneth unto ſuch now, who do not " thus believe in him, as unto them of old, to whom it was ſaid, *Thus ſaith the " Lord concerning the Prophets that make my People err; who bite with their Teeth, " and cry Peace; and he who putteth not into their Mouths, they even prepare " War againſt him: Therefore Night ſhall be unto you, that ye ſhall not have " a Viſion, and it ſhall be dark unto you that ye ſhall not divine, and the " Sun ſhall go down over the Prophets, and the Day ſhall be dark unto them.* " Again; *The Heads thereof judge for Reward, and the Prieſts thereof teach for " Hire, and the Prophets thereof divine for Money; yet will they lean upon the Lord, " and ſay, Is not the Lord among us? None Evil can come upon us.* And, like " Sin, like Judgment: The Prieſts and Teachers of every Nation at this Day, " who make the People err, preach againſt, and vilify ſuch as will not follow " them and feed them; teach for Hire, and divine for Money; the Night is " come over them, and remaineth; the Blackneſs of Darkneſs covereth them; " they ſee not the Son of GOD; they have no Viſion of him, nor of the Things " of GOD by him; his divine Light is ſet unto them, and hid from their Eyes " by their own Darkneſs; and the Goſpel Day, and Power thereof, for want of " Faith therein, is not known unto them, though they live in this World in the " Times of the Diſpenſation of it to Mankind.

Micah iii. 5, 6, 11.

Hoſ. xiii. 9. " GOD ſaid unto his People of old, *O Iſrael, thou haſt deſtroyed thyſelf, but in*

" *me*

ANNO 1704.

" *me is thine Help:* So that though Mankind, in their own perverſe Wills, ſin
" againſt GOD, and thereby deſtroy their own Souls, yet GOD mercifully
" helps them; for there is no Help in any other. Wiſdom crieth unto Fools;
" *Turn you at my Reproof; behold I will pour out my Spirit unto you; I will* Prov. i. 23.—
" *make known my Words unto you. Becauſe I have called, and ye refuſed, I have* 26.
" *ſtretched out my Hand, and no Man regarded: But ye have ſet at naught all my*
" *Counſel, and would have none of my Reproof: I alſo will laugh at your Calamity;*
" *I will mock when your Fear cometh.* Thus their Unwillingneſs to hear the Voice
" of Wiſdom, and obey it, was the Reaſon that they were not the People of
" GOD, but remained Fools ſtill under the Deriſon of Wiſdom in the Times
" of their Diſtreſs, and not for want of a Call.

" AND we find a like Phraſe in the Book of the Prophet *Iſaiah*; *Therefore* Iſa. lxv. 12.
" *will I number you to the Sword, and ye ſhall all bow down to the Slaughter: Be-* — lxvi. 4.
" *cauſe when I called, ye did not anſwer; when I ſpake, ye did not hear, but did Evil* Jer. vii. 13.
" *before mine Eyes, and did chuſe that wherein I delighted not.* All thoſe Scrip- Ezek. xviii. 21, 24.
" tures ſhew, that it was ſtill the Obſtinacy of the Will of Man, in contradiction
" to the Will and Call of GOD, which wrought his Ruin, and not any want
" of the Favour of GOD towards him. Again; the Call of GOD is unto all
" Mankind, though all are not willing ſo to hear as to obey: *Look unto me,* Iſa. xlv. 22.
" *and be ye ſaved, all ye Ends of the Earth; for I am God, and there is none elſe.*
" Here all Mankind have a Call from GOD to come unto him and be ſaved;
" and as many as are willing, and obey, become the People of GOD; but ſuch
" as will not hear, nor obey, remain in Darkneſs under Condemnation, and are
" not his People: But *Thomas Weſt* gives his Reaſon for it in his Doctrine,
" That GOD hath not given them a ſufficient Degree of Grace to enable them
" to obey the Call; which ſtill retorts the Cauſe of Man's Diſobedience upon
" GOD himſelf, and not on Man. Again, GOD called unto his ſinful and
" rebellious People to repent; and, if they were *willing and obedient*, they — i. 19.
" *ſhould eat the Good of the Land:* But the Tenor of the Doctrine of *Thomas*
" *Weſt* is ſuch, That GOD did not enable them, nor make them willing, and
" therefore they could not obey; the Condition was impoſſible to them, and
" conſequently the Promiſes void. The Apoſtle, who had the Mind of GOD,
" ſaith, *God will have all Men to be ſaved, and to come unto the Knowledge of the* 1 Tim. ii. 4.
" *Truth:* But, according to the Doctrine of *Thomas Weſt*, all Men are not
" GOD's willing People, for want of a Sufficiency of Grace from GOD; there-
" fore they are not willing to be ſaved: It then ſeems to follow, that if GOD
" be willing that *Thomas Weſt*, and ſuch as he, ſhould be ſaved, it muſt be a-
" gainſt their own Wills if they are ſaved.

" BUT as it was with many of old, ſo it is now; when the Almighty hath
" uſed all Means proper and reaſonable for the Reſtoration and reclaiming of
" Mankind, great Part of us ſtill remain obſtinate and rebellious: For, after
" the LORD JESUS, in the Will and Council of the Father, had ſo walked,
" preached, and wrought moſt ſtupendious Wonders among the People of that
" Day, as were ſufficient to prove unto every rational unprejudiced Soul, who
" he is, and the Truth of his Miſſion, yet they remained ſtupid and inſenſible
" of ſo great Goodneſs, Condeſcenſion, and Mercy, until the Day of Redemp-
" tion and Salvation was over and loſt unto them; and then the Holy One, be-
" ing ſtill the ſame merciful Saviour in himſelf, broke forth into this compaſſi-
" onate Lamentation over them, a little before his ſuffering once for all, ſay-
" ing, *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which* Mat. xxiii.
" *are ſent unto thee, how often would I have gathered thy Children together, even* 37. 38.

ANNO 1704.

" *as a Hen gathereth her Chickens under her Wings, and ye would not! Behold*
" *your Houſe is left unto you deſolate.* And again; *When he was come near the*
" *City, he beheld it, and wept over it, ſaying, If thou hadſt known, even thou, at*
" *leaſt in this thy Day, the Things which belong unto thy Peace! but now they*
" *are hid from thine Eyes.*

2 Chr. xxiv. 20
2 Eſdras. i. 28. 29, 30.
Luk xix. 41, 42.
— xiii. 34.

" SO then it is the Will of GOD, that all Mankind ſhould be gathered un-
" to himſelf, and ſaved; and the Father, by his Holy Spirit, and by his Son,
" CHRIST the LORD, and by his Prophets, Apoſtles, and Miniſters, ſeeketh
" them to be ſaved: But, alas! it may be juſtly ſaid of too many now, as well
" as then, *They will not.*

" SOME Men hate the divine Light, by which the Will of GOD is known,
" and bring not their Deeds thereunto, becauſe it reproveth them: They quench
" every Motion of the Holy Spirit, by which they might be ſanctified and ſa-
" ved; and, in their carnal Conceivings, reſiſt it; and, not learning of it, be-
" come unſtable in all their Ways, and wreſt the Scriptures to their own De-
" ſtruction, and Hurt likewiſe of many others; and greatly add to and aggra-
" vate their Wickedneſs, in laying the Blame and Cauſe of their Perdition upon
" GOD; and charging him fooliſhly, who doth not, by his Almighty Power,
" force their perverſe Wills to a Compliance with his own moſt holy Will; but,
" according to his Goodneſs, wooeth them, as a young Man wooeth a Virgin,
" that they might love him; but doth not ſay he will force them by his over-
" ruling Power.

Job. i 22.
— ii. 10.
Iſa. lxii. 5.
— liv. 5.
Cant. i. 3, 4.

" NOW all this Pains have I taken, through the Grace of GOD, not for the
" Sake of this perverſe Perſon only, for he is not worthy, but for the Sake of
" others alſo to whom this Relation may come; ſeeing he is not alone in his
" deſtructive Notions concerning the Things of GOD, the Chriſtian Faith and
" Religion."

ON this 23d of the Fifth Month, being the Firſt of the Week, we had another large open Meeting at *Nathaniel Starbuck*'s, ſenior; where ſeveral were tendered and comforted; but it was a little bodily exerciſing and painful to me, for, having a ſore Throat, and not willing to ſpare myſelf, I ſpit pretty much Blood in the Time of my Miniſtry; alſo *Eſther Palmer* and *Suſannah Freeborn* being there, and with us all the Time, had good Service: For as they were living Miniſters, and their Teſtimonies reaching and affecting to the People, all Objections were removed at once againſt Womens' Preaching, without the Labour of Diſpute, or Hurt of Contention or Jar about it. The Meeting being ended, we lodged there, and in the Neighbourhood, that Night; and, before we went off the Iſland, I left the aboveſaid Anſwer to the Prieſt with *Nathaniel Starbuck*, the younger; but have not heard of any Reply: But, one Night before we returned from this Iſland, my Sleep was taken from me, under a Concern of Mind for the Settlement of a Meeting there: And though there were two Men under the Profeſſion of Truth among them, they had not been faithful, nor of good Report, but as Stumbling-blocks in the Way of the Weak; for they could not agree between themſelves; and one of them was at odds with many of his Neighbours: ſo that they were ſet aſide, and the chief Inſtrument pointed to in my Thoughts, by the Truth, for this Service, when we ſhould be gone, was *Mary Starbuck*, before mentioned, to whom I made it known; and, in the Opening and Mind of Truth, laid a Charge upon her to endeavour to have a Meeting eſtabliſhed in their Family, once a-week at leaſt, to wait upon the LORD, with

with all who were convinced of Truth in the Neighbourhood, and in the Iſland, as they had Conveniency. ANNO 1704.

THIS ſhe received with Chriſtian Gravity; and it affected her much, and became her Concern. Having firſt mentioned it to the Friends who were with me, I propoſed it likewiſe to her Children, (her Huſband being freely paſſive only in ſuch Things, and naturally good temper'd) who were all diſcreet young Men and Women, moſt of them married, and hopeful; being all convinced of Truth, they were ready to embrace the Propoſal. Then I adviſed them to wait ſincerely upon the LORD in ſuch Meetings; (for they had no inſtrumental Teachers) and aſſured them, that I had a firm Confidence in the LORD, that he would viſit them by his Holy Spirit in them, in his own Time, if they were faithful, held on, and did not faint, or look back.

AND accordingly, ſome time after we departed the Iſland, they did meet, and the LORD did viſit them, and gathered many there unto himſelf; and they became a large and living Meeting in him, and ſeveral living and able Miniſters were raiſed by the LORD in that Family, and of others; to the Honour of his own Arm, who is worthy for ever.

ON the 24th of the Fifth Month we went on board our Veſſel, in order to our Return, accompanied thither by ſeveral of our new and tender Friends; who provided plentifully for our Voyage, and parted with us, and we with them, with great Reluctance and Tenderneſs: And, being under Sail, there came on a great Fog, and the Wind abating, it was almoſt dark before we arrived in the Channel near *Old Town*, in *Martha's Vineyard*, an Iſland between *Nantucket* and the *Main*; and, the Wind ceaſing, and Fog remaining, we anchored there that Night.

IN the Morning we went up to the Town; and, after ſome Refreſhment, had a Meeting there in the Afternoon: It was ſmall, but pretty open; and, ſtaying there that Night, we had another Meeting next Day: the Truths of the Goſpel opened well in the Life and Power of it, in good Degree; and the People, though not Friends, ſeem'd well ſatisfied; only one Man, preſently after the Meeting at the Inn, affirmed in Company, that I had ſaid in the Meeting, That Water was the only Thing proper for Baptiſm; but his Neighbour, who remembered the Matter better than he, oppoſed him therein; for I had not ſaid ſo: and, meeting with him, I informed him what I had ſaid, "That Water Bap-"tiſm is properly waſhing with Water, or going into Water; but Water Bap-tiſm being ended, by the Beginning, or Manifeſtation of the Baptiſm of the Ho-"ly Spirit, as the Diſpenſation of CHRIST in his Church; that only remains in "Force to the End of the World:" which none of them oppoſed.

THAT Evening, after the Meeting, we ſet Sail under a fair and freſh Gale, and, before it was dark, arrived ſafe in *Tarpalling Cove*; where we had good Harbour till next Morning, and then ſet Sail for *Dartmouth*; where we arrived about the firſt Hour Afternoon, and lodged that Night at *Peleg Slocomb*'s; who was one of our Company all this Time, and aſſiſting us with his own Veſſel, which he navigated. Dartmouth.

ON the 28th we went to *Warwick*, to a Yearly Meeting, which was to begin there the Day following, at the Houſe of *Benjamin Barton*; and continued, by Adjournment, to the Meeting-houſe at *Providence* the next Day, being the Firſt of the Week. Warwick. Providence.

ON

ANNO 1704. ON the 31ſt I was at *Greenwich*, at another Meeting; where I was concerned to ſpeak againſt divers Enormities, and eſpecially Whiſpering, Backbiting, traducing, and vilifying, as Works of the Evil One, and of the Fleſh; and, after the Meeting, ſeveral Perſons went to *Ebenezer Slocomb*, an honourable and able Miniſter of Truth, and made Confeſſion of Things they had unjuſtly reported againſt him, aſking him Forgiveneſs.

Greenwich.

Boſton-Neck. THIS Evening I went to *Rowland Robinſon*'s, at *Boſton-Neck*; and, on the firſt of the Sixth Month, had a Meeting at a new Meeting-houſe in *Narraganſet*: It was not large, but ſome Perſons well ſatisfied and confirmed in their Underſtandings againſt the pernicious Doctrine of Predeſtination, and for the ſole Baptiſm of the Holy Spirit.

Narraganſet.

Canonicut. ON the 2d we had a Meeting in *Canonicut*; which was ſmall, but tender and comfortable; and, that Evening, I went over the *Sound* from this Iſland to Newport. *Newport* on *Rhode-Iſland*, and lodged at *Thomas Cornell*'s.

ON the 3d I was at their Meeting, where likewiſe was *Thomas Chalkley*, and the LORD gave us a comfortable Time in his good Preſence; and there I reſted two Days: and, on the Firſt Day of the Week following, we were both there again; and the Meeting was, in the main, well: But an inconſiderate Buſy-body, living thereabout, ſtarted up to preach when he ought not, and thereby altered the whole Courſe of the Meeting, and hurt the true and full Service of it; to the Grief of many, and my great Burden in particular; ſuch ignorant, blind, and ſelf-preferring Novices, being much more the Agents of the Adverſary in ſuch Work than themſelves are aware of; and have done, and are like to do, unſpeakable Hurt in the Church of GOD among us, in this preſent Diſpenſation; which calls aloud for effectual Remedy and Redreſs, through the Care and Application of the true Miniſters and Elders, in the Wiſdom and impartial Authority of the Truth of GOD: That Evening I went to *Gideon Freeborn*'s; and, Wiccopinſit. on the 7th, had a Meeting at *Wiccopinſit*; after which ſeveral Perſons came to me to the Friend's Houſe where I lodged, to enquire about Baptiſm and the Supper, who went away indifferently well ſatisfied.

Taunton. ON the 8th we had a Meeting at *Taunton*, at an Inn, a Friend having obtained Leave of the Inn-keeper the Day before; and, ſeveral Friends coming with me to the Place, we found the Juſtice of Peace there, as the Tool of the Prieſt, labouring with the Inn-keeper to refuſe us his Houſe: But he proved to be a Man of his Word; telling the Juſtice he had promiſed us his Houſe for a Meeting-place for that Time; and ſeeing he did not know of any Law againſt it, he would not diſappoint us. The Prieſt was very angry, and threatened the Inn-keeper; and he and the Juſtice did what they could to hinder us: And the Prieſt having boaſted ſome Times before, how he would confute the Quakers, if any of them ſhould come there, one *Teaſdale*, a young Man of the Town, having a Love for Friends, invited the Prieſt to the Meeting; telling him, That, if he could, he had now a fair Opportunity to confute us; which he did on purpoſe to expoſe the Prieſt in his Cowardice.

THE Meeting being ſet, there came a Company of the baſer ſort of the People, into the Porch and Entry of the Houſe, and behaved themſelves rudely, by talking loud, and attempting to read ſome ſcurrilous, falſe, and libelous Matters, in an Almanack, wrote by one *Daniel Leeds* of *New Jerſey*, a rude invidious Apoſtate; but, at my Requeſt, one in the Room, being a Lawyer, went to them, and invited them in, deſiring them to come and hear with Attention; and

and if they had any Thing reaſonably and ſoberly to object after the Meeting, they might do it, and be heard; but that it looked rude and unmannerly to ſtand cavilling there, and oppoſing they knew not what; for they had not yet heard any Thing to object to: The more ſober ſort came in, and ſtaid in the Meeting, and the Landlord would not ſuffer the reſt to come in to read the Almanack; but told ſome of them, who inveighed againſt him for letting us have a Meeting in his Houſe, That we had beſpoke a Dinner, and it was making ready; and if we had a-mind to exerciſe ſome Devotion in the mean time, being a devout religious People, what was that to him, or them? The Meeting being full gathered, in came the ancient, grave, and weak Juſtice, with a Meſſage from the Prieſt, if not with Words put into his Mouth by him; and, being uncovered, addreſſed himſelf to me to this Purpoſe: "Sir, I do not ap- "prove of this; we have a Paſtor of our own, we need not Strangers to teach "us; neither ought any Stranger to teach here, without his Leave, among his "Flock." ANNO 1704.

THEN ſaid the Lawyer, who was much our Friend, "If they break any "Law, you may proſecute them by the Law;" but he knew they had no Law then againſt our Meeting. Then ſaid I to the Juſtice, "We know nothing of "any Paſtor here, and we force none to hear us." He replied, "We cannot "help your Ignorance." I anſwered, "A Man may be ignorant of that, and "know more of the Things of GOD than your Paſtor: But as to the other "Point, *where there is no Law, there is no Tranſgreſſion*; if we break any "Law, thou may uſe thy Authority in proſecuting us: but if there is no Law, "thou oughteſt not to be diſpleaſed with us, nor diſturb us; for the Law ought "to be thy Pleaſure in all thy Office, ſo far as it is juſt according to the Will "of GOD; nor ſhouldeſt thou meddle without it."

UPON this the Juſtice was willing to be going, ſaying, "I cannot diſpute. Then I acknowledged his Civility, in retiring ſo peaceably, which was only into a Cloſet, adjoining the Room where we met; where he ſtaid all the Time of the Meeting. Many Things were opened to the People, and ſeveral of them were tenderly affected under the Teſtimony of Truth: But, in the Time of the Meeting, came in a very angry bigotted Member of the Prieſt, and violently forced his Son, being a Youth, out of the Meeting, with a rude Voice; but the Power of Truth being over all, ſo it continued to the End, and over the Head of all Oppoſition: and, the LORD being with us, gave us a comfortable Time in his good Preſence; the hireling Paſtor never appearing to ſave his Flock. The Meeting being over, the Lawyer gave me Thanks, as their Manner is, for the good Counſel given, as he called it; and went away very well ſatisfied.

THEN came in an ancient Man, and aſked me, "What Scriptures have "you for Womens' Preaching?" (ſome of our Preachers of that Sex being there.) I aſked him again, "What is the Reaſon of thy Queſtion? Doſt thou "aſk it as preſuming there is no Authority for Womens' Preaching, or to be "better informed about it?" Upon this he was a little down; but, recovering his Aſſurance, he ſaid, "*Paul* permitted not a Woman to ſpeak in the Church."

I REPLIED, "That we ought not to interpret the Apoſtle's Words in that "Place ſo as to make him contradict them in another; for that would de- "ſtroy his Authority, and render his Teſtimony null: But ſeeing he told the "Diſciples in that Day, how Women, as well as Men, ought to be qualified "and circumſtanced, and how to behave themſelves in the Time of their pu- "blick

ANNO 1704.

" blick Exerciſes of preaching and praying in their Congregations, he could not " be againſt all Womens' Preaching in the Church; but only againſt ſuch who " themſelves wanted Inſtruction: Beſides, if Women were not to appear ſo in " the Church, the Prophecy of *Joel* could not be true and fulfilled; which " Conſequence all Chriſtians ought to guard againſt, and be cautious how they " oppoſe the Miniſtry of Women more than of Men, being alike included in this " Prophecy:" Upon this the Man was ſilent, and ſat down.

BUT two of his Sons being preſent, one of them aſked me, " How do you " know that it is not a Spirit of Deluſion which you are guided by, ſeeing " GOD ſends ſuch a Spirit upon Men, as well as a good Spirit?" I anſwered, " That if he had known the Spirit of Truth, which leadeth into all Truth, he " would have known him to be a moſt ſelf-evidencing Spirit; and when he " appears in the Heart and Mind of Man, cannot deny, but aſſent that he is " Truth; and that the Things which he manifeſts, and requires his Servants " to declare, are true: But that thoſe who aſked ſuch Queſtions knew him not, " but were in Darkneſs." Then I aſked him, " By what Medium does thou " diſcover the Sun in the open Heavens?" His Brother perceiving the Intent of my Queſtion, ſaid, " Brother, you are gone;" but he made me no Anſwer: Then I continued, and ſaid, " That as the Body of the Sun is not to " be ſeen or known but by his own Light, and fully ſeen by that; neither is " the Spirit of Truth, which is divine, eternal, eſſential Light, known, or " knowable but by himſelf; but is ſelf-evident unto every Eye which he hath " opened, though the Children of the Darkneſs of this World do not know " him: He who believeth hath the Witneſs in himſelf; and he who hath not " the Spirit of CHRIST, who is that Truth, is none of his. But as to GOD's " ſending a falſe Spirit to deceive Men, I know what thou means, as all ſuch Ignorants do, That none can be certain by what Spirit they are led, whether " Truth or Error; which is the ſame as to ſay, that all Mankind are in utter " Darkneſs, and muſt ever ſo remain:" Then I demanded his Proof. He inſtanced in the falſe Prophets, mentioned in the Firſt Book of the Kings of *Iſrael*;

1 Kings xxii. 20,—23. where it is ſaid, *Who ſhall perſuade Ahab, that he may go up and fall at Ramoth Giliad? And there came forth a Spirit, and ſtood before the Lord, and ſaid, I will perſuade him: And the Lord ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying Spirit in the Mouth of all his Prophets. And he ſaid, Thou ſhalt perſuade him, and prevail alſo: Go forth and do ſo. Now therefore behold, the Lord hath put a lying Spirit in the Mouth of all theſe thy Prophets; and the Lord hath ſpoken Evil concerning thee.* " Here, ſaid he, is a plain Inſtance where GOD ſent a lying Spirit into the Mouths of all the King's Prophets, to delude and deceive him; and what hath been may be: How then " can you be certain whether you are deluded or not? Whether led by a right " or wrong Spirit?"

I ANSWERED, " *Ahab* was a very wicked King, and did Evil in the Sight " of the LORD, above all who went before him, and yet the LORD ſuffered him to reign in his Courſe: And the King of *Aſſyria* making an unjuſt

— xx. 1, 3, 10, 13. " War againſt him and the People of *Iſrael*; and, truſting in his great Army " and falſe Gods, and deſpiſing the only true GOD, the LORD, for the Illu-

— — 26. " ſtration of his own Power, the Convincement of *Ahab*, and Confirmation of " *Iſrael*, that the LORD alone is GOD, and that the Idols of the Heathens " were no Gods, and could not ſave nor deliver their Worſhippers; for the " Confutation of the Errors of the Heathen King and his People; for the Pu-

— xx. 10,— 31. " niſhment of his Luxury, Treachery, Ingratitude, and Blaſphemy of him and

" his

" his People, and for the Safety of the People of the LORD; and alſo for " the Puniſhment of *Ahab* for the Neglect of his Duty in his Office, in not ex- " ecuting the Will of the LORD upon *Benhadad*, a wicked, boaſting Blaſphe- " mer, the Man the LORD had appointed to utter Deſtruction, for his Pride, " Injuſtice, and Wickedneſs. And *Ahab* killing *Naboth*, and continuing in " Idolatry, filled up the Meaſure of his Wickedneſs; and then the LORD, " by the Prophet *Elijah*, denounced his heavy and juſt Judgments upon him. " And that the Word of the LORD might be fulfilled upon *Ahab*, who truſt- " ed in his four hundred lying State Prophets, he ſuffered a lying Spirit to de- " ceive them all, and himſelf alſo, to his final Deſtruction.

ANNO 1704.

1 Kings xx. 42 —xxi. 19, 26. —xxii. 20—23.

" AND as ſuch falſe State Prophets are always Flatterers, and Deceivers of " Kings and great Men of the Earth, having their Perſons in ſeeming Admi- " ration, becauſe of the Intereſts, Preferments, and Advantages to themſelves; " ſo here we have a notorious Inſtance of it, and in the Behaviour of *Zedekiah*, " the moſt impudent and chief-like of all theſe Impoſtors, to *Micaiah*, the Pro- " phet of the LORD, ſmiting him on the Cheek, with a Lie in his Mouth, " before two Kings, without Reproof from either of them, eſpecially not from " *Ahab* his own Prince; which partial Indulgence and Approbation is com- " mon with ſuch rebellious Perſecutors, throughout all Generations to this " Day.

—— 11, 24, 34, 38.

" BUT this being a particular Caſe, it noway follows, that GOD ſends a " falſe Spirit to deceive ſuch as ſincerely ſeek unto him for Help, Direction, " and Counſel, in the Way of Life and Salvation; but, on the contrary, invi- " teth all Mankind to look unto the LORD himſelf, as he is the only true GOD, " for Salvation.

Iſa. xlv. 22.

" AGAIN, the Apoſtle *Paul*, ſpeaking of the *Gentiles*, and the Means which " GOD had afforded them for the Knowledge of himſelf, and by which alſo " they had once known the LORD, hath declared, *That when they knew God,* " *they did not glorify him as God, neither were thankful; but became vain in their* " *Imaginations, and their fooliſh Heart was darkened,* and they degenerated into " miſerable Idolatry: *Wherefore the Lord gave them up to their own Luſts and* " *vile Affections; and even as they did not* like *to* retain *God in their Knowledge,* " *God gave them over to a reprobate Mind, to do thoſe Things which are not con-* " *venient*; and then enumerates a large black Catalogue of monſtrous and mor- " tal Sins, as the Conſequences of their Apoſtacy from GOD, and Knowledge " of the LORD, which once they had.

Rom. i. 21, —28.

" IT was not therefore, nor is it, by any Act of GOD, or ſending a Spirit " of Deluſion into Mankind, or any of them, that they are deluded, deceived, " or miſguided; but it is the natural Conſequences and Fruits of their own Ne- " gleets, Acts, and Doings: For the LORD JESUS CHRIST gives Encou- " ragement unto all to come unto the Father for Help; for after he had rea- " ſoned tenderly with his Hearers, after the Manner of Men, he draws this " gracious Concluſion, *If ye then being evil, know how to give good Gifts unto* " *your Children; how much more ſhall your heavenly Father* give *the* Holy Spirit " *to them that aſk him.*

Luke xi. 13.

" BY all which, duly conſidered, it appears, that the LORD doth not ſend " a Spirit of Deluſion upon Mankind, or any of them, to deceive them, with- " out a Cauſe in themſelves, eſpecially thoſe who believe in him, and ſeek un- " to him for the Help and Guidance of his Holy Spirit; but for the Puniſh-

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ANNO 1704. " ment of the Wicked and Ungodly, leaving them to themſelves and their own " Luſts for their Puniſhment and Deſtruction, when they have forſaken the " LORD; and not that the LORD ſends a lying Spirit to deceive any before " they have griveouſly offended him, as thou haſt falſly ſuggeſted: but as for " ſuch as ſeek the LORD in Sincerity and Truth, deſire after him and love " him, he hears their Prayers, and grants them the greateſt of all Bleſſings, the " Manifeſtation of his Holy Spirit, to lead and direct them out of all deluding, " Soul-killing Evils and Errors, into all Righteouſneſs, Truth and Salvation.

" BUT as it was of old, ſo it is now; there is a Generation, who, chuſing " their own Ways, and refuſing the Way of the LORD, reject ſuch as are ſent " of the LORD to inſtruct them, *and heap to themſelves Teachers after their* " *own Hearts Luſts, having itching Ears*; not ſent of GOD, but of Men; not " inſpired by the Holy Spirit of GOD, but running in their own Wills and " Time, are deceived, and deceive others thro' the lying Spirit of this World; " running for Rewards; teaching, and that falſly, for Hire; for the Love of " Money to ſupply their Bellies, and not for the Love of Souls and of Truth: " Such know not the Truth, neither do their Followers; and it is juſt with " the LORD to ſuffer the ſame lying Spirit, the God of this World, to blind- " fold them, that both the Blind and the Leaders of them may fall into the Ditch " of Errors and Confuſion, as already they are at this Day, refuſing to be helped " by the Grace of GOD, come and offered unto them in and by CHRIST, " the powerful and peaceable Saviour." And, finally, recommending this Per-
2 Cor. xiii. 5. verter to the Conſideration of what the Apoſtle wrote to the *Corinthians*, *Examine yourſelves whether ye be in the Faith*; *prove your ownſelves: Know you not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates*, the whole Matter ended; to the Honour of Truth, and Satisfaction of many preſent: And, after refreſhing ourſelves at the Inn, we went back that Evening " to *Wiccopinſit*.

Canonicut. ON the 9th, we went into the Iſland of *Canonicut*, and lodged at *William Anthony*'s: but, calling at *Samuel Hicke*'s in our Way, we were ſtaid there by a Shower of Rain, and, in the mean time, came in a Baptiſt Teacher; who, enquiring after News from the Army gone into the Eaſt towards *Canada*, againſt the *French*, took occaſion to tell us, with ſome Oſtentation, he had two Sons there; and, by Degrees, we fell into Converſation upon the Subject of War: He pleaded the Neceſſity of the temporal Sword in general, and the Continuance of it under the Goſpel, as well as before, under the Umbrage of the Suppreſſion of Robbers, Thieves, Murderers, and other Evil-doers; and that when any one Nation would unjuſtly invade another, and her Rights, Properties, and Privileges, it is as Murder, Theft, Rapine, Pyracy, and the like: So that ſince the Magiſtrate (and the King as Chief) beareth not the Sword in vain, it is not
Rom. xiii. 4. wholly taken away by the Goſpel, ſo long as Magiſtracy, and the Cauſe and Uſe of it remain.

TO this I anſwered, " That the Sword there mentioned is not, as I appre- " hend, the Sword of Deſtruction, Nation againſt Nation, nor the Neceſſity " of the Uſe of ſuch a Sword in the Civil State; but rather the Sword of Civil " Juſtice, in execution of Civil, Temporal, and Righteous Laws; whereby the " Civil Magiſtrate is, or ought to be, *a Terror to the Evil-doer*, and a Safeguard " *and Praiſe to them that do well.*"

HE replied, " That if Force by Arms were not to be uſed, in apprehend- " ing

" ing Thieves, Robbers, and the like, they would not ſubmit to be apprehended " and brought to Juſtice, but go on by Force to do thoſe Miſchiefs." ANNO 1704.

To this I replied, " That Magiſtracy being GOD's Ordinance, to that and " other good, ſocial, and ſalutary Ends, the Countenance of GOD is with " the Civil Officer in his juſt Proſecution and Execution of his Office; and the " Almighty having Power over all Spirits, for the moſt part ſtrikes a Terror " into Evil-doers, when they are only diſcovered and accuſed; ſo that it is very " rare that any ſuch reſiſt the Powers by Force, but by Stealth only: However, " Force may be allowed in this Caſe, in the Hand of a proper Officer, whoſe " Buſineſs and Duty it is to apprehend and bring to Juſtice furious and incorri- " gible Tranſgreſſors of righteous Laws and Ordinances of Men, for the juſt " Rule of Countries and Nations. But here I muſt diſtinguiſh between the " Kingdom of CHRIST, and the Kingdoms of this World, in order to bring " this Matter to a right Underſtanding and Period: The LORD, by ſeveral of " his Prophets, hath foretold, that *he ſhall judge among many People, and rebuke* Iſa. ii. 4. " *ſtrong Nations afar off; and they ſhall beat their Swords into Plow ſhares, and* Micah iv. 3. " *their Spears into Pruning Hooks; Nation ſhall not lift up a Sword againſt Nation,* " *neither ſhall they learn War any more.* This is to come to paſs under the New " Covenant, of which CHRIST the Son of GOD is Mediator; whoſe Doctrine " tends to the fulfilling of it, in all who believe and obey the Goſpel: For he " ſaith, *Ye have heard that it hath been ſaid, Thou ſhalt love thy Neighbour and* Mat. v. 43, " *hate thine Enemy; but I ſay unto you, Love your Enemies, bleſs them that curſe* 44. " *you, and do good to them that hate you; and pray for them who deſpitefully uſe* — 22,28,48. " *you, and perſecute you*; and that we ſhould not be angry without a Cauſe, " nor luſt: and ſo preaching Perfection, which being accompliſhed in the Heart, " by the holy and powerful Spirit of him who preached this Doctrine, all Luſt " is taken away and deſtroyed; whether it be the Luſt of the Fleſh, the Luſt " of the Eye, of Vain-glory, of Power, Domination, Self-exaltation, Covetouſ- " neſs; the Luſt of Envy, Reverge, Preheminence, and the like; which are the " Ground and Cauſe of Wars and Fightings among carnal Men, as ſaith the " Apoſtle *James, From whence come Wars and Fightings among you? Come they* James iv. 1, " *not from hence, even from your Luſts that war in your Members? Ye luſt and* 4, 5. " *have not; ye kill and deſire to have, and cannot obtain; ye fight and war, yet* " *ye have not, becauſe ye aſk not; ye aſk and receive not, becauſe ye aſk amiſs, that* " *ye may conſume it upon your Luſts: ye Adulterers and Adultereſſes, know ye not* " *that the Friendſhip of the World is Enmity with God.* Now, though the Kings " and Kingdoms of this World may be at War, and do and will make War " one againſt another for a Time, until the Kingdom of CHRIST ſhall prevail " over all, yet the Kingdom of CHRIST is not of this World, as he ſaid unto " *Pilate, If my Kingdom were of this World, then would my Servants fight, that* John xviii. 36. " *I ſhould not be delivered to the Jews; but now is my Kingdom not from hence.*"

To this he anſwered, " That was only at that Time that they would not " fight; for if they had fought, he had not been delivered to the *Jews* to be " crucified; and ſo his Death, and all the Advantages of it to Mankind, hin- " dered; but upon any other juſt Occaſion they might, and ſtill may fight."

To this I replied, " That this Interpretation, or rather Perverſion, of the " Scripture, would deſtroy the Kingdom of CHRIST in the Nature, Infancy, " and End of it; denying Chriſt to have a Kingdom on Earth, but only du- " ring his bodily Preſence with his Diſciples, and would obſtruct the Way for " the accompliſhing the Prophecies of the Prophets before mentioned, and op- Iſa. ii. 4. " poſe the whole Tenor and End of the Goſpel: For the Proclamation of the Micah iv. 3.

ANNO 1704.

" Celeſtial Harbingers of the Prince of Peace, in notifying the Birth of the Firſt-
" born into the World, for the Salvation, not Deſtruction, of the Lives of
" Mankind, was after this Manner, *Glory to God in the higheſt, and, on Earth,*
Luke ii. 13, 14. " *Peace, Good-will towards Men.* And as he was ſent into the World in the
John iii. 16. " Love of the Father, ſo the whole Tenor of his Doctrine, and Example of
" Life, was for Peace and Love; and in that Love, and the Power and divine
Heb. ii. 9. " Virtue of it, he yielded up his Life and Body on the Croſs, an adequate Pro-
1 John ii. 2. " pitiation for the Sins of the whole World, and to declare the Mercy of GOD
" to all Mankind. And it is evident that the *Jews* crucified CHRIST, in de-
" fence and ſupport of this ſame political Principle and Doctrine, of Self-de-
" fence by War and Fighting, for the Preſervation of their State againſt the
" *Romans*; though their Policy prov'd their utter Ruin in the Sequel: for, ſaid
John xi. 47, 48. " they, after CHRIST had raiſed *Lazarus* from the dead, *What do we? For this*
Acts iv. 16. " *Man doth many Miracles; if we let him thus alone, all Men will believe on him,*
" *and the Romans ſhall come, and take away both our Place and Nation*; which
" plainly demonſtrates, that the Diſciples and Followers of CHRIST were not
" of fighting Principles, but otherwiſe taught by him to love even their Ene-
" mies; and his whole Doctrine tended to Mercy, Peace, Truth, and Love.
" And the Apoſtle ſaith concerning the Members and Subjects of the Kingdom of
2 Cor. x. 3, 4, 5. " CHRIST in this World, *For though we walk in the Fleſh, we do not war*
" *after the Fleſh; for the Weapons of our Warfare are not carnal, but mighty*
" *through God, to the pulling down of ſtrong Holds, caſting down Imaginations,* (or
" Reaſonings) *and every high Thing which exalteth itſelf againſt the Knowledge of*
" *God, and bringing into Captivity every Thought to the Obedience of Chriſt.*

Eph. vi. 10,—18. 1 Theſ. v. 8. Iſa. lix. 17.

" AGAIN; *Finally, my Brethren, be ſtrong in the Lord, and in the Power of*
" *his Might: Put on the whole Armour of God, that ye may be able to ſtand againſt*
" *the Wiles of the Devil; for we wreſtle not againſt Fleſh and Blood, but againſt*
" *Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World,*
" *againſt ſpiritual Wickedneſs in high Places: Wherefore take unto you the whole*
" *Armour of God, that ye may be able to withſtand in the evil Day; and having done*
" (or overcome) *all, to ſtand. Stand therefore, having your Loins girt about with*
" *Truth; and having on the Breaſt-plate of Righteouſneſs, and your Feet ſhod with*
" *the Preparation of the Goſpel of Peace: Above all, taking the Shield of Faith,*
" *wherewith ye ſhall be able to quench all the fiery Darts of the Wicked; and take*
" *the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God;*
" *praying always, with all Prayer and Supplication in the Spirit, and watching*
" *thereunto with all Perſeverance, and Supplication for all Saints.*

" As the Kingdom of CHRIST is not of this World, he governs by his
" Holy Spirit, in and over ſuch as are not of this World, but are given him
" out of the World; over whom, in all Ages and Succeſſion of Time, he hath
" ruled in Righteouſneſs, Peace, and Joy in the Holy Ghoſt; and ſhall yet
" reign, till, by Degrees, the *Kingdoms of this World ſhall all become the King-*
" *doms of our God and his Chriſt:* and then ſhall be an End of all Rule and Do-
" minion, but only of GOD, and the LORD JESUS; who ſhall be all in all
" among the Children of Men: But until this be finiſhed by Degrees, as it is
" now begun and proceeds, the Kingdom of CHRIST on Earth is, and ſhall
" be, as at the firſt, a holy Nation, a Royal Prieſthood, a peculiar People, zea-
" lous, not to fight and deſtroy, or to meddle with the Kingdoms or Rule of
" the World, but of good Works; againſt whom there is no Law, founded
" upon Righteouſneſs and Truth: But, until this be accompliſhed, Nation will
" lift up Sword againſt Nation, and they will learn and exerciſe War: but as

" to

" to us, we, through the Mercy and Goodneſs of GOD, are of thoſe in whom this " Prophecy is begun to be fulfilled, and we can learn War no more: For as " a Nation ſhall not be born in one Day, ſo this Prophecy ſhall not be fulfilled " in one Generation, but in ſeveral; but, being fulfilled, ſhall not fail any more " for ever: But as for you, who are yet in Wars and Fightings, how are ye " his Subjects, or Members of his holy Nation, his Royal Prieſthood, or peculiar " People? Or how can you, until you obey his Doctrine, to love GOD above " all, to love one another in him, to love your Enemies, do good unto them who " hate you, and pray for them who deſpitefully uſe and perſecute you? ANNO 1704.

" AND as for us who do not fight with carnal Weapons, we meddle not " with you who do, otherwiſe than to perſuade you to leave that off, and be " enliſted under the ſaving Banner of the Prince of Peace; to believe in the " divine Light of the Son of GOD; to come out of the Spirit of this World, " in which is all Trouble, into the Spirit and Kingdom of CHRIST, in whom " there is perfect Peace; which, if ye will not do, we muſt leave you to fight " one with another, untill you are weary, and have the Recompence of it, one " by another, in the natural Conſequences of that deſtructive Evil; with this " Caution of the Apoſtle nevertheleſs, *That if you bite and devour one another, " take heed leſt ye be deſtroyed one by another:* And I deſire you to leave us to " the LORD, to ſerve him unto whom we belong, and fight in his Name, un- " der his Banner, againſt the implacable and immortal Enemy of our Souls; " againſt whom we find Warring ſufficient, and Fighting enough daily, though " we war not among you to Deſtruction, nor one with another to the Breach " of Peace."

BY this Time the Spirit of my Opponent was overcome, and he was much under for a while; whereof being aſhamed, and thinking to regain his Honour, by drawing me off this Ground into the Water; thither he fled, and I followed him: for he began a Diſcourſe about Water Baptiſm, in which I found him pretty ſubtle, but not weighty. We went into the Water, and out of it; under the Water, and above it; through *John*'s Water Baptiſm, and Antichriſtian Rantiſm; through Dipping to Sprinkling; and from the whole to the one only permanent Baptiſm of CHRIST by the Holy Ghoſt, into one holy Body the Church; *which is his Body, the Fulneſs of him who filleth all in all:* The Particulars whereof I omit here, having writ largely upon that Subject on ſeveral Occaſions before; but cloſed this Diſpute on this Manner: " That " ſince the Apoſtle *Paul* was the Miniſter of the Goſpel to the *Gentiles*, and " compleatly furniſhed with every Qualification neceſſary to a Goſpel Miniſter " in ſo great an Office, and yet had no Commiſſion to baptize with Water, it " is great Vanity and Preſumption in any one in this Age to pretend to it." This ſtriking at the Foundation of the Image, he could not bear any longer; but, being then fair Weather, haſted away, and we parted friendly; which I ever endeavour to do, after every Conteſt for the Faith and Doctrine of CHRIST, with all Men; my chief Aim being to convince and open the Underſtandings of Oppoſers, and the Auditors, and not only Conqueſt; *this* than *that* being a much more noble and Chriſtian End.

ON the 10th I was at a Monthly Meeting for Worſhip, at *Portſmouth:* It was an open and good Meeting; wherein the honeſt Minded were comforted, but the Hypocrites rebuked. Portſmouth.

ON the 11th I lodged at *Jacob Mott*'s; the Day following we had an appointed

ANNO 1704. pointed Meeting at *Joſeph Wanton*'s; which was not large, being a very rainy Day, but a pretty good Time we had through divine Goodneſs; and that Night I lodged there.

ON the 12th I went to ſee *Anne Bull*, (an ancient Friend; who, in Time paſt, had gone with Meſſages to King *Charles* II. on behalf of Friends) and ſeveral other Friends; and that Night I lodged with *Thomas Cornell*, junior.

Newport. ON the 13th, being the Firſt of the Week, I was again at the Meeting at *Newport*; which was large, and the beſt and moſt tender I was ever at there: The Doctrine of the Goſpel opening large and clear, and Truth in full Dominion, and reigning over all, many Hearts being broken, ſome of whom were bold and hardy Commanders of Privateers; to the great Honour and Glory of the LORD; which happened at this Expreſſion in the Authority of Truth, "That many there be, who are ſo courageous as Men, that they dare go on "undaunted in the Face of great Ordnance and Cannon Shot, as contemning "Death, and yet are ſubdued and laid proſtrate, by the ſoft and melting "Reaches of that divine Love in their Hearts, in which the LORD JESUS "laid down his precious Life for the Redemption of their Souls."

Boſton-Neck. ON the 14th I went over to *Boſton-Neck*, to *Rowland Robinſon*'s; where I met again with *Thomas Chalkley*, who this laſt Week had been viſiting *Narraganſet*; and we, having a Meeting appointed a little in our Way homeward, were there the Day after: It was an open good Meeting, wherein many were comforted and confirmed in the Truth; and after this we went on our Way, about ten Miles, to *Samuel Perry*'s, and there lodged.

ON the 16th we went thence to the Carpenters' Arms, an Inn near *Seabrook* Ferry; where we lodged that Night: and the Day following proving very rainy and heavy riding, we put in at the Hart in *Killingſworth*; (where, in my firſt Journey I had a Diſpute with an old Prieſt) but had no Diſcourſe with any of the People at this Time, they all being now ſilent: The Day becoming fair for a while, we ſet forward; but the Rain returning, we put in again at the White Horſe in *Guildford*, about the third Hour Afternoon; where being made ſenſible of the Operation of Truth, and the Love of it ſpringing in my Heart, I waited to know the Mind of the LORD therein, and found a Concern for a Meeting in that Place, which I acquainted *Thomas Chalkley* with; who liking the Propoſal, I told the Inn-keeper, we deſired to ſee ſome of the more ſober ſort of the People of the Place, and have a Meeting with them; but he apprehending that the Magiſtrates, by means of their Miniſter, might blame him, and do him ſome Injury, for letting us have a Meeting in his Houſe, as is common with them in ſuch Caſes, I deſired him to put ſome he could truſt upon giving Notice among the Neighbourhood, that there were ſome Quakers there, and that would draw them, and ſo we might have an Opportunity with them; for though as to ourſelves we feared not any Thing they could do, yet we were cautious leſt we ſhould draw our Landlord into Blame, or Hazard of his Licence to keep an Inn; which they might have deprived him of on that Account. This took with him, (for he was a frank-temper'd Man, and no Enemy to us) and accordingly there came pretty many young Men in the Evening, and I put the Landlord upon acquainting ſome of them privately with our Inclinations to have a Meeting, to which they were very ready; and then I ſtood up and informed them openly what we deſired, and they were all willing: Then I told them our Way is to ſit in Silence, to wait upon GOD, until he might pleaſe to

open

open ſomething in our Underſtandings for the Auditory; and ſo we all ſat ſtill: And the LORD having prepared my Heart, I was quickly ready, and had a very open acceptable Time among them; but not being long, *Thomas Chalkley* concluded the Meeting in Prayer, to our general Satisfaction; and ſome of the People in particular declared openly their Satisfaction with what had been ſaid; and we had great Peace in the LORD. We lodged there that Night; and, on the 18th, went forward to *Stratfield*; where, at the Inn, in the next Room to us, was a very rude Company of the Profeſſors, Independents or Presbyterians, of that Place, who kept almoſt in continual Laughter and Folly; but as we were at Supper, our Landlady and a young Woman came in, and the young Woman, addreſſing herſelf very modeſtly to us, ſaid, "I have often heard of your "People and Profeſſion, but have never ſeen any of you before, and I would "be heartily glad to have ſome Diſcourſe with you about your Principles; for "I deſire to know the Truth, and to follow it." Then ſaid I, "Remember "what the LORD CHRIST ſaid, *Wo unto them that laugh now, for they ſhall "mourn:* And what the wiſe Man ſaid, *It is better to go to the Houſe of Mourn-"ing than to the Houſe of Laughter:* Adding, that GOD was about to turn the "World upſide down, that that which is uppermoſt may be brought undermoſt, "and that which is loweſt may be exalted above all; and this put them both "to deep and ſolid Silence. There are a ſort of People in the World, who, pro-"feſſing to believe in CHRIST the Son of GOD, yet live jovial, airy, wan-"ton, unconcerned, unmortified Lives, during their whole Courſe in this Life; "and know no Croſs to their own Wills, but live and die in their Sins; and yet "dream of Salvation at laſt, though under Woes from CHRIST, the Saviour "of all who believe in him, follow and obey him: And as Man's own Luſts "reign in him, in his natural State, and the Evil One ruleth him therein, and "is uppermoſt; ſo the Lamb ſlain from the Foundation of the World, and cru-"cified in *Sodom* and *Egypt*, the dark, ignorant, and depraved Hearts of wicked "and ungodly Mankind, lies undermoſt in themſelves; but the Father of all, "by his divine Light and Almighty Power, is come, and coming more and "more, to deſtroy the Kingdom of Darkneſs and Ignorance, and the Power "of it, and to advance and eſtabliſh the Kingdom and Reign of CHRIST the "LORD in the Hearts of Mankind; of the Increaſe of whoſe Kingdom, Go-"vernment, and Peace, there ſhall be no End:" But it growing late, we ſoon after retired to our Bed-chamber, recommending them to the LORD. ANNO 1704.

ON the 19th we went on to *Maranock*, where we arrived late in the Evening; and the next Day, being the Firſt of the Week, we came in time to the Meeting at *Weſt-Cheſter*; which was ſmall, but comfortable: After which we went to viſit *John Forreſt*'s Family, his Wife, Son, and Daughter being all ill of a Fever and Flux; and that Evening we went over the *Sound* into *Long-Iſland*, and lodged at Dr *Taylor*'s. Weſt-Cheſter.

ON the 21ſt we went to *Samuel Bowne*'s, at *Fluſhing*; where, being well received, and kindly entertained, as he commonly did all travelling Friends, we ſtaid till the next Day, and then had a Meeting at *Jamaica*; which was ſmall, but comfortable: And here we went to viſit our Friend *Samuel Bownas*, ſtill a Priſoner for the Teſtimony of Truth, by the lawleſs arbitrary Impoſition of that Government under the Adminiſtration of *Edward Hyde*, commonly called Lord *Cornbury*, an unreaſonable and unjuſt Perſecutor; and that Night we lodged at *Hugh Coperthwait*'s.

ON the 23d we returned to *Samuel Bowne*'s, and there ſtaid that Night, and the Day after were at their Week-day Meeting at *Fluſhing*; which was large

ANNO 1704. and well; and that Evening we went to Dr *Rodman*'s; and, on the 25th, to *William Mott*'s, at *Great-Neck*, where the LORD favoured us with a comfortable Meeting; and that Night lodged at the Widow *Pearſon*'s: and on the 26th, being the Seventh of the Week, we were at the Quarterly Meeting at *Weſtbury*; which held two Days, and was very large and well, only ſome of the Ranters in that Iſland came and made a howling and hideous Noiſe, as is common with them, and thereby gave the Meeting ſome Uneaſineſs; but all ended in great Quietneſs and Peace; and that Evening I returned to *Samuel Bowne*'s, at *Fluſhing*.

Great-Neck.

New-York. ON the 28th I went to *New-York*; and, the Day after, had a good and comfortable Meeting there; and though I had heard, two Months before I went from home, that the Lord *Cornbury* had threatened, that if ever I ſhould come into his Government he would confine me, for ſome Words falſly alledged to have been ſpoken by me in my Teſtimony, ſome Time before in *Maryland*, (with which he had no Buſineſs at *New-York*) about the National Church of *England*, her Sacraments, Order, and Catechiſm; yet I did not go one Step out of my Way, nor at all ſhun him about it, either in my going into *New-England*, or now in my returning, though the common Talk in thoſe Parts was, that a Warrant was lodged in the Sheriff's Hand againſt me, at whoſe Houſe I was ſeveral Times; yet the LORD preſerved me free, to the Service and Honour of the bleſſed Truth.

ON the 30th we ſet forward for *Philadelphia*, and the ſame Day got over at *Amboy* Ferry, into *Eaſt Jerſey*, where we lodged at an Inn; and, the next Day, we rode 50 Miles, to *Burlington*, in *Weſt Jerſey*, and lodged that Night at *Peter Fretwell*'s; and the next Day, being the 1ſt of the Seventh Month, to *Philadelphia*; where that Evening, and the next two Days, I felt more Oppreſſion of the Seed of Life in my Mind, than in all my Travels among the blind Profeſſors and Savages of *New England*; the Cauſe whereof may the LORD himſelf diſcover, reprove, judge, and amend, as in his Wiſdom and Goodneſs it may pleaſe him, to his own Glory: To whom, for his mighty Aid, many Preſervations, and great Love in this Journey, be immortal Honour, ſaith my Soul. *Amen*.

HAVING finiſhed my Journey to *New-York*, *Long-Iſland*, *Rhode-Iſland*, and *New-England*, on the 1ſt of the Seventh Month, 1704, I ſettled to the Buſineſs of my Offices at *Philadelphia*; in the mean time viſiting Meetings in Town and Country, and in *Weſt Jerſey*, as Occaſion offered, until the 14th Day of the
1705. Second Month, 1705; and then I went from *Philadelphia*, about the third Hour Afternoon, in order to viſit Friends in *Maryland*, *Virginia*, and *North Carolina*; and that Night lodged at our Friend *Caleb Puſey*'s, near *Cheſter*; and
Concord. next Day was at *Concord* Meeting; where the Truth was over all, and Things were well; and that Night lodged at *Robert Way*'s.

THE next Morning I ſet forward, accompanied by *George Harland*, *Jonathan Cockſhall*, *Michael Harland*, *Evan Roberts*, and ſeveral other Friends, and went that Day over *Suſquahannah* River, and lodged at *Thomas Brown*'s; where, though coming in late, and neither he, nor any of his Family, Friends, yet we were kindly entertained.

ON the 17th we ſent forward from thence, and arrived at *William Pecket*'s in the Afternoon; who, though not under the Profeſſion of Truth, yet was zealous

zealous for it: He received us kindly; and, after ſome Diſcourſe with him about a Meeting to be next Day at his Houſe, he was very willing we ſhould, and ſent his Servants ſeveral Ways to give Notice in the Country: and in the mean time he told me of ſome Diſcourſes which had happened among the People in thoſe Parts ſince I had been there before: For in a great Meeting on that Side the Bay, I had, in a particular Manner, reminded the Members of the National Church of *England* there preſent, (ſincerely wiſhing the eternal Salvation of all who bear that Name) of what they call their Baptiſmal Vow and Promiſe, made in ſo ſolemn a Manner before GOD and Man, when they are ſprinkled; which they think is their Baptiſm: For then they promiſe and vow three great Things, by themſelves or Sureties; *1ſt*, To renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and all the ſinful Luſts of the Fleſh. *2dly*, To believe all the Articles of the Chriſtian Faith. And, *3dly*, To keep GOD's holy Will and Commandments, and walk in the ſame all the Days of their Lives; and this they are taught, by their Prieſts, to believe is their Duty; and as, by their publick Confeſſion, they had broken all thoſe Promiſes and Vows; and, from being made Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, in their Baptiſm, have ſo far renounced it, and are ſo far fallen and degenerated from that State, as to have erred and ſtrayed from the Ways of the LORD like loſt Sheep; followed too much the Devices and Deſires of their own Hearts; offended againſt the holy Laws of GOD; left undone thoſe Things which they ought to have done; and done thoſe Things which they ought not to have done; ſo that there is no Health in them, but are miſerable Sinners; and ſo, from Time to Time, Year to Year, to the End of their Days, ſtill go on in the ſame Way, and yet call CHRIST the Son of GOD their LORD and Saviour, and GOD their Father; though they live and die in their Sins, and are not ſaved from them, if this Confeſſion be true: And therefore it might juſtly be charged upon them by the Almighty Creator, and Judge of the World, as Perjury in his Sight; and for that Cauſe, and in zeal for their Salvation, and, if poſſible to awaken them from this deep Sleep of Sin, I had cried aloud in that Meeting, "O ſinful Nation! O perjured "People! how greatly doſt thou provoke the Moſt High, by ſo great Apoſtacy "and Departure from the living GOD? How canſt thou anſwer the LORD in that "Day which is haſtening upon thee as the Wings of a glorious Morning?" Exhorting them to repent, amend, return to the LORD, and perform their Vows, with all Diligence and Sincerity, that ſo their great Sins might be pardoned, blotted out, and remembered no more. And *William Pecket* informed me, that *John Hall*, a Man of Eminence in that Country, and a Member of the National Church at that Time, and ſome others, had been at that Meeting, and offended with what I had ſaid; and that he had invited him to this Meeting, which was held at *William Pecket*'s, on the 18th Day of this Second Month, according to Appointment; where all were ſtill and attentive, and we were favoured with divine Goodneſs.

ANNO 1705.

AFTER this Meeting I enquired of *John Hall*, What it was he and ſome others had taken Offence at in that Meeting ſome Time before? And it was chiefly what is before related; and that they thought I had ſaid, "If a Man was once "in a good State, it was impoſſible to fall from it." As to the firſt I had ſaid no more in effect than *William Perkins*, a learned Miniſter of the Church of *England* had written, (*William Pecket* happening to have the Book by him) in his Expoſition of CHRIST's Sermon upon the Mount, *Page* 151. which appears in theſe Words; "Having ſhewed what Perjury is, with the kinds there-"of, let us ſee whether we be free from it: After Examination it will appear,

that

ANNO 1705. " that Mens' Lives are full of Perjury; for where there is much Swearing uſu-
" ally, there cannot but be much Perjury; becauſe they who ſwear in their com-
" mon Talk do forget their Oaths, as they do their Communication: But, ſay
" we are clear from Perjury, yet are we in Danger of GOD's heavy Judgments,
" for the Breach of our Vow in Baptiſm; wherein we promiſe to believe in
" GOD, to ſerve him, forſaking the World, the Fleſh and the Devil: Now,
" the Breach of this Vow is as ill as Perjury; for therefore may Baptiſm be
" called a Sacrament, becauſe of the Oath and Vow which a Chriſtian maketh
" to GOD therein: For the Word Sacrament properly betokeneth the Oath
" which a Soldier maketh to his Captain for his Fidelity *. The breaking of
" *Joſhua*'s Oath unto the *Gibionites*, by *Saul*, cauſed three Years Dearth, and
" was not ſatisfied, but with the Blood of ſeven of *Saul*'s Kindred: And *Zede-*
" *kiah*'s Perjury to the King of *Babel*, was one Cauſe of the LORD's fierce
" Wrath againſt *Jeruſalem* and the Princes thereof. Now, ſhall one Man's Per-
" jury cauſe ſuch Judgments, and ſhall we not think, that, among other Sins,
" this our Perjury unto GOD, in breaking our Vow in Baptiſm, bringeth upon
" us GOD's heavy Wrath, by Plague, Famine, and unſeaſonable Weather?
" Wherefore, let the Conſideration hereof perſuade us to Temperance, and a
" more conſcionable Care of performing our Vow unto GOD."

" THUS this learned and religious Author of the Church of *England*, makes
" the Breach of their Baptiſmal Vow, plain Perjury, or full as bad, incurring
" the Wrath and Judgments of GOD; and if ſo then, O perjur'd *England!*
" In ſaying whereof, you may ſee I ſaid nothing in that Meeting, on that Head,
" but what a famous Miniſter of your own Church had ſaid and written long
" before; and you are not yet reformed, but ſtill remain the ſame, or like mi-
" ſerable Sinners.

" AND as to your alledging I ſaid, *If a Man was once in a good State, it was*
" *impoſſible to fall from it*, I did not ſay ſo; for that would have contradicted
" what went before; and I have ever been of another Judgment: And beſides,
" that would have been contrary to the known Teſtimony of the Scriptures;
" for *Adam* and *Eve* were once in a good State, yet fell from it: And the Au-
Heb. vi. 4, 5, 6. " thor to the *Hebrews* teacheth, That *it is impoſſible for thoſe who were once en-*
" *lightened, and have taſted of the heavenly Gift, and were made Partakers of the*
" *Holy Ghoſt, and have taſted the good Word of God, and the Powers of the World*
" *to come, if they ſhall fall away, to renew them again unto Repentance; ſeeing*
— x. 26, 27. " *they crucify to themſelves the Son of God afreſh, and put him to open Shame.* And
" again; *For if ye ſin wilfully, after that ye have received the Knowledge of the*
1 Cor. x. 12. " *Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking*
" *for of Judgment and fiery Indignation, which ſhall devour the Adverſaries:* So
" that you have all miſtaken what I delivered in that Meeting, and have not
" done well to lie under it ſo long, but ſhould have told me of it then." They
owned that, and I added,

" 1*ſt*, That if Mankind, in their Infancy, were Members of CHRIST, they
" were without Sin; for *he is holy and ſeparated from Sinners*; and is not Head
" of a ſinful unclean Body, but of a pure holy Body, the Church, *which is his*
" *Body, the Fulneſs of him, who filleth all in all.*

" 2*dly*, HE who is a Child of GOD, is born of GOD; *and he who is born*
" *of*

* Militiæ ſacrati propter juramentum dicebantur milites. *Vergetius de re milit.*

" *of God ſinneth not, nor can do; for the Seed of God remaineth in him, and he* ANNO
" *cannot ſin.* 1705.

" *3dly*, HE who renounceth the Devil and all his Works, at the eighth Day " of his Age, or ſooner, according to your Canon, renounces all Sin; for all " Sin is of the Devil: And if he forſakes all Sin at that Age, he never ſins at " all, if this be true.

" *4thly*, HE who keeps GOD's holy Will and Law, and Commandments, " and walketh in the ſame all the Days of his Life, never ſinneth: And if all this " be done, it is *Perfection* indeed.

" *5thly*, HE who believeth all the Articles of the Chriſtian Faith, cannot err " in Faith; but ſeeing Faith is not Man's Acquiſition, but the Gift of GOD, " no Man can procure it for himſelf, much leſs can he procure, or ſafely engage " it for another: But if it were true that all this were had upon your Baptiſm, " as ye call it, in your Infancy, then ſee what miſerable and dreadful State ye " are fallen into; for after all this, even in your old Age, inſtead of renouncing " the Devil and all his Works, you have erred from the Way of GOD like " loſt Sheep; and it is the Spirit of Error, not of CHRIST, which leads Man- " kind aſtray from GOD; for the Spirit of CHRIST leadeth into all Truth.

" *6thly*, YOU have offended againſt the holy Laws of GOD, you ſay; and " ſuch Offences are not of CHRIST, but of Antichriſt: You have left undone " thoſe Things which you ought to have done, and done thoſe Things which " you ought not to have done; and, from Members of CHRIST and Children " of GOD, you are become miſerable Sinners: ſo that if that be true which ye pre- " tend to in your Baptiſm, how great is your Fall! for he who is an Inheritor, " is in Poſſeſſion of the Inheritance, and enjoyeth it, as he who is only an Heir " waiteth in Expectancy, until the Time of inheriting ſhall come: If then ye " had been Inheritors (that is, Poſſeſſors) of the Kingdom of Heaven in your " Infancy, with CHRIST and his Holy Angels, ye muſt now needs be fallen from " Heaven, and from CHRIST, and the Company of the Holy Angels of " GOD, with the apoſtate Angels, and in Communion with them, by your " own Aſſertion. How then ſhall you be reſtored? being as the withered " Branches, out of your own Mouths condemned, cut off from the Body of " CHRIST, from being Members of him: For the Members of CHRIST, " while ſuch, are not miſerable Sinners, but are redeemed from all Iniquity, by " the Life of CHRIST, and purified as a peculiar People unto GOD, zealous " of good Works, and not devoid of ſaving Health; but healed by him, who " is the Health of all Nations, to be teſtified in due Time? But the Doctrine " ye are taught cannot be true; ye are not regenerated nor born again in your " Rantiſm, as you ignorantly and miſerably imagine; your dark and blind Lea- " ders have cauſed you thus to err, and lead you thus aſtray; for if you had " then been born again of the incorruptible Seed of the Word of GOD, ſo ma- " ny groſs Sins would not now be reigning in you, as now appear; ſince he that " is born of GOD ſinneth not."

To this Purpoſe was what I had ſaid, and now repeated unto them; who did not contradict any Thing, but were very kind; and *John Hall* in particular told me, that though he had been blamed for ſuffering a Meeting in his Houſe, yet he had ſtood his Ground over them who did ſo; having Right to entertain in his own Houſe, ſuch ſober Perſons and Neighbours as he thought fit: And ſo

ANNO 1705. I parted with the Company in very good Friendſhip, after ſome more Converſation with other Strangers, who had alſo been in this Meeting.

Patapſco. THAT Evening we went forward and lodged at *John Hay*'s, he and his Wife being friendly; and, on the 19th, had a Meeting at *Patapſco*: We were favoured with a ſenſible Degree of divine Life with us, but not in ſuch Aboundings as at ſome other Times and Places. There had been ſeveral lately convinced in thoſe Parts, and particularly *Richard Cromwell*, who had been a Juſtice of the Peace; and having been convinced of Truth the laſt Time I was that Way, ſtands nobly, having diveſted himſelf of all thoſe Troubles attending that Office, and divers other Incumberances in the Way of true Religion. He invited us to his Houſe; where we lodged that Night, and were kindly entertained: On the 20th we went forward to Dr *Mordecai Moor*'s; where we lodged that Night, and

Weſt River. ſtaid next Day; and on the 22d, being the Firſt of the Week, were at *Weſt-River* Meeting; which was ſhut up and hard in the Beginning of it; but at the Pleaſure of him who openeth, and none can ſhut, and when he ſhutteth, none can open the Way and Fountain of Life, Truth broke through at laſt, and all was well and comfortable: After the Meeting we went up to *Samuel Galloway*'s, his Wife lying very ill; with whom, and the Family and ſome Friends, we had an open comfortable Time in Prayer, the Love of GOD, and his good Preſence, being plentifully with us; and ſhe was much refreſhed, ſaying, That though the LORD had not been wanting to her, yet ſhe had not had ſuch a Seaſon of his Goodneſs for about ſix Months before, during the Time of her Illneſs hitherto. At her Requeſt we ſtaid there that Night, and were very well, eaſy, and comfortable.

ON the 23d we went to *Richard Snowdon*'s, and had a Meeting there the Day after; and from thence I went home with Dr *Moor*, where I ſtaid that Night; and, on the 25th, wrote Letters to *Philadelphia* and *England*.

ON the 26th, I went to *Weſt-River* Meeting, which was very open and comfortable; and that Evening went home with *Samuel Chue* to *Herring-bay*.

Herring-Creek. ON the 27th I had an appointed Meeting at *Herring-Creek*; which was likewiſe very open, and Friends generally ſatisfied; and from thence I returned with *Samuel Chue*, and the next Evening went back to Dr *Moor*'s.

ON the 29th, being the Firſt of the Week, we had a Meeting at one of the Doctor's Quarters, beyond the River *Patuxent*; where no Meeting is ſettled, nor had there been any in that Place but once before: Our Meeting was indifferent large, being at an Out-ſettlement, and was quiet and well. That Evening I went back to *Lyon-Creek*, to *Richard Harriſon*'s; where I ſtaid that Night, and the next Day.

Cliffs. ON the 1ſt of the Third Month, the Quarterly Meeting being at *Samuel Chue*'s, we were there: It was well and open; and thither alſo came *Joſeph Glaiſter*, from *Cumberland*, and with him *Jacob Simcock*, from *Penſylvania*, they having been in *Virginia*. That Night we ſtaid at *Samuel Chue*'s; and the Meeting holding part of the next Day alſo, we were there; and the Day following I went to *Abraham Jones* at the *Cliffs*; where we ſtaid till the 5th, and then returned to *Richard Jones*'s; and the next Day, being the Firſt of the Week, we had a comfortable Meeting, at the Meeting-houſe at *Cliffs*, the powerful and bleſſed Truth being over all.

ON

ON the 7th we went to *Patuxent*, and lodged with *Daniel Rawlings*; and the Day following had a Meeting at the Meeting-houſe there; and that Evening we returned to *Richard Jones*'s. On the 9th we had a Meeting at *Cliffs* Meeting-houſe; and that Night went back to the Widow *Hutchin*'s; where we lodged. On the 10th we had a Meeting about three Miles beyond the River *Patuxent*, near *Benedict* Town; where there had not been any before, nor any where near it, many of the People in thoſe Parts being Papiſts. It was not large, nor open, but rather ſhut up, dark and heavy; yet quiet, and many Truths of the Goſpel were delivered unto them, as the LORD gave Utterance, and we left all friendly. ANNO 1705. Patuxent.

Henry Child having come with me as my Companion from the *Cliffs*, we ſet forward after this Meeting, accompanied by ſeveral Friends, about half an Hour after Three, in order for *Virginia*, *Joſeph Glaiſter* going back towards the *Cliffs*: It rained faſt all the Way, with Lightening and Thunder; and we got a Houſe near *Cedar-Point*, on *Powtowmack* River, about Eight in the Evening, and all thoroughly wet, and weary with our heavy Cloaths; but, having very good Quarters, we were well refreſhed by the Morning; and though plentifully entertained, our Cloaths dried, and Horſes taken Care of, yet the Maſter and Miſtreſs of the Family would not receive any Recompence from us for it: And he added to this Civility; for this hoſpitable Perſon, by himſelf and Servants, ſet us over the River next Day, about ſeven Miles, and up a Creek, in his own Boat; and all free, only what we could perſuade him to ſuffer his Servants to receive, as a Gratuity for their Pains extraordinary. We landed at the Houſe of *Francis Thornton*, who had married an ancient Woman, who had come to our Meetings many Years, and had been ſeveral Times married, but never ſo ſubject to Truth as to marry among us, but accepted of ſuch as ſhe thought fit; but always of good Morals, and hoſpitable.

HERE we ſtaid till the 13th; and, being the Firſt of the Week, had a Meeting about a Mile and a half in our Way, at the Houſe of one *Benjamin Berryman*: It was not large, but Truth was over all, and the People were very loving and reſpectful; and that Night we lodged with *Peter Skinner*, a Friend; who ſent one with us next Day to guide us to our Friend *Elizabeth Wilſon*'s, about 40 Miles: Our Guide not being perfect in the Way, we miſſed it ſeveral Times, and were almoſt ſwamped twice; but, through good Providence, we arrived ſafe there in the Evening; where we had good Reception and Accommodations that Night.

THE 15th proving very wet, we ſtaid till about the ſecond Hour Afternoon, and being then fair we ſet forward, with a Guide to *Matapony* River, about four Miles, and on the other Side we miſs'd our Way; but enquiring at a ſingle Houſe in the Woods, the Owner thereof ſet us right, and from thence we travelled through an unknown Wilderneſs, ſometimes miſſing our Way, and raining all the Time; but a little within Night, about Nine, we arrived ſafe at *Charles Fleming*'s, beyond *Powminkie* River, about twenty ſix Miles in all, where we were kindly received; and the next Morning he ſent Notice all about of a Meeting to be at the Meeting-houſe there, called *Black-Creek*. Black-Creek.

WE reſted there the 16th; and, according to Appointment held the Meeting there the Day after: It was not large, being wet Weather, nor open; but, appointing a Meeting there the next Day, it was larger, and a good Meeting, the Truths of the Goſpel opening fully, to general Satisfaction.

THAT

ANNO 1705. THAT Night we ſtaid at *Charles Fleming*'s; and, on the 19th, went to a Monthly Meeting at *William Porter*'s, and had ſome Service there concerning a Marriage that was in Agitation, between a young Man, not in the Profeſſion of Truth, and a Friend's Daughter who did profeſs with us; and her Father having given Conſent, with Proviſo, that if the Meeting would agree to it, and ſome weak Friends likewiſe having countenanced it, the more ſubſtantial Part of the Meeting had been weakened therein: But our appearing there in the Teſtimony of Truth againſt it, ſtrengthened the better Part, ſo that it did not paſs the Meeting: That Evening we went home with the Widow *Jane Pleaſant*.

Curles. ON the 20th, being the Firſt of the Week, we were at *Curles* Meeting, which was large and well; and that Night and the next we reſted at *Jane Pleaſant*'s: On the 22d we had a Meeting at *James Howard*'s, which was pretty large; and Things opening well, and the People ſober, we had a comfortable Time among them; and that Night we lodged there.

ON the 23d, in the Morning, we ſet forward with a Guide to *James*'s River, and got well over at *Merchant's Hope*, about Nine in the Morning; from whence proceeding, we miſs'd our Way about ſix Miles; but growing uneaſy in our Minds, and obſerving the Courſe of our Way to alter, we turn'd into a Bye-road; and, coming to a Plantation, found our Error; but being directed by a Planter, we got well that Evening, about Seven, to *Benjamin Chapman*'s, near 56 Miles: On the 24th we had a Meeting there; which, for the Time, was pretty large, and very open and weil.

Levy-Neck. ON the 25th we had a Meeting at *Levy-Neck*; but not large, nor very open; and that Night lodged at *Matthew Jordan*'s: On the 26th we went to *John Jordan*'s, about ſeven Miles; and lodged there.

Chuckatuck. ON the 27th, being the Firſt of the Week, we went to the Meeting at *Chuckatuck*, which was indifferent large and open; but as I was ſpeaking, there came a very ſtrong and ſudden Blaſt of Wind upon the Broad-ſide of the Houſe; and the Door being open, the Houſe was thereby the more in Danger, and ſenſibly moved by the Violence of the Storm: Many of the People were ſurprized and diſordered, and ſome went out; but the Power of Truth being over all Fears at that Time in me, I continued ſpeaking, adviſing the People to be ſtill; and the Meeting being quieted and ſettled, the Truth came over all the Aſſembly: The Storm abating in a ſhort Time, many drew nearer, and were very attentive; for the Matter was weighty, it being concerning the Coming of CHRIST in the Fleſh, his Office, and End of his Coming, both outwardly and inwardly, as a Sacrifice for Sin, and Deſtroyer of the Kingdom of Satan in all who believe; and the Meeting ended comfortably. Several Trees were broken by the Violence of the Storm, but no other Hurt done there. That Night we lodged at the old Widow *Jordan*'s.

ON the 28th I went to viſit *Thomas Jordan*, eldeſt Son of *Thomas Jordan* of *Chuckatuck*, (who had ten Sons, all Men, and living at the ſame Time) now gone off from Friends into the World, the Way of Truth becoming too narrow for him, as his Deſires after the Way of the World increaſed: Upon my reaſoning the Caſe with him, he could not ſay any Thing againſt the Way of Truth, in which he had been educated, but had taken Occaſion againſt the Behaviour of ſome of his Brothers, and ſome Friends; who, thinking he did not ſtrictly come up in the Teſtimony of Truth, in his Behaviour, were ſo unkind to him,

as

as openly to refuſe him their Hands, with ſome ſuch like other Excuſes; and yet was very reſpectful to me, and took my Viſit kindly. That Evening I returned to his Mother's. ANNO 1705.

ON the 29th we had a Meeting at the Weſtern Branch of *Nancemond*; which was pretty large and very open; and that Night we returned with *Robert Jordan* over *Nancemond* River. Nancemond.

ON the 30th we had a Meeting at the *Southern Branch*; which was not large, but open: There *Henry Child*, who had hitherto been with me from *Maryland*, returned homeward; and I went that Evening with *Nathan Newby*, onward towards *Carolina:* On the 3d we had a Meeting at his Houſe; which was not large, but comfortable: and I remained there that Night alſo. Carolina.

ON the 1ſt of the Fourth Month I went thence to *Carolina*, about 50 computed Miles, to *Gabriel Newby*'s; where I arrived about half an Hour after Two Afternoon; and there I reſted that Night and next Day: On the 3d Day following, being the Firſt of the Week, I was at the Meeting at *Piquimmons*; which was large and comfortable. That Night I lodged at *Francis Tomin*'s, where I reſted next Day; and, on the 5th, had a Meeting at our Friend *John Barrow*'s, at *Yawpin*, beyond the River; and that Evening returned with *Francis Tomins*. On the 6th, being very rainy, and exceeding bad Way, I went down to *Little-River*, and lodged that Night with *Thomas Simons:* On the 7th we had a Monthly Meeting at *Caleb Bundie*'s, at *New-begun-Creek*, in *Paſquotank*; where the LORD gave us a very open and comfortable Time in his good Preſence; and that Night I ſtaid there. Piquimmons. New-begun-Creek.

ON the 8th we had another Meeting; which was likewiſe comfortable. On the 9th we went over the Creek in the Morning, to *Emanuel Low*'s, and returned thence to *Joſeph Jordan*'s, (where I had lodged the Night before) in order to ſettle a Meeting-place; which being done by the Concurrence of ſeveral of the moſt competent Friends, we returned to *Emanuel Low*'s, where we met with *Thomas Cary*, the Governor of *North Carolina*; with whom I had much Diſcourſe about Matters of Government, and informed him of the Methods taken by ſome other Governors, in other Governments, concerning our Friends, and in favour of us againſt the Severity of ſome Laws; and found him likewiſe very inclinable to favour us ſo far as in any Conſtruction could be conſiſtent with his Office; and that Night I lodged there.

ON the 10th, being the Firſt of the Week, we went over the River *Paſquotank*, about four Miles, to a Meeting at the Houſe of our Friend *William Roſs*; which was large, many of the Country People being there, who were generally ſober; and the LORD opened the Truths of the Goſpel very clear, and with Authority. That Evening I went about ſeven Miles in a Canoe with *Caleb Bundie*; where I lodged that Night.

ON the 11th I went to the Widow *Elizabeth Nixon*'s, at *Little-River*; where the LORD favoured us with a very open comfortable Meeting: That Evening I went home with *Francis Tomins*, in an exceeding great Rain, which took us in the Way; by which we were both very wet and weary before we got there.

ON the 12th we had a Meeting at *Upper Piquimmons*; which was the beſt and moſt powerful Meeting I had in that Country. That Night I lodged again at *Gabriel Newby*'s; and, on the 13th, accompanied by him, we went back in- Upper-Piquimmons.

ANNO 1705. to *Virginia*, 50 Miles, to his Brother *Nathan*'s, being exceeding hot Weather, and no Inn, nor Houſe in the Way, to entertain us.

Chuckatuck. ON the 14th I was at the Monthly Meeting at *Chuckatuck*; which was very large, and the whole publick Exerciſe of it fell on me. That Night I lodged at Widow *Jordan*'s.

ON the 15th we had another Meeting there, which was alſo large; and many Things opening in my Teſtimony concerning Government, and the Duty of Magiſtrates, according to the Holy Scriptures, I underſtood afterwards there were three in that Station in the Meeting, who came to me after the Meeting was over, and were very reſpectful; though the Prieſts and People, who buy and ſell, and merchandize concerning Matters of Religion, were ſharply reprimanded: And to this Meeting came alſo *Joſeph Glaiſter*, *Eſther Palmer*, and *Mary Lawſon*, from *Maryland*. That Evening I returned to Widow *Jordan*'s; and the next Day went over *Nancemond* River, to *Robert Jordan*'s; and there lodged.

ON the 17th, being the Firſt of the Week, I went back to *Nathan Newby*'s, about twenty Miles, to a Meeting appointed there; which was large and open, Truth being over all, to its own Glory. After this Meeting, in our Return towards *Robert Jordan*'s, the Company was taken with the greateſt Storm of Lightening, Thunder, and Rain, that ever I remember I had been in before; in ſo much that the Fire and Water ſeem'd to be commix'd in their deſcending upon us, and the Thunder ſo ſharp and ſonorous, and ſo near as if it had been Bombs ſplitting among us; ſo that I, being the ſecond in the Company, looked back ſeveral Times, to ſee if any were ſlain behind; and it was attended with a ſtifling Smell of Sulphur: The Storm abating a little, it was quickly renewed with equal Shew of Terror; ſo that we had it along for the Space of about eight Miles in the firſt, and three in the latter, in a very dreadful Manner; but the LORD preſerved us from all Harm: And though I was a little concerned at the firſt Approaches of ſo terrible Threatenings by an irreſiſtible Power, though from natural Cauſes; yet feeling the Creator near, who ordains it, and that his all-ruling Authority was above and over it and all Things, I was much comforted in him, in the Time of the moſt apparent Danger: For which I was greatly thankful to the LORD, and for our Preſervation; for we obſerved that ſeveral great Trees had been ſhattered to Pieces by it; and ſo we got ſafe to *Robert Jordan*'s that Evening: But another Storm, with much Thunder and Rain, coming on in the Night, awakened the Family, and ſome of them were much terrified, the Thunder breaking out near the Houſe; but upon my retiring inward, I had great Peace in the good Preſence of the LORD, and his holy Love ejected all Fears.

ON the 18th I reſted there, and wrote Letters for *England*; and, the Day following, had a Meeting at *Benjamin Small*'s, near that Place; which was large and open, ſeveral Points of Doctrine, eſpecially Baptiſm, and Redemption from Sin in this Life, being cleared to Demonſtration; and ſeveral Magiſtrates being there, all was quiet and ſatisfactory, without any Objection.

Diraſco-Neck. ON the 20th I was at a Meeting at *Diraſco-Neck*; which was pretty large, but, in the Beginning of it, ſomething hard and dark, till the divine and powerful Truth aroſe as the Sun, and diſpelled the thick Clouds and Fog. In the Time of Silence my Mind having been exerciſed about the Multitude of Religions profeſſed by Mankind at this Day, and how remote they are all, ſave one,

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from the Truth, the firſt Thing I had to ſay, was this; "What Religion art "thou of, Friend?" And my Face being directed at the Time towards a Perſon of ſome Diſtinction, ſeveral thought I had ſpoken only to him; but upon this followed proper Matters, and a Diſtinction between Names and Things; That falſe Names are often impoſed upon true Things, and good Names given to bad Things, with reſpect to Matters of Religion: And, among other Matters, I had occaſion to ſpeak of a Neceſſity of Freedom from Sin in this Life, in order to fit us for the Kingdom of GOD. As ſoon as I ſat down, the ſame Man ſtood up, and offered ſome Oppoſition to ſome Part of what I had ſaid: But I deſired him to be ſilent at that Time, for our Meeting was not over; and he ſat down quietly. Then another Friend ſtood up, and preached Truth; and, during that Time, I perceived this Oppoſer was as a Snake in fair Colours, lying as hid in the Graſs, to wait an Opportunity to bite and vent his Venom: And the Friend having finiſhed, I concluded the Meeting in Prayer. Then this Oppoſer ſtood up again, and, directing to me, ſaid, "Sir, I have heard you "with much Attention, and you have delivered many very good Things: Do "you mean by Freedom from Sin in this Life, ſuch a Freedom, as that a Man "never ſins after he hath embraced the Chriſtian Religion?" ANNO 1705.

I ANSWERED, "No; for as all are liable to be tempted after they have be-"lieved in CHRIST, and known ſomething of the Work of Converſion, a Man "may ſin, if he adheres to the Temptation of the Adverſary; but if he conti-"nueth to follow the Spirit of Truth, which leadeth into all Truth, he ſinneth "not after he is converted; but through the Grace of GOD, come by CHRIST "the LORD, may live a holy, righteous, innocent, and ſinleſs Life, to the "End of his Days in this World.

"I ASK you then, ſaid he, did ever the Apoſtle *Paul* ſin after he was a Mi-"niſter, and converted?"

I ANSWERED, "That is not a proper Queſtion to aſk me concerning a Per-"ſon ſo eminent, departed this Life ſo many hundred Years ago, and to whoſe "ſecret Failings, if any he had, I was never privy; but if I may judge of him "by his Doctrine, as I think I ought, and that he was one in Converſation and "Attainment with what he preached unto others, I may juſtly conclude, he li-"ved free from Sin, from the Time of his Converſion to his dying Day."

HE replied, and ſaid, "I prove out of the Word of GOD, (pulling out a "Bible) and from the Apoſtle's own Words, that he was a Sinner, after he was "an Apoſtle." Then ſaid I, "Who art thou? Of what Communion pro-"feſſing the Chriſtian Religion?" for I perceived by his Accent he was a *Frenchman* by Nation. He replied, "I am in Communion with the Church "of *England*, and am a Miniſter of that Church." Doſt thou then, ſaid I, "here in this Auditory, many of whom are of the ſame Communion with thy-"ſelf, charge the Apoſtles of CHRIST with Sin?" "Yea, ſaid he, the Apoſtles "were Sinners after they were converted, and at the ſame Time when they "were Miniſters of CHRIST, as I ſhall prove by the ſeventh Chapter of *Paul*'s "Epiſtle to the *Romans*, and firſt Chapter of the firſt Epiſtle of *John*." Then he read, "*For we know that the Law is ſpiritual; but I am carnal, ſold under* Rom. vii. 14, "*Sin: For that which I do, I allow not; for what I would, that do I not; but* 15. "*what I hate, that do I.* Again; *If we ſay we have no Sin, we deceive our-* 1 John i. 8. "*ſelves, and the Truth is not in us.*"

ANNO 1705.

I ANSWERED, "It is not to be admired that the People are ſo ignorant, "who have ſuch blind Guides: But the Saying of CHRIST is now again ful- "filled in this Generation, as it was among the *Jews* who crucified him; *If the* "*Blind lead the Blind, they ſhall both fall in the Ditch.* I have told the Audi- "tory already, in the Teſtimony I have borne among you, that the Apoſtle, in "that Epiſtle to the *Romans*, was not ſpeaking of the State which himſelf, or "any of the Apoſtles, were in at that Time when he was writing it; but per- "ſonating and repreſenting the State of the *Jews* under the Law, and of Man- "kind in general under the Fall of the Firſt *Adam*, (in whom all Mankind were "virtually included at the Time of his Tranſgreſſion) before they came to the "Belief and Knowledge of the LORD JESUS CHRIST, the Second *Adam*, "and Saviour of all: For in that Epiſtle the Apoſtle proves, that both *Jews*
Rom. iii. 9. "and *Gentiles* were under Sin; the *Gentiles* by breaking the Law writ in their
— ii. 15. "Hearts, and the *Jews* by trangreſſing the Law of GOD by *Moſes:* So that the
— — 25. "tranſgreſſing *Jews* and *Gentiles* were all alike Sinners in the Sight of GOD, the "Creator and Judge of the World: and more eſpecially the *Jews*, as having had "the Knowledge of the Law of GOD, both inwardly and outwardly, and had
— ii. 27. "tranſgreſſed both Diſpenſations, by which their Sins were aggravated; ſo that
— iii. 19. "every Mouth is ſtopped, and all the World become guilty before GOD: for
— xi. 32. "GOD hath concluded them all in Unbelief, that he might have Mercy upon
— iii. 22. "all. Again; the Scripture hath concluded all under Sin, that the Promiſe by "Faith of JESUS CHRIST might be given to them who believe.

"BUT are Mankind ſtill to remain in their Sins, to the End of their Days,
John viii. 21. "and inherit the Kingdom of GOD at laſt? No ſurely; for *if we live and die*
Rom. iii. 23, 24. "*in our Sins, whither Chriſt is gone we cannot come:* But though all have ſinned, "and come ſhort of the Glory of GOD, yet being juſtified freely by his Grace, "through the Redemption which is by JESUS CHRIST, whom GOD hath ſet "forth to be a Propitiation, through Faith in his Blood, to declare his Righ- "teouſneſs, for the Remiſſion of Sins that are paſt, through the Forbearance "of GOD: And this Redemption is not, by any Means, conſiſtent with Sin, but
Mat. i. 21. "contrary to it; for CHRIST came not to ſave us in our Sins, but from them; "and Sin being the Cauſe both of Defilement and Condemnation, until that is "taken away, there can be no Redemption or Salvation.

Rom. ii. 13. "FOR it was not the Hearers of the Law only who were juſt before GOD; "but the Doers of the Law ſhould be juſtified; and by their Fruits Men are
Mat. vii. 20. &c. "to be known: And ſaith CHRIST the LORD, *Not every one that ſaith unto* "*me Lord, Lord, ſhall enter into the Kingdom of Heaven, but he who doth the* "*Will of my Father who is in Heaven.* The Workers of Iniquity, though they "have propheſied in his Name, and caſt out Devils, and done many wonder- "ful Works, will be diſowned at laſt, and commanded to depart: And it is "the Hearer and Doer of the Sayings of CHRIST who ſhall ſtand upon the "Rock, when the Time of Trial ſhall come; and every one who heareth the "Sayings of CHRIST, and doth them not, is on the ſandy Foundation, and "all his Building ſhall fall, and be deſtroyed with great Deſtruction in the End.

James i. 22. — ii. 14, 17, &c. Mat. v. 19, 20. — — 48. "AND the Advice and Doctrine of the Apoſtle *James* is, That *we be Doers* "*of the Word, and not Hearers only, deceiving our own ſelves:* And, *Faith with-* "*out Works is dead.* And the Son of GOD hath ſaid, (ſpeaking of the Law "and of the Prophets) *Whoſoever therefore ſhall break one of theſe leaſt Command-* "*ments, and ſhall teach Men ſo, he ſhall be called the leaſt in the Kingdom of Hea-* "*ven; but whoſoever ſhall do, and teach them, the ſame ſhall be called great in the* "*Kingdom of Heaven.* And he cloſeth that Chapter of his excellent and moſt

"moral·

" moral Doctrine, with this preceptory Exhortation, *Be ye therefore perfect, even* ANNO
" *as your Father who is in Heaven is perfect.* Such therefore who are perfected, 1705.
" through the eternal WORD who preached this Doctrine, ſhall be ſettled and
" eſtabliſhed in him, and with him, for ever in Heaven; when ſuch as aſſume
" to teach others, and act contrary to the Doctrines they preach, or teach Man-
" kind to ſin againſt GOD, and break the leaſt of his Commandments, either
" by Doctrine, Diſputation, or evil Example, ſhall be condemned and ex-
" cluded."

THIS enraged the Prieſt to a great Degree; and then he repeated his Charge againſt the Apoſtle *Paul* with Vehemence, ſaying, " He ſpeaks in the
" preſent Tenſe, *I am, I do, I do not: I am carnal, ſold under Sin; for that* Rom. vii. 15.
" *which I do, I allow not; for what I would, that do I not; but what I hate,*
" *that do I*; and ſo on to the End of that Chapter: So that it is clear that the
" Apoſtle was in Sin at that Time. *So then*, ſaith he, *with the Mind, I myſelf* —— 25.
" *ſerve the Law of God; but with the Fleſh, the Law of Sin.*"

TO this I anſwered, " That though the Apoſtle, according to the Holy
" Scriptures, convinceth all Men of Sin; yet, in great part of that Epiſtle, he — v. 12.
" preacheth perfect and abſolute Freedom from Sin, through CHRIST, even
" in this preſent World: for in the Beginning of the ſixth Chapter of that E-
" piſtle, he ſaith, *Shall we continue in Sin that Grace may abound? God forbid:* — vi. 1,—8.
" *How ſhall we, who are dead to Sin, live any longer therein?* And then, allu-
" ding to the Death and Reſurrection of CHRIST, which was abſolute and
" perfect, he draws this Compariſon, *That like as Chriſt was raiſed up from the*
" *Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life.*
" *Knowing this, that our old Man is crucified with him, that the Body of Sin might*
" *be deſtroyed, that henceforth we ſhould not ſerve Sin. For he who is dead is freed*
" *from Sin.* And, ſtill proſecuting the ſame Doctrine throughout all that Chapter,
" he adds, *For in that he* (CHRIST) *died, he died unto Sin once; but in that he liveth,* —— 10, 11.
" *he liveth unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto Sin;*
" *but alive unto God, through Jeſus Chriſt our Lord.* Again, *When ye were the Ser-* —— 20, 22.
" *vants of Sin, ye were free from Righteouſneſs; but now, being made* free *from Sin,*
" *and become Servants of God, ye have your Fruit unto Holineſs, and the End ever-*
" *laſting Life.* In all which he ſpeaks in the preſent and Preterperfect Tenſe,
" as of a State already attained by many of the Diſciples of CHRIST, through
" Faith in his holy and powerful Name.

" AND the Apoſtle, ſtill proceeding in the ſame Doctrine, in the Beginning
" of the ſeventh Chapter (but under another Similitude, alluding to Mar-
" riage) ſaith, *Wherefore, my Brethren, ye alſo are become dead to the Law by* — vii. 4, 5, 6.
" *the Body of Chriſt, that ye ſhould be married unto one another, even unto him who*
" *is raiſed from the Dead, that we ſhould bring forth Fruit unto God: For when*
" *we were in the Fleſh, the Motions of Sins which were by the Law, did work in*
" *our Members, to bring forth Fruit unto Death: But now we are delivered from*
" *the Law, that being dead wherein we were held; that we ſhould ſerve in New-*
" *neſs of Spirit, and not in the Oldneſs of the Letter.* And, in the next Chapter,
" he further explains this, where he ſaith, *The carnal Mind is Enmity againſt* — viii. 7, 8, 9.
" *God; for it is not ſubject to the Law of God, neither indeed can be: So then*
" *they that are in the Fleſh cannot pleaſe God; but ye are not in the Fleſh, but in*
" *the Spirit, if ſo be that the Spirit of God dwell in you. Now, if any Man have*
" *not the Spirit of Chriſt, he is none of his.*

" THE Apoſtle, having clearly finiſhed the glorious and moſt comfortable

ANNO 1705. " Doctrine of preſent Redemption from Sin, he reſumes, in the ſeventh Chap-
" ter, to ſpeak of the State of the *Jews* (as hath been ſaid) under the Law only,
" and not of the Condition, either of himſelf, or of any other under the Go-
" ſpel: In the firſt Place, in the latter End of the ſeventh Chapter, he gives
" Thanks unto GOD for his Deliverance from the wretched State of Sin, and Bo-
" dy of Death, through JESUS CHRIST our LORD: And, ſecondly, con-
Rom. viii. 1, —6. " firms his Doctrine, in the eighth Chapter, ſaying, *There is therefore now no*
" *Condemnation to them who are in Chriſt Jeſus, who walk not after the Fleſh, but*
" *after the Spirit: For the Law of the Spirit of Life, in Chriſt Jeſus, hath made*
" *me free from the Law of Sin and Death; for what the Law could not do, in*
" *that it was weak through the Fleſh, God ſending his own Son, in the Likeneſs*
" *of ſinful Fleſh, and* by a Sacrifice *for Sin, condemned Sin in the Fleſh, that the*
" *Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh,*
" *but after the Spirit: for to be carnally minded is Death, but to be ſpiritually*
" *minded, is Life and Peace.* Now, whoſoever contradicteth himſelf in Teſti-
" mony, deſtroyeth his own Credit, and renders his Evidence void: If there-
" fore the Apoſtle ſhould, in the ſeventh Chapter, contradict the Doctrine he
" preaches in the ſixth and in the eighth, he would have rendered his Doctrine
— vii. 14, 23. " null, to all Men of underſtanding, diſtinguiſhing Things that differ: And to
" be ſold under Sin, and under Captivity to the Law of it, and to be free from
" that Law of Sin at the ſame Time, is a Contradiction in Matter and Terms;
" and ought not to be admitted, in favour of Sin, by any Chriſtian, againſt ſo
" great an Apoſtle and Miniſter of the LORD JESUS: But ſuch Impoſtors
" and Deceivers as plead, wrangle and diſpute, and contend for Sin Term of
" Life, and Salvation in the End, cannot themſelves be innocent; but even there-
" in ſin againſt GOD; and, as far as they can, propagate and advance the
" Kingdom of Satan, in Oppoſition to the Kingdom of CHRIST, in Mankind,
" to the End of the World, not knowing the Scriptures, nor the Power of
" GOD; and wreſt ſome Places of this ſeventh Chapter to the *Romans*, and
" other Scriptures, not only to their own Deſtruction, but of thoſe alſo, who,
" through the Luſts of the Fleſh, Eyes, and Pride of Life, believe and follow
" them, as in this Inſtance now preſent: For the Apoſtle, in this Chapter, is not
" preaching up the Power of Sin, which hath no Power in itſelf without the
" Law, but the Weakneſs of the Law againſt Sin; which it only diſcovers,
" but cannot deſtroy."

THE Prieſt was again in a Rage, therein repeating his Charge againſt the
1 John i. 8. Apoſtle *John*, where he ſaith, *If we ſay that we have no Sin, we deceive our-*
ſelves, and the Truth is not in us; but did not offer any Comment, or Argu-
ment upon this Text, as ſuppoſing it ſufficiently cogent of itſelf to prove his
Charge; which he again and again inſiſted upon and repeated.

THEN I replied, " Thou haſt already brought thy Charge, and we all un-
" derſtand it without Repetition; it is to maintain *Sin Term of Life*, by a miſ-
" applied Text of the Firſt Epiſtle of the Apoſtle *John*; and that no Man ought
" to pretend to obtain Freedom from Sin while in this World: And thou haſt
" brought in the Apoſtles of CHRIST, (the beſt and moſt perfect of Men)
" not only guilty of Sin, but living in it, and preaching it; that thereby thou
" mayſt fortify and eſtabliſh thyſelf in thy own Sins, againſt the plaineſt Con-
" victions of Truth in full and plain Contradiction to thy falſe Charges. But
" let this Apoſtle be heard for himſelf, and Truth."

THEN I obſerved to the Auditory, " That this Apoſtle, in his General E-

piſtle

" piſtle, begins firſt with the Teſtimony which himſelf and the reſt of the Apoſtles " had borne of GOD to the People, when firſt ſent unto them; that is, to " the Word of Life, which CHRIST in Spirit, and to GOD, *that he is* " *Light, and in him is no Darkneſs at all:* And then, ſecondly, he proceeds " to ſet forth the ſinful and ignorant State Mankind were in when the Apoſtles " were firſt ſent unto them, as in this Doctrine, *If we ſay we have no Sin, we* " *deceive ourſelves, and the Truth is not in us*; which is explained in the tenth Verſe " thus, *If we ſay that we have* not ſinned, *we make him a Liar, and his Word is* " *not in us:* That is, as we are Men under the Fall, in the Firſt *Adam*, before we " know CHRIST the Second *Adam*, and Redemption from Sin by him; if " in that State we ſay we have no Sin, or have not ſinned, we deceive ourſelves, " and lie againſt the Truth, and give GOD the Lie too, who hath declared, " he hath ſent his Son to redeem and ſave us from our Sins, if we had not ſinned " at all: But the Apoſtle proceedeth, and ſaith, *If we confeſs our Sins, he is* " *faithful and juſt to forgive us our Sins, and to cleanſe us from* all Unrighteouſ- " neſs. And, to ſet forth the Liberty of the Sons of GOD, and Freedom from " all Sin and Evil, both in this World, and in that which is to come, the Apo- " ſtle further adds in the Sequel of this Epiſtle, ſaying, *He that ſaith he abideth* " *in him*, (CHRIST) *ought himſelf alſo ſo to walk, even as he walked:* And wilt " thou ſay that CHRIST walked in any Sin?

ANNO 1705.

1 John v. 10.

— ii. 6.

" AGAIN, *I have written unto you, Fathers; becauſe ye have known him* —— 14. " *that is from the Beginning: I have written unto you, young Men; becauſe ye* " *are ſtrong, and the Word of God abideth in you, and ye have overcome the Wicked* —— 3. " *One.* Fathers in CHRIST are not in Sin, as ſuch; for the keeping the " Commandments of GOD is their Evidence and Aſſurance that they know " him: neither are young Men in him overcome of Sin, when they have over- " come the Wicked One, the Author of it, through the divine Power of the " Word of Life, which abideth in them: *Let that therefore abide in you, which* —— 24. " *ye have heard from the Beginning. If that which ye have heard from the Beginning* " *ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.* And " as there is no Sin in the Son; nor have Sinners, while ſuch, any Communica- — iii. 5. " tion with them; for he is *ſeparated from Sinners*; ſo the Father *is of purer Eyes* " *than to behold Iniquity*, with Approbation: And if ye know that he is righte- " ous, ye know that every one who doth Righteouſneſs is born of him. And " *every Man that hath this Hope in him*, (to ſee GOD as he is) *purifieth himſelf even* —— 3. " *as he is pure*; and thou wilt not venture to ſay that GOD is not perfect in Purity: " And *be ye holy, for I am holy, ſaith the Lord*; and they could not be holy " and Sinners at the ſame Time; for theſe two States are full oppoſite one to " another. And the Apoſtle carries this Doctrine, of Freedom from Sin in this " Life, yet further, and ſaith, *Whoſoever abideth in him*, ſinneth not: *Whoſo-* —— 6, 8, 9. " *ever ſinneth hath not ſeen him, neither known him. He that committeth Sin is of* " *the Devil*; *for the Devil ſinneth from the Beginning: For this Purpoſe the Son* " *of God was manifeſted, that he might* deſtroy *the Works of the Devil. Whoſo-* " *ever is born of God doth* not commit Sin; *for his Seed remaineth in him*; *and* " *he* cannot ſin, *becauſe he is born of God.* Thou therefore who art pleading and " wrangling for *Sin Term of Life*, which is the Work and Kingdom of Satan, " art therefore bewraying and proclaiming thy own benighted State, that thou " haſt not abode in CHRIST, if ever thou haſt, in any Degree, known him; " and that though he is the true Light, which lighteth every Man who cometh " into the World, and the new and everlaſting Covenant of GOD, thou haſt " neither ſeen him, nor known him: Thou mayſt ſee by this Doctrine of the " Apoſtle, which thou art oppoſing, whoſe Son thou art; and that the Son of " GOD is not manifeſted in thee, ſo as to deſtroy the Work of the Devil;

" which

ANNO 1705. " which thou art ſupporting with all the Might and Subtilty he hath given " thee; and that thou art not a Child of GOD, but overcome of the World, " and of the Evil One who rules therein."

THE Prieſt, being very angry and impatient to ſee the Apoſtle juſtified by his own Doctrine from thoſe falſe Imputations, vehemently repeated his Charge, " That the Apoſtles had Sin at the ſame Time when they were Miniſters of " CHRIST, and preaching Salvation to the reſt of Mankind by him: *If we ſay* " *we have no Sin we deceive ourſelves*, &c. Here he plainly includes himſelf, and " the reſt of the Apoſtles and Primitives, in the preſent Tenſe."

I REPLIED, " That the Apoſtle likewiſe ſpeaks in the Preſent Tenſe, and " Preterperfect Tenſe, in handling that Doctrine; *Every one who doth Righteouſ-* " *neſs, is born of him. Every Man who hath this Hope purifieth himſelf:* And " ſo of the reſt of the Texts I have mentioned before, and many others in the
John xiv. 26. " ſame Epiſtle, of like Import: And the Apoſtle, being led into thoſe Truths " of the Goſpel, could not contradict one Part of his Epiſtle by another; only " thou doſt not underſtand him, nor mind the Context. And beſides, as the " Apoſtles had been born after the Fleſh, and been Sinners as well as others; " and, by Nature, Children of Wrath; and, in that State, not Children of GOD " more than others, they ſometimes condeſcended in the Manner of their Ex-
Rom. ix. 8. " preſſion, to the States and Weakneſs of the People; as, for Inſtance, the A-
— vii. " poſtle *Paul* ſaith, that he *became all Things to all Men, that he might by all* " *Means ſave ſome*; *unto the Jews* he became *as a Jew*; *to them who were un-* " *der the Law, as under the Law*, as before in his Epiſtle to the *Romans*; *to* " *them who were without Law*, (in a religious Senſe) *as without Law: To the* " *weak* he became *as weak*, that he might gain them alſo. *Timothy* was circum- " ciſed under that Conſideration; and he baptized ſeveral with Water, though " no Part of his Miſſion, and preached the Law of Life and Salvation unto the " *Gentiles*; who, at that Time, were not under the Power of the Law of GOD, " but without GOD in the World, and ſubject to wild and unreaſonable Idola- " try: And yet the Apoſtle did not condeſcend ſo far as to ſin, in any Degree, " with Sinners; for that would have brought him under Condemnation, and " rendered his Teſtimony of none Effect, and would not have tended to the " Salvation of his Hearers, but to their Deſtruction; as doth thy falſe Doctrine " to ſuch as hear, believe, and follow thee.

" AGAIN, the Apoſtle *James* condeſcendeth to the Weak, in the like Man-
James iii. 8,— 12. " ner of Expreſſion, where he ſaith, *The Tongue can no Man tame; it is an un-* " *ruly Evil, full of deadly Poiſon: Therewith bleſs we God, even the Father; and* " *therewith curſe we Men, who are made after the Similitude of God. Out of the* " *ſame Mouth proceedeth Bleſſing and Curſing. My Brethren, theſe Things ought* " *not ſo to be: Doth a Fountain ſend forth, at the ſame Place, ſweet Water and* " *bitter? Can the Fig-tree, my Brethren, bear Olive-berries? either a Vine,* " *Figs? So can no Fountain yield both ſalt Water and freſh.* Here this Apoſtle " likewiſe, as the Apoſtle *Paul*, ſpeaks in the firſt Perſon, and Time preſent; " and who, unleſs thyſelf, in favour of Sin, will ſay, that the Apoſtle was at " that Time, if at all in any Time of his Life, *a Curſer of Men?* And ſo far " was he from indulging Mankind in Sin, that he teacheth, *That if ye have* " *reſpect to Perſons, ye commit Sin, and are convinced of the Law as Tranſgreſſors:* " *For whoſoever ſhall keep the whole Law, and yet offend in one Point, he is* " *guilty of all.*"

" THEN

THEN, in his uſual Paſſion, he moved another Charge againſt us, "That we "never pray for Forgiveneſs of Sins; and conſequently, we never confeſs we "have been Sinners." ANNO 1705.

I ANSWERED, "It is not to be admired that thou chargeſt us falſly, ſeeing "thou haſt made ſo bold with the Apoſtles of CHRIST and Primitives; for "though we do not think it our Duty to confeſs our Sins to any Prieſt of any "Kind or Order, who might be as ſinful, or more ſo than ourſelves, yet we "confeſs them unto GOD; who knows us as we are, with all our Infirmities; "and who, we know, by happy Experience, is faithful and juſt to forgive us "our Sins, and to cleanſe us from all Sin; which no Prieſt, but the High "Prieſt and Biſhop of Souls is able to do; and who, through infinite Mercy "and Goodneſs, hath freely done ſo to many penitent and humble Ones in "this Age, as well as in Times paſt, to his own Glory." And I proved him falſe in this alſo, appealing to the People preſent, whether, even in that Meeting, I had not, in Prayer, given Thanks unto GOD, in behalf of our Community, for his gracious Pardon thro' CHRIST, of our many Sins and Failings; and for his great Love alſo ſince; and for the Flowings of it in the Hearts of the Sincere among us, even at that Time: But ſince we were favoured with the Evidence of the Spirit of the Son of God, that the Father, through him, had pardoned all our Sins paſt, there was no Need, nor was it proper, to pray for what, through Grace, we had already obtained; and yet I had prayed then alſo, that if the Lord (who ſeeth in ſecret) ſaw any Sin or Evil lurking in any of us, that it might pleaſe him to diſcover it unto us, and do it away. And thus his falſe Charge, in that Point alſo, was turned upon him. And then I repeated his Charge againſt the Apoſtle *Paul*, and his Reaſon for it, *viz.* Becauſe he ſpake in the preſent Tenſe, and read the ſecond Verſe of the eighth Chapter to the *Romans*, where he ſaith, *The Law of the Spirit of Life in* CHRIST JESUS, *hath made me free from the Law of Sin and Death*; which is not the Law of *Moſes*, the Mediator of the firſt Covenant, which was of Works, but of eternal Life, freely given us of GOD the Father, thro' CHRIST our LORD, who is the only Mediator of this Covenant. And here the Apoſtle, ſpeaking in the Preterperfect Tenſe, as of a Thing already accompliſhed, it was once more fully concluſive againſt him; ſince it is impoſſible that the Apoſtles could be in theſe two quite repugnant States, at one and the ſame Time, when writing thoſe two Parts of that Epiſtles, ſo near as a very few Verſes, or Lines, one to another.

TO this he gave no Anſwer, but vehemently repeated the ſame Verſe as before, out of the firſt Chapter of the firſt Epiſtle to *John*, and the eighth Verſe, "*If we ſay that we have no Sin, we deceive ourſelves, and the Truth is not in us.*" Then I read the tenth Verſe of the ſame Chapter, as it is thus, "*If we ſay that* "*we have not ſinned, we make him a Liar, and his Word is not in us.*" Then he cried out, "You falſify the Scripture in reading it; for he doth not ſay, "*If we have not ſinned we make him a Liar, and his Word is not in us*; but if we "ſay, *we have no Sin*, &c." "I ſay I do read right," and read the tenth Verſe, which went before in the eighth; and then I read it again. Then ſaid he, "You do not read right;" and I read it again. And yet he had the Aſſurance to charge me again with falſe Lection, to impoſe thereby upon the People. Then, ſaid I, "Read it thyſelf; here, take thy own Bible, (for I had it in my Hand, "and had read in it) leſt thou ſhouldſt pretend, that when I read it in an-"other, that it was a *Quaker's Bible*, and corrupted to our own Sentiments; "(as ſome have falſly accuſed us) and then I will read it again, and thou ſhalt "compare thine with the other, whether they be the ſame;" and ſo read the

ANNO 1705. Verſe in the other as before, *If we ſay we have not ſinned, &c.* When he ſaw this, he pretended he meant of the eighth Verſe. I anſwered, "How could that "be? for I read that at firſt, and told thee, this was ſubſequent, to explain "and give the full Senſe of the former." And ſo I went on to clear the Apoſtle's Doctrine fully, according to the true Intent of it as above; and chiefly by the 4th and 6th Verſes of the ſecond Chapter, and the 13th and 14th of the ſame. And Chapters 3, 4, 5, 6, 7, 8, 9.

THEN this Prieſt (being the moſt perverſe and wilful obſtinate Perſon I had ever met with) raged again like a Mad-man, interrupting me often, as he had done all along; upon which, with a ſuitable Aſperity, I rebuked him, ſaying, "Thou Advocate of Satan, and for his Kingdom, Thou Miniſter of Sin, be "ſilent, and hear a full Anſwer, once more, and Refutation of thy falſe Charges "againſt the Apoſtles of CHRIST, and their divine Soul-ſaving Doctrine:" But he, forgetting both his former Charge, and my Anſwers, as deaf to all Truth, ran raving on with further Charges, and Pleas for Sin: Then I repeated a Text out of the ſixth Chapter to the *Romans*, *viz.* *When ye were the Servants of Sin, ye were free from Righteouſneſs; but being made free from Sin, and become the Servants of* GOD, *you have your Fruit unto Holineſs, and the End is everlaſting Life.* Again, *he that commits Sin is the Servant of Sin.*

Rom. vi. 17. — 23.

John viii. 34.

THEN, in another raging Fit, (for Satan is always angry when his Kingdom is oppoſed) he ſaid, "That a Man may commit Sin, and not be a Servant "of Sin; for, a Servant cannot properly be called a Servant, unleſs he obey in "all Things." *Anſwer*, "According to this, thou may commit Murder To-"day, Fornication To-morrow, and Theft the next Day, and yet not be a "Servant of Sin." No, ſaid he, "If a Man commit Sin once a Month, or "ſix Weeks, he may yet not be a Servant of Sin. And again, That a Man "may live in Sin twenty Years together, and yet not be the Servant of Sin."

AFTER three Times repeating this, I deſired it under his Hand; which he offered to have done, but was hindered by ſome of his own Party, who, I ſuppoſe, were aſhamed of this Monſter. I then repeated two Texts of Scripture; one being the Words of CHRIST, and the other of the Apoſtle *Paul*: *He that commits Sin is the Servant of Sin; and his Servants ye are, to whom ye yield yourſelves Servants to obey, whether of Sin unto Death, or of Righteouſneſs unto Life eternal.* And here both CHRIST and the Apoſtle ſpeak of all Sin, indefinitely, as well the leſſer as greater Evils, without any Reference to Time or Frequency, or Diſtinction, or Kinds, or Number of Sins. Then his own Party, ſeeing him in Confuſion, and aſſerting ſuch horrid Impieties, urged him to depart; which he did accordingly, with ſome mumbling Invectives againſt me, and ſhaking his Head and Fiſt, in reply to ſomething I had ſaid in the Meeting againſt *Conſubſtantiation*, as being as unintelligible and heterodox as *Tranſubſtantiation*: by which I conjectured he was a *Lutheran* Prieſt; and ſo he departed in a Fume.

THIS Conteſt detaining us late, we went (within Night) to *Matthew Jordan*'s, and the 21ſt we had a large good Meeting at *Levy-Neck*, alias *Pagan-Creek*; where alſo came *Joſeph Glaiſter*; and that Evening we went together, with ſeveral other Friends, to *Benjamin Chapman*'s in *Surry*.

Levy Neck.

ON the 22d we had a Meeting in his Houſe, called *Lyon*'s-*Creek* Meeting, which was very open and well; and the next Day, being the Seventh Day of the Week, we croſſed *James*'s-*River*, at *James*'s-*Town Ferry*; and ſeveral of us being

Lyon's-Creek.

ing over before the reſt, when the laſt came over they told us, That------ *Monro*, a *Scots* Prieſt (with whom *Joſeph Glaiſter* had had a Diſpute before) and the ſaid *French* Prieſt, had been, two Days before that, at the Widow *Jordan*'s, (a great Way backward from the Places which we were going to) and had left Notice with her Servants, in her Abſence, that they expected we ſhould not depart out of thoſe Parts till they had had another Hearing with us. ANNO 1705.

THIS at firſt raiſed in me ſome Concern and Thoughtfulneſs, being ſo circumſtanced as rather to deſire to go homeward; but in a few Minutes a Willingneſs was wrought in me, and a Readineſs to return to ſee what thoſe Prieſts had further to ſay, and upon what Subjects. And that Evening we went to the Houſe of our Friend *Edward Thomas* at *Queen*'s-*Creek*, the firſt Houſe I was in when we landed in this Country from *England*.

ON the 24th, being the Firſt Day of the Week, began the Yearly Meeting there, and held the next Day alſo. It was indifferent open and comfortable; but a wanton Company of both Sexes from *Williamſburg*, (the chief Town in the Country, tho' ſmall, and the Seat of the Government) and from other adjacent Places, by their open and rude Levity among themſelves in the Meeting, were troubleſome, and ſome Exerciſe to Friends, and other ſober People, and a Hinderance to the right Concern and End of the Meeting; (which was to worſhip GOD, and propagate the Goſpel among them for their Salvation) the Adverſary having many evil Inſtruments in his Service, and wanton, airy, laſcivious Women, not the leaſt: But the Meeting concluded well, the divine Power, Virtue, and Goodneſs of God, came over all before we parted. Queen's-Creek.

ON the 26th, we went down towards the Widow *Anne Akeburſt*'s, in order to repaſs *James*'s-*River*, to meet the Prieſts; and in our Way I called at *Williamſburgh* (taking one Friend only with me) to ſee Colonel *Nicholſon*, then Governor of that Country of *Virginia*, who was kind beyond Expectation: For he, underſtanding that ſome other Friends of my Company, and ſome Women Friends of another Company, were gone paſt, he ſent immediately after them, and called them back, and treated us with various Sorts of choice Wines and Fruits, and much Reſpect. And on that Occaſion the Governor and I diſcourſed for ſome Time on various Subjects: One Point whereof was, Liberty of Conſcience in Matters of Religion; and that it is moſt reaſonable, that all People who are of Opinion they ought to pay their Preachers for preaching, and their Preachers be of the ſame Mind, every Sect ſhould pay their own, and not exact Pay from others, who do not employ them, nor hear them; and concerning Tythes, and the ill Uſe of the Application of them at this Day; and about human Government, and the Nature and End of it as an Ordinance of GOD, and the great Safety and many Advantages accruing thereby unto Mankind, under a due Adminiſtration of it; and of the Kingdom of Chriſt on Earth, which is not of this World, tho' in the World; and the Difference between that and the Kingdoms of Men, and their various Services on Earth; and the Kingdoms of Men ought not to intermeddle or interfere with the Kingdoms of CHRIST, as he, while on Earth, never interfered with theirs, but was ſubject according to the Station the Father had placed him in on Earth: And tho' he had ever been deeply attached to the National Church, and that Intereſt, he heard with Candour, and took no Offence.

THIS Converſation being ended, the Governor ordered the Preſident of the College for the Time being, to ſhew us the Buildings of it; and he being of a pleaſant natural Temper, he told us, when he came into their Chapel, that that was

ANNO 1705. was the moſt uſeful Place in all the College; for, ſaid he, "Here we ſometimes "preach and pray, and ſometimes we fiddle and dance; the one to edify, and "the other to divert us." And being civilly treated here we returned to the Governor, to whom we made our Acknowledgements; and he had ordered ſeveral Sorts of portable Fruits, as *Cocoa-nuts*, *Lemons*, *&c.* for us to take with us; and repeating ſeveral kind Expreſſions, took us all by the Hands when we departed. All which was the more remarkable, ſeeing he hath formerly been rather an Adverſary to our Community on account of the National Church, to which he hath heretofore been rather bigotted than indifferent.

DEPARTING from hence we lodged that Night with our Friend *Anne Acres*, and in the Neighbourhood; and had a Meeting there on the 27th, where we had the Company of the moſt reputable People in thoſe Parts; and the LORD gave us a comfortable Time among them.

ON the 28th we reſted there, and in the Evening made a Viſit to *Miles Cary*, Secretary of the County; who being abſent, his Wife, a Friend, prevailed with us to ſtay Supper; upon Occaſion whereof we had a comfortable Time in the divine Preſence, in Prayer, before we ate, to the tendering of the Hearts of ſeveral of our Company, and eſpecially the Friend of the Houſe who invited us. For which eſpecially, and the Proviſion before us, we were humbly thankful to the great and gracious Giver of all good Things; and our Entertainment there being finiſhed, we returned to our Lodgings.

Kicquotan. ON the 29th we went to *Kicquotan*, (about Twenty-five Miles) where we had a Meeting, at our Friend *George Walker*'s Houſe; to which came Colonel *Brown*, one of the Provincial Council, and ſeveral Commanders of Ships, and others of Note, who were generally well ſatisfied with the Meeting. But *Joſeph Glaiſter*, having ſome time before had a Diſpute with *James Wallace*, the Prieſt of that Place, and given him a full Overthrow, in the Senſe of all or moſt of his own People then preſent, the Prieſt being angry and revengeful, wrote to *George Walker* before the Meeting; a Copy whereof followeth, *viz.*

Mr Walker, *June* 28*th*, 1705

"I DID expect to have heard of this grand Meeting before this Time, when "my Affairs call me abroad, by a former Appointment. It is in vain to "talk with illiterate Men, where Noiſe prevails: The ſpeaking Cobler (I know "not his Name) has ſtrong Lungs and a Memory, both which are requiſite to "accompany his Nonſenſe, and to give an Emphaſis to his Words. I do not "deſign to talk again with him; but I dare him, and all your Friends, to an-"ſwer in Writing plainly and directly to any Argument. I deſire their Anſwer "to Dr *Lancaſter*'s Queries to the *London Quakers*, *Anno* 1695. I offer to "prove from your printed Books, that 1*ſt*, You make yourſelves part of GOD. "2*d*, Equal with God. 3*d*, That you deny the Holy Trinity. 4*th*, The Hu-"manity of CHRIST. 5*th*, And the Divinity of JESUS. 6*th*, The Reſurrec-"tion of the ſame Body. 7*th*, That you aſſert a ſinleſs Perfecton, and a great "many more horrid Tenets, too tedious to relate. It follows, That *Quakers'* "Principles are blaſphemous, and Antichriſtian; which I am ready to prove. I "dare him, or any other, to put any thing he can ſay in Writing, that all Men "may judge who has the better of it. This I offer, to ſave my People from "the Poiſon of *Quakeriſm*. I hope you will take it well; if not, I have my "Aim, and 'tis the ſame thing to your Friend, and Soul's Well-wiſher,

JAMES WALLACE.

"*P. S.*

" *P. S.* I dare him (the Cobler) to anſwer my laſt Letter to you, if he " dare or can. I deſire you to read this Letter in your Meeting. And " when you pray, confeſs your Sins, and give GOD the Glory." ANNO 1705.

HAVING read this fooliſh, ſcurrilous Piece of Railery, and falſe Accuſation, we did not think fit to make any Reply to it then, (having too little Time) and the rather ſince the Voice of the People were generally againſt this Prieſt, in relation to the Diſpute already had; but I anſwered it afterwards: And beſides, he was at the ſame Time under Proſecution in Court, by one of his own Hearers, who had made Oath, That he took him lying upon a Woman in Bed; which he did not deny, but pleaded (in extenuation of the Fact preſumed from ſuch a Poſture) he was only meaſuring which of them was talleſt: But in ſome Diſcourſe with *George Walker* and others in Company, concerning the Premiſſes, he jogg'd *George Walker* on the Elbow, and whiſpered him, ſaying, " I have meaſured " that which this Man who ſwore againſt me knows nothing of; which, if he " did, he would be loth to ſwear it. But the Judges may determine the Truth " or Falſhood of theſe Charges."

THAT Night we lodged there, at *George Walker*'s, and had much Diſcourſe with his Wife about Matters of Religion, ſhe being one of *George Keith*'s Daughters, and following him in his Apoſtacy and Enmity, and naturally ſubtle like himſelf; but we kept the Teſtimony of Truth over her, ſo that ſhe got no Advantage in any Thing, but confeſſed, after the Meeting, that we were *orthodox*, preaching undeniable Doctrine; but cavilled at ſome Expreſſions in the Books of ſome of our ancient Friends; which ſhe fetched and ſhewed us. One was concerning our Sufferings, making them greater than the Sufferings of CHRIST and his Apoſtles: And the other, of making ourſelves equal with GOD. Both which we explained to her and the Company, ſo as to take off that Odium caſt upon our Society therefrom, by our implacable Adverſaries; we being anſwerable, not for their perverſe Senſe impoſed upon our Writings, but for that Senſe they wrote, and we received them in, as they had, from Time to Time, been publickly explained in Print. This thwarting her Deſire of bringing them in guilty of Errors, ſhe grew uneaſy; but was forced to remain ſilent under it.

AND, the next Morning, ſhe bringing forth, in Print, an Expoſition of their Creed, we objected againſt ſome Parts of it; and then ſhe began to explain it further in her own Way: Upon which *Joſeph Glaiſter* told her, " Thou and our " Adverſaries take Liberty to explain both our Writings and your own, but " will not allow us (if they could hinder it) to do either:" This put an End to moſt of her Wranglings for that Time: However ſhe was, in all other reſpects, very civil to us, entertaining us courteouſly.

THIS Day, about Nine in the Morning, being the Seventh of the Week, we ſet forward from *Kicquotan* by Water, towards *Nancemond*; and, continuing rowing till we came near *Pig-Point*, then came up a Guſt of Wind right a-head, and the Tide turning, the Waves became high, and alſo againſt us: We ſtrove a while, but in vain, and then ſet Sail towards the Shore, in order to row and drag along under it; which we did, and, by that Means, accompliſhed our Voyage to *Nancemond* Town about Sun-ſet; and, Horſes being provided, we rode about three Miles to our Friend *Benjamin Small*'s, and there lodged.

ON the 1ſt of the Fifth Month we went to the Meeting at *Chuckatuck*; where came Colonel *Bridges*, (one of the chief Inhabitants of the Country) and ſome other Strangers; and the LORD favoured us with his good Preſence. Here Chuckatuck.

ANNO 1705. we had a full Account of the Challenge before mentioned; which amounted to thus much, *viz.* That *James Burtell*, the *French* Prieſt, had been at our Friend the Widow *Jordan*'s, the next Day after he and I had diſcourſed as aforeſaid, to enquire when and where there would be another Meeting, he being deſirous to come to it, and to diſpute with me, or any of us, as there might be Occaſion; he having alſo boaſted, as if I had not anſwered his laſt Challenge in the former Meeting: which was not true.

AND *Andrew Monro*, the *Scots* Prieſt, had been likewiſe there, but not at the ſame Time, to enquire after *Joſeph Glaiſter*, in order to ſome further Conference, as he pretended, with him; but the Widow and her Son being both abſent, no intelligible Account could be had from the Servants; ſo that *Benjamin* went to *Andrew Monro* to know what was the Matter, and to get ſomething under his Hand, both of a Challenge, and alſo the Heads of his Propoſals; but all he could have was only as followeth*, without any Heads of Matter, either for Diſpute or Conference, *viz.*

Mr Glaiſter, *June* 26. 1705.

" AFTER my Service heartily recommended, theſe are to requeſt you, " when you come back to our Side of the River, to ſend me Word by " whom you pleaſe (I think by none better than your Friend, and my good " Neighbour, *Richard Jordan)* of your Return, and I hope we ſhall have an a- " micable and fair Conference. I reſt

Your well-wiſhing Friend,

To Mr Joſeph Glaiſter
this Note preſent. AND. MONROE.

THIS Night we lodged at the Widow *Jordan*'s; and, on the 2d, *Benjamin Jordan* went from *Joſeph Glaiſter*, to acquaint the Prieſt he was come to know what he meant by his Conference? whether a Diſpute? and if ſo, Upon what Subject? When and where? The Prieſt anſwered, " That it was nothing from " other Mens' Books, but from himſelf;" and deſired it might be at Colonel *Bridges* (where they had diſputed before) next *Thurſday*; but would not ſend any Account upon what Subject: Yet *Joſeph Glaiſter* aſſented under all theſe Diſadvantages.

IN the mean time we had appointed a Meeting at the *Weſtern Branch*, on the Third Day, of which I ſent the *French* Prieſt word, that he might be there, if he thought fit; where I ſhould be ready to anſwer what he had to ſay againſt me, or any Thing I had ſaid, or might ſay, or held; and that Day we reſted there.

Weſtern-Branch. ON the 3d we held the Meeting at the *Weſtern Branch*; which was large and peaceable, many Truths of the Goſpel being opened to good Satisfaction, both concerning the Sacraments, ſo called, and ſinleſs Perfection through CHRIST the LORD, in this Life. After the Meeting I received a Note from the *French* Prieſt, but not directed to me, or any one in particular, nor according to the Tenor of the former Notice he had left at the Widow *Jordan*'s, before we went back over *James*'s-*River*, to the Yearly Meeting on that Side; but was in theſe Words: " This is to give Notice, that next *Thurſday* (if it pleaſe GOD) I in- " tend to go to the Church which is by Major *Jordan*'s, in order to defend our " Religion againſt the new Preachers I ſpoke with at Mr *Ratcliff*'s Houſe; and " I

* This was before we went over *James*'s-*River* to the Yearly Meeting.

" I desire my Friend *John Murda* to acquaint them that love the Religion of ANNO
" CHRIST, with my Design; wherein he will oblige his Friend, 1705.

J. BURTELL.

THAT Evening we returned to Widow *Jordan*'s; where I wrote to this Priest as followeth:

James Burtell, *Chuckatuck, 3d Fifth Month*, 1705.

" I DO hereby remind thee, that on the 20th Day of the Fourth Month last, " thou came to our Meeting, at *Richard Ratcliff*'s House; which being " ended, thou and I had much Discourse on several Points of Religion; which, " I presume, thou hast not forgot: but, after I was gone over *James*'s-*River*, " in my Journey homeward, I received an Advertisement from a Friend, that " thou hadst left a Challenge at the Widow *Jordan*'s House, to dispute me a- " gain; whereupon I returned on purpose; and am informed, at the same " House, that thou there said, *That thou would come, at any Time, to any of* " *our Meetings, if we would send thee Word, or if any of us would come up to thy* " *Place of Worship, thou wouldst dispute us:* And though it be not our Manner " to rush into Disputations in Matters of Religion, with such as will use the Force " of human Laws and Persecution, rather than proper Arguments; yet, that " thou might not take any Occasion to boast in my Absence, (as I hear thou " hast already done) I sent thee Word last First Day from *Chuckatuck*, that we " intended to have a Meeting this Day at the *Western Branch*; where, if thou " thought fit, thou might be present, and make thy Objections, if any should " arise; and that I was ready to defend my Doctrine and Principles, in any pu- " blick Auditory, upon Agreement of Time, Place, and other necessary Preli- " minaries, or to impugn the Principles of any who should give me just Occa- " sion; but, instead of coming to our Meeting, according to Expectation given, " thou hast sent only this random and uncertain Note, by which the whole State " of the Matter is inverted: For this suggests, as if I had proposed to come to " one of the Worship-houses of the Church of *England* on a certain Day, and " there to oppugn thy Religion, and thou to be only Respondent, or Defen- " dant: But as I have not yet taken that upon me; so neither do I grant thee " any such Preheminence, as thus to prescribe to me either Time or Place; " but if thou hast any Thing further to say, other than vain Repetitions, on those " Points already debated, or against any Doctrine I have delivered in these Parts, " or the Principles I have embraced or hold, I am ready, through the Grace of " GOD, to defend them, or attack any Assailant in his, if I shall see Cause so " to do; provided I may have my just Privilege of Agreement to Time, " Place, Subject, State of the Question, and other necessary Preliminaries; but " otherwise am not to be imposed upon by any forward and self-assuming Person " whoever: But that I cannot well answer that Time nor Place, if I would, " know, that *Andrew Monro* had, by a Note received by my Friend *Joseph* " *Glaister*, on the First Day of this Week, (and before I knew any Thing of " thy Challenge, or Appointment) invited him to an amicable Conference; and " to which he had agreed, to be held at the House of Colonel *Bridges*, on the same " Day thou hast appointed as aforesaid: At which Conference I being concerned " and pre-ingaged to be present, and Notice given thereof already to the People, " who may incline to be at both, if on different Days; and not yet having made " myself Party to thy arbitrary Appointment, find no Obligation upon me to at- " tend it; but if thou thinks fit to defer it, and be at the other intended Confe- " rence, there we may settle Preliminaries, and agree on Matters and Subjects, and " State of each Question, as well as on Time and Place; which I think is most " practicable and reasonable, and may best answer every Circumstance."

THO. STORY.

THIS

ANNO 1705. THIS I wrote, to the End that the Matter might be brought upon its proper Hinge, and that whatever might be the Iſſue of the Diſpute, it might appear in the Eye of the Government, I was not the Beginner of it; or, if there ſhould be no Diſpute, he might have nothing to boaſt of: But my Letter being preſented him, when he had read a few Lines, he threw it back to the Meſſenger, with an Air of inſulting Pride, ſaying, "I have other Buſineſs than to mind every "idle Fellow's Papers."

THE next Morning *Joſeph Glaiſter* received a Note from *Andrew Monroe*, deſiring him to prevail with me to defer the Appointment with my Antagoniſt, a Copy whereof followeth, *viz.*

Mr Glaiſter, *July* 4. 1705.

"*BENJAMIN JORDAN*, your Subſtitute, and I, have pitched upon "To-morrow, the 5th Day of this Month, to meet at Colonel *Bridges*. It "is expected not by thee and me only, but by your Friends, and thoſe of our "Communion, that we faulter not our Word and Appointment. I heard Ye- "ſterday, that your Friend Mr *Story* and Mr *Burtell* are to meet on the ſame "Day at *Chuckatuck* Pariſh Church. Mr *Glaiſter*, I would have you urge to "your Friend *Story*, to adjourn his Meeting with Mr *Burtell* till next Day; "that is, *Friday*, the 6th of this current; and it will be very obliging to all "your and our Friends; for, without all peradventure, the ſame Perſons would "be at both Places. If your Friend *Story* and Mr *Burtell* meet on *Friday* the "6th of this Month, Mr *Burtell* cannot take it amiſs to adjourn his Meeting "till next Day: For why ſhould one Meeting ſmother and ſuppreſs the other; "as it cannot be avoided if both happen on the ſame Day. So much at pre- "ſent from

Your Friend and Servant on all good Occaſions,

A. M.

Chuckatuck. THE ſame Day we had a Meeting at *Chuckatuck*; where ſeveral Strangers were preſent, and Things were open, and a good Meeting and very comfortable, through the good Preſence of the LORD, which was with us: After which we drew up ſome particular Heads of Matter to diſcourſe the Prieſts upon, we having as much Right to propoſe and inſiſt upon Matters for Debate, and the Manner of Proceeding, to them, as they had to do ſo to us; with a Method of Proceeding, 1*ſt*, That each Queſtion ſhould be firſt agreed on by both Parties, and fairly ſtated in Writing, and ſubſcribed by both; one aſſerting, and the other oppoſing.

2*dly*, THAT the Arguments on both Sides ſhould be taken in Writing, and ſubſcribed by both; that ſo all Miſunderſtanding might be prevented, and every one left to judge of the Validity of the Arguments of both at his own Leiſure, when made ſo publick as the Nature of Things might require.

3*dly*, THAT, to prevent Confuſion, no Perſon be ſuffered to intermeddle in any Point in Debate, but thoſe only immediately concerned.

THE ſeveral Heads we propoſed to be gone upon are as follow:

"1*ſt*, WHETHER any Man can be a Miniſter of CHRIST, while under "the Practice of any Thing, which at any Time heretofore hath been con- "demned, or ſpoken againſt as an Evil by the Spirit of GOD, according to "the Teſtimony of Holy Scriptures?

"2*dly*,

ANNO 1705.

" 2*dly*, WHETHER can Mankind, by any Means, be free from Sin on this " Side the Grave?

" 3*dly*, WHETHER ſprinkling Infants in the Face with Water, the Admi- " niſtrator uſing the Words, *Father, Son, and Holy Ghoſt*, croſſing them on the " Face with his Finger, or Side of his Hand, with God-fathers and God-mo- " thers; making them promiſe and vow, as ye do, in the Adminiſtration of " what ye call Baptiſm, be neceſſary to their Salvation?

" 4*thly*, WHETHER can Man live always free from Sin, from the eighth " Day of his Age to the eighteenth Year of the ſame; or for his whole Life, " be it longer or ſhorter?

" 5*thly*, WHETHER doth ſprinkling Infants as aforeſaid, bring forth the " Work of Regeneration in them, and make them Members of CHRIST, " Children of GOD, and Inheritors of the Kingdom of Heaven? And whether " can any, once in that State, (in a Goſpel, or Evangelical Senſe) fall from it?

" 6*thly*, WHETHER is there any Example in the Scripture, where any " Apoſtle of CHRIST ever forced or received any Maintenance, either by any " human Law, or without ſuch Law, from any who did not receive their Mi- " niſtry, or from ſuch as did? And how is ſuch Force conſiſtent with that doc- " trinal Precept, *Do unto all Men as you would they ſhould do unto you?*

" 7*thly*, WHETHER any Man, whilſt he is a Liar, Murderer, Whore- " monger, Drunkard, Proud, Prophane, Swearer, Extortioner, Reviler, Cove- " tous, Wanton, Laſcivious, Falſe-accuſer, Envious, Vain-boaſter, Implacable, " Scoffer, Injurious, Fighter, Litigious, or Perſecutor, can be a Miniſter of " CHRIST at the ſame Time?

" 8*thly*, WHETHER any Man can be in a State of Regeneration, and in a " State of Sin at the ſame Time?

" 9*thly*, WHETHER Tythes be appointed as a Maintenance for any Go- " ſpel Miniſtry, by any divine Authority? Or whether CHRIST, whoſe King- " dom is not of this World, ever gave any Power to any of the Princes of " this World over his Church, or to meddle with the Affairs of it, or any Com- " mand or Permiſſion to any of his Apoſtles, or Miniſters, ſo to entangle them- " ſelves in the Concerns and Affairs of Princes, or Potentates of the Earth, as " they could not fully attend the Duty of their Callings, in relation to the " Kingdom of CHRIST and divine Things?

" 10*th*, WHETHER active Obedience ought to be given to all, or any hu- " man Laws, reſpecting the Religion of CHRIST on Earth, Faith in him, and " the Chriſtian Religion?

" 11*th*, WHETHER all Women are abſolutely prohibited to ſpeak miniſte- " rially in the Church of CHRIST on any Occaſion?

" 12*th*, WHETHER any Woman, though immediately under CHRIST, can " be the ſupream Head, on Earth, of the Church of GOD? And whether or no " can any Woman, under any Qualification whatſoever, make and appoint Bi- " ſhops in that Church? And if ſhe may, according to the Nature, Tenor, and

ANNO 1705. " End of the Diſpenſation of the Goſpel, whether ſuch a Woman may not both " ſpeak and act miniſterially in her Church, as well as any of her Biſhops ſhe " appoints therein?

Mat. xxviii. " 13*th*, WHETHER theſe Words, *Go ye therefore and teach all Nations,* " *baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt;* " *teaching them to obſerve all Things whatſoever I have commanded you; and, lo,* " *I am with you alway, even unto the End of the World,* be a ſufficient Miſſion " and Commiſſion for every, or any Miniſter of CHRIST, or any aſſuming to " be as ſuch, to baptize with Water, and rantiſe Infants, in the verbal Name of " *Father, Son, and Holy Ghoſt,* according to the preſent Uſage of the National " Church of *England?*

" 14*th*, WHETHER any of the Apoſtles of CHRIST ever conjoin'd any " Perſons in Matrimony, making them ſay after him, *With this Ring I thee* " *wed, with my Body I thee worſhip*; and ſo on, according to the known Uſage " in the ſame Church?

" 15*th*, WHETHER the Sins of any Perſon, confeſſed to a Prieſt of any " Notion, Order, or Form, and abſolved by him, by theſe Words, *Father, Son,* " *and Holy Ghoſt,* be really pardoned thereupon, and done away, ſo as that " ſuch Perſon hath no further Anſwer or Account to make or give for the ſame " before GOD?"

ON the 5th, being the Time appointed for the Conference, we went accordingly, and met in Colonel *Bridge*'s great Hall, where we had a large Auditory of all Ranks of People in the Country; ſix Juſtices of the Peace, ſeveral Colonels, Majors, Captains, and other Military Officers, Lawyers and others. My Friend *Joſeph Glaiſter* and I were very low, inward, and humble in our Minds; the Multitude being generally againſt us, and the Honour of Truth concerned in the Management and Iſſue of this Engagement on our Part; yet the Lord was on our Side. And, on the other Hand, *Andrew Monro*, the Prieſt, being the Perſon more immediately engaged, as *Joſeph Glaiſter* on our Side, he would not enter into any Conference upon theſe Heads which we had drawn up and propoſed, but only in his own Way; yet *Joſeph Glaiſter*, having the Mind of Truth, engaged him under ſome ſeeming Diſadvantages in the Caſe; which in the firſt Place he hinted, in ſhort, to the Audience: and chiefly, that his Antagoniſt had not made known to him what he intended to confer about, as to any Matter or Subject. To which *Andrew Monro* ſcoffingly anſwered, " You have " the Light always in you, and can never be ſurprized; therefore it is not ne- " ceſſary that you ſhould know that." For which he had a juſt Reproof to begin with.

THEN the Queſtion was put by *Andrew Monro*; whether the Text in *Matthew* xxviii. 19. is to be underſtood of outward viſible Baptiſm with Water; or of the inviſible Baptiſm of the Holy Ghoſt?

To this State of the Queſtion *Joſeph Glaiſter* objected, in that the Terms thereof were too general for the Prieſt's Practice; leaving him at Liberty to play the *Baptiſt* rather than the *Epiſcopalian*; and that it is unequal and diſhonourable in any Man to attack another, but only upon his own profeſſed Principles and Practice: And therefore inſiſted, that the State of the Queſtion ſhould include the preſent Practice of the Church of *England* in the Point; his Adverſary being a profeſſed Miniſter of that Church.

Andrew

ANNO 1705.

Andrew Monro anſwered, "That his Principle was dipping as well as ſprinkling, "and therefore ought to be anſwered on that Principle." *Joſeph Glaiſter* replied, "That tho' *Andrew Monro* had that in his Canon, he did not practiſe it; and ſo "was inconſiſtent with his own Rule as well as with the Holy Scriptures; his Prac- "tice being the moſt certain Indication of his real Principles, in any Caſe. And "Infants are not proper Subjects of Water-baptiſm."

THEN *Andrew Monro*, after much Noiſe and Rudeneſs by ſome of his Party, ſaid, "That by this Text, together with other Texts proving outward viſible "Baptiſm, I take upon me to ſtand by the Practice and Principles of the Church "of *England*. And then the Queſtion was ſtated thus."

WHERE CHRIST ſaid to his Diſciples, *All Power is given unto me in Heaven and in Earth; go ye therefore and teach all Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghoſt.* Is Water-baptiſm here inſti- tuted, or commanded? Or is the Baptiſm of the Holy Ghoſt here intended? And is this Text an adequate and ſufficient Foundation for the Baptiſm now uſed in the National Church of *England*, with the concomitant Circumſtances and Cere- monies deemed needful, and thoſe Effects and Conſequences aſcribed thereunto neceſſarily attending? *Andrew Monro* aſſumed the Affirmative, and *Joſeph Glaiſter* the Negative, and both ſigned.

THE Proof of the Affirmative being incumbent upon *Andrew Monro*, the firſt he offered was from that Text, where it is ſaid, *The Phariſees, and all the Jews, except they waſh their Hands often, they eat not, holding the Tradition of the Elders.*" And ſaid, "The ſame *Greek* Word is here uſed for waſhing, as in the other "Text in the Queſtion; and as it properly ſignifies waſhing, ſo nothing is pro- "per to waſh in but Water; therefore Water is intended in the Text. 2*dly*, "As the Apoſtles had the Spirit of CHRIST, they were the beſt Judges, and "accordingly they baptized with Water; (for they could not baptize with the "Holy Ghoſt) inſtancing in *Philip*'s baptizing the *Eunuch*; therefore Water "was intended in the Text." Mark vii. 3. ——4.

Joſeph Glaiſter anſwered, "That even as the *Scribes*, *Phariſees*, and other "*Hypocrites* in thoſe Days, made the Commandments of GOD of none Effect "by their Traditions, ſo do ye; through Covetouſneſs and Craft: They eluded "the Fifth Commandment eſpecially, ſo do ye the Inſtitution and Command of "CHRIST, as thou thyſelf will underſtand it; for tho' the *Greek* Word there ſig- "nifies waſhing, and the ſame is in the Text in queſtion; and tho' Water, in "general, be the moſt proper Inſtrument for waſhing: yet ſprinkling and "waſhing are different and diſtinct Acts, tho' by the ſame Element, variouſly "applied: And if CHRIST had commanded his Apoſtles to waſh with "Water, (and which yet is no Command to you) and ye only ſprinkle with "Water, ye do not the Command of CHRIST, but your own Work: How "then are you the Diſciples of CHRIST? And ſeeing waſhing and ſprinkling "are two different Acts and Things; he who only ſprinkleth a Child, in "that ſacred Name, and ſaith, I baptize thee, doth not he utter a Falſhood "in that great Name? Yet the Words in the Text in queſtion, have relation "unto the Holy Ghoſt itſelf, according to the Prediction of *John* the Baptiſt "concerning this Baptiſm, *He* (CHRIST) *ſhall baptize you with the Holy Ghoſt* Matt iii. 11. "*and with Fire:* And it being the ſaving Work of CHRIST, by his holy "Spirit, to cleanſe and ſanctify the Inſide, (which none elſe can do) as Water "only the Outſide; it is a figurative Inſtitution or Command, ſignifying an "inward Waſhing of the Heart and Mind of Mankind, who believe in the

"Son

ANNO 1705. "Son of GOD, wherein the Holy Spirit itſelf is compared to Water, accor-
"ding to that Saying of CHRIST, *He that believeth in me, out of his Belly ſhall*
John vii. 38. "*flow Rivers of living Water; but this ſpake he of the Spirit, which they who*
"*were to believe ſhould receive.* But if in that Place the Word ſignifies *bap-*
Matt. xv. 1. "*tizing*, why did not the Tranſlators of the *Bible* ſay, *the Phariſees and*
—9. "*Scribes ſaw the Diſciples eat with* unbaptized *Hands.*------*The Jews, except*
"*they* baptize *their Hands often, they eat not.*-----Baptizing Cups, Pots, bra-
"zen Veſſels, *&c.*

"AND, as to the Practice of the Apoſtles in one or two Inſtances, that is
"no ſufficient Warrant for you at this Day, ſeeing they practiſed ſeveral legal
"Rites, as Circumciſion, Vows, Shavings, Offerings, and the like; with many
"other Arguments from ſeveral Texts of Scripture, in ſupport of the Baptiſm
"of the Holy Spirit, excluſive of all others; the laſt whereof was this, *There is*
Eph. iv. 5. "*one Lord, one Faith, and one Baptiſm; by one Spirit* (not by one Water) *are we*
2 Cor. xii. 13. "*all baptized into one Body.*----*The Church, which is his Body, the Fulneſs of him*
Eph. i. 23. "*who filleth all in all.*"

Andrew Monro replied, "That this one Baptiſm, Water and Spirit, which
"make that one Baptiſm, (but had denied before that any Man could admini-
"ſter the Spirit) conſiſteth of two Parts; the one outward, with Water, the
"other inward, with the Spirit: That with Water is the outward Sign; that
"with the Spirit is the Remiſſion of Sins, or inward Subſtance."

Joſeph Glaiſter returned, "That this overthrew his Antagoniſt's own Cauſe,
"for two Reaſons; *1ſt*, in that the Queſtion is alternatively ſtated, *viz.* Whe-
"ther Water or Spirit, then not both intended, in the State of the Caſe, to
"make up one. *2dly*, Seeing no Man can, according to him, baptize with,
"or adminiſter the Spirit, then no Man can thoroughly baptize, but in part,
"by his own Confeſſion, ſeeing the Spirit is eſſential to true Baptiſm; which
"cannot be half done, and half undone: And ſeeing your own Definition of
"Baptiſm is, that one Part of it is, an outward and viſible Sign, and the other
"Part, an inward ſpiritual Grace, a divine inviſible Subſtance; which no Man
"being able to adminiſter, nor to remit Sins, (as *Andrew Monro* confeſs'd) there
"can be no ſuch compound Baptiſm:" To which neither the Prieſt, nor any other, gave any Anſwer: Upon which they proceeded to another Queſtion, *viz.*

"WHETHER any Man can, by any Means, be abſolutely free from Sin in
"this Life?"

Andrew Monro affirms, "That no Man can be free from Sin, until the
"Time of Separation of Soul and Body."

Joſeph Glaiſter aſſerts, "That a Man may, by the Grace of GOD, be free
"from Sin, before the Time of his Death."

Rom. iii. 23. *Andrew Monro* urged the Text, where it is ſaid, *All have ſinned, and come ſhort of the Glory of God.*

Joſeph Glaiſter anſwered, "I grant that all have ſinned; but ſuch as obey
"and truſt in the Son of GOD, do not continue and go on in Sin as long as
—v. 20, 21. "they live in this World: for the ſame Apoſtle alſo ſaith afterwards, that *where*
"*Sin abounded, Grace did much more abound; that as Sin hath reigned unto Death,*
"*even ſo might Grace reign through Righteouſneſs unto eternal Life, by Jeſus*
"*Chriſt,*

" *Chriſt, our Lord. What ſhall we ſay then? Shall we continue in Sin that Grace* ANNO
" *may abound? God forbid: How ſhall we who are dead unto Sin live any longer* 1705.
" *therein?* Again, *When ye were the Servants of Sin, ye were free from Righ-* Rom. vi. 1, 2.
" *teouſneſs; but now being made free from Sin, and become Servants to God, ye* ——20, 22.
" *have your Fruit unto Holineſs, and the End everlaſting Life:* So that the Ser-
" vants of GOD, the Diſciples of CHRIST, though they may have been Sin-
" ners in divers Inſtances of Life, and ſome very great Sinners, and greatly de-
" filed thereby, are yet reſtored and redeemed in this Life, as appears by the
" ſame Apoſtle's Doctrine and Teſtimony to the *Corinthians*; where he ſaith,
" *Know ye not that the Unrighteous ſhall not inherit the Kingdom of God. Be not* 1 Cor. vi. 9,
" *deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor* 10, 11.
" *Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards,*
" *nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God. And ſuch*
" *were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified, in*
" *the Name of the Lord Jeſus, and by the Spirit of our God.*" Then the Prieſt
cited another Text out of the firſt Epiſtle of *John*, in Support of Sin, whoſe
Servants they are, *viz. If we ſay that we have no Sin, we deceive ourſelves, and* 1 John i. 8.
the Truth is not in us. " Here the Apoſtle ſpeaks not only of the Believers, to
" whom he wrote this general Epiſtle, but likewiſe includeth himſelf, and con-
" ſequently the reſt of the Apoſtles and Primitives: And are you, or we, or
" Mankind, better than they!

Joſeph Glaiſter anſwered, " That the Apoſtle was not in Sin at that Time,
" neither were the reſt of the Apoſtles, nor thoſe to whom he then wrote, nor
" the Primitives, as abundantly appeareth by the Context of the ſame Epiſtle;
" for in the very next Verſe to that which thou haſt repeated, he ſaith, *If we* ——9.
" *confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to* cleanſe *us*
" *from* all Unrighteouſneſs. And again, *The Blood of Jeſus Chriſt his Son clean-*
" *ſeth us from* all Sin: And they could not be in Sin, and cleanſed from it at ——7
" the ſame Time. And beſide, where the Apoſtle ſaith, *If we ſay we have no*
" *Sin, we deceive ourſelves*, he explains it in the tenth Verſe, thus, *If we* ——10.
" *ſay we have* not ſinned, *we make him a Liar, and his Word is not in us.* And,
" to leave this Point without all Doubt to all who love GOD, CHRIST, the
" Chriſtian Faith, Morality, and Religion, the ſame Apoſtle further ſaith, in the
" ſame Epiſtle, *I have written unto you, Fathers, becauſe ye have known him that is* 1 John ii. 14.
" *from the Beginning; I have written unto you, young Men, becauſe ye are ſtrong,*
" *and the Word of God abideth in you, and ye have overcome the Wicked One.*
" And again, *He that committeth Sin is of the Devil; for the Devil ſinneth from* —iii. 8, 9.
" *the Beginning. For this Purpoſe the Son of God was manifeſted, that he might*
" deſtroy *the Works of the Devil. Whoſoever is born of God doth* not *commit Sin;*
" *for his Seed remaineth in him, and he* cannot ſin, *becauſe he is born of God.* The
" Scripture being thus plain againſt *Sin Term of Life*, it is as plain, that whoſoever
" promote Sin by Word and Doctrine, they are the Servants of Sin, Promoters
" of the Work of the Devil, againſt CHRIST, whoſe Work and Manifeſtation
" is to deſtroy it; and proclaim themſelves not to be the Children of GOD, but
" ignorant of that great and ſaving Work of GOD by CHRIST the LORD; Tit. iii. 3—6.
" that is, *Regeneration.*"

THEN they proceeded to the third Queſtion, moved by *Joſeph Glaiſter*;
which was, " Whether CHRIST did ever give Command or Power, to any
" of his Apoſtles or Miniſters, to force Maintenance, or any Thing towards it,
" from any who did not receive them and their Miniſtry freely? And whether
" or no is ſuch Force agreeable to the Nature and End of the Goſpel, or a

ANNO 1705. " Breach of the righteous Law and Command of CHRIST, which ſaith, *Do* " *ye unto all Men, as ye would that they ſhould do unto you?*"

THIS *Andrew Monro* would not enter upon, but ſaid, " Mr *Glaiſter*, You " are a much younger Man than I am, and ſtronger, and can hold an Argument " longer: I confeſs you have a cloſe Way of Reaſoning, though I think I have " the Truth on my Side, but can hold out no longer." And, being hot Weather, and he an elderly Man, grew ſo weary, weak, and faint, that he could ſcarce be heard; but called for a Pipe of Tobacco, and a Tankard of Ale, for his Refreſhment: and ſo it ended, on his Part, in Drink and Smoak.

THEN one came and told me the *French* Prieſt was going from thence; ſo that if I had any Thing to ſay to him, muſt do it quickly: Whereupon I went from the Table, and found him with ſome People about him, and ſpake to him, in their hearing, concerning our Meeting upon his Challenge. This put him into a freſh Rage; but would not hear of any further Diſpute: pretending he had appointed that Day for it, and I did not go; and therefore he was at Liberty. I replied, " Neither did thou go there; and thou ought not to decline meeting " me, ſince, upon thy own Challenge, I came back from beyond *James's-Ri-* " *ver*, with ſome Difficulty, Charge, and Hazard, on purpoſe, and am ready " to meet thee, at thy own Place, To-morrow." But he utterly refuſed it, in ill Language; and yet, by Degrees, we came upon the ſame Point, of ſinleſs Perfection in this Life, or Sin to the End, and further debated it; in which I had occaſion to repeat that Scripture, where it is ſaid, *Whoſoever is born of God doth* not commit Sin; *for his Seed remaineth in him, and he* cannot ſin, *becauſe he is born of God.*

1 John iii. 9.

TO this he anſwered, " That the ſame Apoſtle diſtinguiſheth upon the Word " *Sin*, where he ſaith, *If a Man ſee his Brother ſin a Sin which is not unto Death,* " *he ſhall aſk, and he ſhall give him Life for them that ſin not unto Death. There is* " *a Sin unto Death: I do not ſay that he ſhall pray for it. All Unrighteouſneſs is Sin;* " *and there is a Sin not unto Death.* Now, ſaid he, this Sin, which is here ſaid " to be a Sin unto Death, is not intended as to every Sin, or of any other but " the Sin againſt the Holy Ghoſt; which is never to be forgiven, neither in this " World, nor in that which is to come."

—v. 16, 17.

I REPLIED, " That the Apoſtle could not mean the Sin againſt the Holy " Ghoſt only; for in the ſame Place he ſaith, *All Unrighteouſneſs is Sin*, (inde- " finitely) and *we know that whoſoever is born of God* ſinneth not; *but he that is* " *begotten of God, keepeth himſelf, and that Wicked One toucheth him not.* He " therefore who ſo keepeth himſelf, that the Wicked One toucheth him not. " neither ſinneth againſt the Holy Ghoſt, nor any other Sin; for ſuch can ſay " in Truth, *as he is, ſo are we in this World.* But for the better underſtanding " of this Point, let it be conſidered what CHRIST himſelf ſaith concerning " Sin in general, and of the Sin againſt the Holy Ghoſt in particular: The " Law of *Moſes* did not impute Sin unto any, where no Act of Sin was commit- " ted, or known Duty omitted; but the Morality of the Goſpel, by the LORD " JESUS CHRIST, being more divine, excellent, and perfect than that of the " Law, chargeth the Deſire and Will with Sin, where there is no actual or le- " gal Tranſgreſſion: For Inſtance, CHRIST ſaid to his Diſciples, *Except your* " *Righteouſneſs ſhall exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall* " *in no Caſe enter into the Kingdom of Heaven. Ye have heard that it was ſaid* " *by them of old Time, thou ſhalt not commit Adultery; but I ſay unto you, that who-* " *ſoever*

——17, 18.

—iv. 17.

Mat. v. 20.

——27, 28.

" *foever looketh on a Woman, to luſt after her, hath committed Adultery with her* ANNO
" *already in his Heart.* 1705.

" Now, here is Sin charged upon the Luſt, or Deſire of Evil, ariſing from
" the Root of Evil in the Heart, where the Will is ſubjected thereto by that
" Deſire, though the Act be not committed; yet ſuch Deſire and Will, though
" ſinful in the Sight of GOD, who is perfect in Holineſs, it is not mortal or
" deadly, till acted: For the Apoſtle *James*, by his Doctrine, explains this;
" where he ſaith, *When Luſt hath conceived, it bringeth forth Sin; and Sin,* Ja. i. 15.
" *when it is finiſhed, bringeth forth Death.* Here, under the Word *Luſt*, is
" comprehended every ſinful Deſire incident unto Human kind, whereby we ſin,
" or can ſin againſt GOD; the Conception and Purpoſe whereof in the Heart
" is Sin, and defileth; but, until finiſhed by Words or Action, is not ſo mortal
" as to ſeparate the Soul for ever from the Life of GOD; whether it may be
" Murder, Adultery, Covetouſneſs, which is Idolatry, or any other mortal Sin.
" And *whoſoever ſhall keep the whole Law, and yet offend in one Point*, (even ſo —ii. 9, 10.
" much as to reſpect Perſons in Matters of Religion) *he is guilty of all:* But
" though he who thus ſinneth againſt GOD, brings Death over his Soul as a
" neceſſary Conſequence of it, and lays himſelf liable to eternal Judgment and
" Puniſhment; yet theſe are not Sins againſt the Holy Ghoſt, as CHRIST de-
" fines it: *For all Manner of Sin and Blaſphemy ſhall be forgiven unto Men; but* Mat. xii. 31;
" *the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto Men. And who-*
" *ſoever ſpeaketh a Word againſt the Son of Man, it ſhall be forgiven him; but*
" *whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither*
" *in this World, nor in the World to come.* By which it is evident, that the Sin
" againſt the Holy Ghoſt is committed by the Tongue, and conſiſts in attribu-
" ting the wonderful Works of GOD, by his Holy Spirit, eſpecially in the
" Redemption of Mankind, unto that Evil One, the Devil, or unto any other
" Power, than the Wiſdom and Power of the Almighty only: But if the Chil-
" dren of GOD, who are born of his divine and eternal WORD, may, as ſuch,
" ſin any Sin, except the Sin againſt the Holy Ghoſt, (as is the plain Senſe of
" thy, and your Doctrine and Reaſoning) then they might be guilty of any, or
" all other Sins, and ſtill be Children of GOD, in an evangelical Senſe, inno-
" cent and undefiled; which is a Contradiction, Inconſiſtency, and Impoſſibility;
" and, in the Nature of it, blaſphemous."

THIS Prieſt, being exceeding loth to yield up this beloved Doctrine of *Sin Term of Life, and the Kingdom of Heaven at laſt*, ſtruggled yet a little further: and, upon my ſaying, That no Man can ſerve two Maſters, nor GOD and Sin at the ſame Time; he replied, as in our former Diſpute, " That a Man is never
" properly a Servant, unleſs he obey his Maſter in all Things: ſo a Man can-
" not be a Servant of Sin, unleſs he obey it in all Things."

THEN I urged, " That if none can be the Servants of Sin, unleſs he obey
" in all Things; ſo, by a Parity of Reaſon, one may ſay, none can be the Ser-
" vant of GOD, unleſs he obey in all Things: And then none of you, Prieſts,
" who plead for *Sin Term of Life*, pretending to ſerve GOD and Sin at the ſame
" Time, can be Servants of GOD, or Miniſters of CHRIST; ſince ye do not,
" by thy own Confeſſion, obey him in all Things, if in any one Thing."

SO many of the People as were preſent, being generally very quiet during the Time; and, for any Thing that appeared to the contrary, were ſatisfied; and, it growing late, we at laſt parted friendly, my Adverſary taking me by the Hand

ANNO 1705. Hand, called me Brother, and ſaid, "All the Hurt I wiſh you, light upon my "Wife and Children; and ſo Farewell." Several of the People were very kind, Truth having Dominion over all in the End; to the laſting Praiſe of his own Arm, to whom alone it is due, now and for evermore. And many being now well ſatisfied concerning the Way of Truth, who had not been ſo before, we returned that Evening to the Widow *Jordan*'s.

ON the 6th we went over *Nancemond* River, to *Benjamin Small*'s; and reſted there that Night: But, in our Way near the Ferry, we heard that *James Burtell* had left a Note there, advertiſing a new Challenge for a further Diſpute with me: And as we were conferring what could be the Meaning of it, we eſpied him juſt putting off from the Shore in a Boat a little before us, and we made haſte towards him; and, calling, he ſtaid till we came up, and enquired what he meaned by it; for I thought he had been ſatisfied before.

HE replied, "As for my own Part I have no more to ſay, but ſome Gentle- "men of my Communion were very deſirous of ſome further Satisfaction in ſome "Points; ſo I deſire we may meet upon it this Day Week." I objected againſt the Length of Time; that it was not reaſonable I ſhould be ſo long detained in thoſe Parts about it, ſeeing I had, at his former Requeſt, returned over *James*'s-*River* to meet him, as before. Then he ſpoke very calm and fair, and ſaid, "GOD forbid, Brother, that I ſhould do any Thing to your Hindrance: I do "not deſire your Stay to your Hurt, or Inconvenience; ſo that, if you pleaſe, "we will let it drop."

I REPLIED, "That ſince there had been ſo much Notice taken of it, as "there muſt be by leaving Word at the Ferry-houſe, and thoſe of thy Com- "munion expect it, I will not decline to meet thee; but the Time is too re- "mote." He anſwered, as before, "I do not deſire it, but the People of my "Communion ſo much requeſt it, that I cannot fairly evade it; and, being to "preach, next LORD's Day, 30 Miles off, I cannot well attend it ſooner." At laſt he agreed to the Third Day following; but, though often urged, he would not diſcover what were the Points thoſe Perſons deſired further Satisfaction in; and yet, leſt any Reflection ſhould fall on the Truth, by my declining to meet him, I condeſcended under theſe Diſadvantages: And then we paſſed the River, and lodged at *Benjamin Small*'s.

ON the 7th we went to *Robert Jordan*'s; where we lodged that Night: On the 8th, being the Firſt of the Week, we went to the Meeting at *Chuckatuck*; to which came ſeveral Colonels, Majors, Juſtices of the Peace, and many People, (for the Country was much alarmed by our being among them) and a good open Meeting the LORD gave us in the main; yet I, for my own part, came not fully eaſy from it, but rather under a ſecret Burden from ſome unknown Cauſe. That Evening we returned to *Benjamin Small*'s; and, on the 9th, went to *Robert Jordan*'s; where we lodged that Night.

ON the 10th we returned over the River to Major *Thomas Jordan*'s, to diſpute the *French* Prieſt, (for he had there appointed it) where many People were aſſembled on that Occaſion. The Time appointed was Nine in the Morning, and he came not till Twelve; ſo that many of his Party ſeemed to doubt his Coming, and were troubled; they having great Dependance upon him as their only remaining Champion in thoſe Parts: But, at length, he came; and the firſt Saluation I gave him was a gentle Reproof for delaying ſo long after the

Time

Time appointed by himſelf, which he endeavoured to excuſe; though the real Meaning of it was taken to be, to ſhorten the Time, ſo that Night at leaſt might end the Controverſy, into which he had been ſo unwillingly brought. ANNO 1705.

A LONG Table being placed in the Middle of Major *Jordan*'s Hall, and one of us on each Side, we were quickly ſurrounded by a crowding Multitude; and, being very hot Weather, we were ready to be ſtifled: But though I had at that Time a great Pain in my Right Side and Breaſt, ſo that I could not well draw Breath, but with ſharp Stitches, the Day before, and that Morning; yet the LORD gave me Eaſe, at that Time, and Strength to my own Deſire.

MY Antagoniſt, being very volatile, made his Aſſault inſtantly, without a Word of any Preliminaries, or State of any Queſtion, and thus attacked me: "Why do not you, the People called Quakers, uſe the LORD's Prayer in your "Aſſemblies? I prove that CHRIST taught his Diſciples this Prayer, (offer-"ing to read it) and commanded them to pray ſo; and I alſo prove that they "who do not uſe it are no Chriſtians: but you never uſe it; becauſe, if you "did, you muſt then pray for Forgiveneſs of your Sins, which your own ſup-"poſed Righteouſneſs will not allow: You are therefore none of his Diſciples: "You are no Chriſtians."

UPON this I gave the Auditory a ſhort Relation of the Occaſion and Circumſtances of that Engagement, and of the firſt Meeting he oppoſed me in, and of the Proceedings ſince to that Time, to the End they might know the true State of the Matter; and that the Magiſtracy (many of them being preſent) might be ſatisfied, whatever might be the Iſſue, that not I, but my Opponent, was the firſt Mover and Contriver of it: That ſo no Blame might appear on my Part on that Account; and that I might check and avoid the Liberty he aſſumed, to impoſe Queſtions at his Pleaſure, without my Aſſent to a regular ſtating of them, ſo as to relate to the known Principles and Practice on each Side. This diſpleaſed my Adverſary for two Reaſons: 1*ſt*, In that he imagined I had intended to renew the whole Matters and Queſtion concerning Freedom from Sin, in which he had been ſo fully worſted before; which I did not mean, though his Manner of proceeding, in part renewed it again. And, 2*dly*, Becauſe he thought I intended thereby to evade his Queſtion and Matter; wherein he imagined he had ſo great Advantage: and therefore he interrupted me, ſaying, "What is this to the Purpoſe?"

I REPLIED, "Though it is nothing to thy Purpoſe, it is to mine: And "now I anſwer directly to thy Queſtion, and ſay, That the Charge is founded "upon a falſe Suggeſtion; for though we do not frequently uſe the very Words "of that Prayer in our Meetings, as the Manner of ſome is, yet we ſometimes "uſe it *verbatim*, and often the Sum of it in other Terms; and we often like-"wiſe explain the Nature, End, and Subſtance of it in our Meetings, for the "Information and Edification of the People; and how can we explain it, and "not firſt rehearſe it? And how canſt thou ſay we never repeat it, having been "at ſo very few of our Meetings?" He replied, "I never heard you; and "who elſe here ever did? Then aroſe a Voice and Cloud of Witneſſes, both "Friends and others, ſaying, "I have; I have; I have:" and, amongſt the "reſt, a Lawyer ſaid, "I have heard *Joſeph Glaiſter*, now preſent, in particu-"lar, uſe it, and others alſo." "O then, ſaid the Prieſt, I have no more to "ſay on that Account."

THEN I informed the Auditory, "That though we ſometimes uſed that

ANNO 1705.

" Prayer in Form, and often the Subſtance of it in other Words, in our Sup-
" plications to the Almighty; yet it was not proper for the State of every Man
" to uſe it, nor to be done in Mens' own Wills and Times; when, and as often
" as we pleaſe: for there is a Qualification neceſſary to be known in them who
" uſe it rightly with Acceptance: For though all Men be the Children and Off-
" ſpring of GOD by Creation; yet none can call GOD Father truly, in an evan-
" gelical Senſe, but ſuch who have the Evidence of the Spirit of GOD, that
" they are, at leaſt, begotten of him, by the Influence of his divine Word and
" Holy Spirit; and muſt be come to a good Degree of Righteouſneſs, and Holi-
" neſs alſo, by the ſenſible Operation of the Holy Spirit, in their own Hearts:
" And as to the praying therein for the Forgiveneſs of Sins, (as he hath ſuggeſted
" that we reckon ourſelves ſo perfect and righteous, that we do not need to pray for
" Forgiveneſs) that is not neceſſary to every State; for as the Apoſtles, though
Luke xxii. 32. " called of CHRIST unto that great Work, yet were not thoroughly convert-
Mat. x. 20. " ed at that Time when ſo taught to pray, and might have ſome ſinful Infirmi-
Mark xiii. 11. — vi. 52. " ties remaining, not perfectly ſubdued; yet as they knew the LORD JESUS
Luke ix. 41, 46, 54, 55. " to be the Meſſiah, the Propitiation for their Sins, and had the Evidence of his
" Holy Spirit that all their Sins were already pardoned, and could juſtly call him,
Jer. xxiii. 6. Iſa. ix. 6. " *The Lord our Righteouſneſs*; *wonderful Counſellor*; *the mighty God*; *the ever-*
" *laſting Father*; *the Prince of Peace*; there was no Reaſon for ſuch to pray
" for the Forgiveneſs of their Sins, having already obtained it of GOD the Fa-
" ther, through his infinite Goodneſs and Mercy in CHRIST the LORD; and
" even ſo it is now.

I ADDED, " That there had been much bitter Conteſt among Proteſtants,
" and others, about that Prayer; ſeveral Sects of Diſſenters from the National
" Forms, both Presbyterians, Independents, and Baptiſts, arguing, That if Men
" uſe the Subſtance of it, though in other Words, it is ſufficient; making it ra-
" ther, as it were, a Text for Prayer, than a proper Prayer in all Caſes, or ne-
" ceſſary to be uſed in ſo many Words: And the Variety of Forms of Prayer
" in your own *Common-prayer Book*, ſhews that you yourſelves do not think it is.
" And, notwithſtanding that Form of Prayer, the Apoſtle *Paul*, who was not ig-
" norant of it, ſaith, long after it was given, *Likewiſe the Spirit alſo helpeth our In-*
" *firmities*; *for we know not what we ſhould pray for as we* ought; *but the Spirit*
" *itſelf maketh Interceſſion for us with Groanings which cannot be uttered: And he*
" *that ſearcheth the Hearts, knoweth what is the Mind of the Spirit*; *becauſe he*
" *maketh Interceſſion for the Saints according to the Will of God.* So that here it
" is evident, that as this Form of Prayer eſpecially, and other Forms, as Fruits
" of the Holy Spirit, may be of Uſe unto Men while they are not thoroughly
" ſanctified; but being ſanctified, then the immediate Influence and Aſſiſtance
" of the Holy Spirit of CHRIST, the only Mediator and Interceſſor between
" GOD and Man, is moſt to be waited for and relied upon, in all our Duties
" toward GOD, whether Prayer, Praiſes, Preaching, or any other Part of di-
Mat. vi. 5—8. " vine Worſhip and Service: And ye profane even that Prayer itſelf, by ſo ma-
1 Cor. xiv. 15. " ny vain and needleſs Repetitions of it, without either the Spirit, or underſtand-
" ing what you ſay; or ſo much as Belief of the Poſſibility of obtaining what
" you would ſeem to pray for therein; and *what is not of Faith is Sin.*

" NOW, as to the Introduction, or Addreſs of that Prayer of Prayers, it is
" to the Almighty, as he is the Father of all; with Acknowledgement that his
" Habitation is in Heaven, above all. And the firſt Petition is, That his Name
" (or by what Word ſoever the divine Being is meant, expreſſed, or deſigned)
" may be mentioned with Reverence and Awe, as the moſt holy Thing; and
" not blaſphemed, lightly uſed, profaned, or taken in vain. And the ſecond

" Pe-

" Petition is, That his Kingdom, Rule, Dominion, and Government, may come, ANNO
" be made manifeſt, and eſtabliſhed over all the Earth, and every Soul therein, 1705.
" throughout all Generations, as explained by the next Words therein; that is
" to ſay, *Thy Will be done on Earth as it is in Heaven*; which implies the higheſt
" Degree of Perfection and Exaltation human Nature is capable of in this Life:
" For, if the Will or Law of GOD is to be done on Earth as in Heaven, then
" there can be no more Poſſibility of Sin, Unrighteouſneſs, or Evil, among the
" Children of Men, to the End of the World; for the Expreſſion is unlimited,
" including all Perſons, Ages, and Times: And all the holy Angels of GOD
" in Heaven, and the Spirits of the Juſt made perfect, continually and for ever
" do the Will of GOD to all Perfection, in which alſo ſtandeth their Life eter-
" nal: And we are here taught to pray, that it may likewiſe be the ſame here
" on Earth. And the next Petition in this divine and moſt perfect Prayer, re-
" gardeth ourſelves, with reſpect to our preſent perſonal divine Nouriſhment
" and Suſtenance while here on Earth, and for ever; and that is, *Give us this* John vi. 32,
" *Day our daily Bread*; even the true Bread which the Father giveth from Hea- —51.
" ven, the Bread of Life, which giveth Life unto the World, of which Man-
" kind may eat and not die; the living Bread which comes down from Hea-
" ven, of which whoſoever ſhall eat, he ſhall live for ever; which is likewiſe
" that Fleſh which CHRIST giveth for the Life of the World; and unto him
" whoſoever ſhall come ſhall not hunger nor thirſt any more. This is that ever-
" living and heavenly Bread which giveth Life unto the World: This is the
" hidden Manna, more excellent than that in the Wilderneſs: The Tree of
" Life, which is in the Midſt of the Paradiſe of GOD. By the breaking of this Rev. ii. 7.
" Bread is the Son of GOD made manifeſt unto him who eateth thereof, to be that Luke xxiv. 35
" Meat which endureth unto everlaſting Life. This is the ſame heavenly Bread John vi. 27.
" which the Apoſtles and Primitives loved, deſired, and prayed for, that they
" might be continual Partakers of it; and which we alſo have prayed for, do — — 34.
" pray for, and have been, and ſtill are, mercifully and graciouſly heard of the Mat. vi. 8.
" Holy One, unto whom we do pray. By this Bread we grow and increaſe
" from State to State, from Stature to Stature, and from Strength to Strength,
" unto eternal Life, and everlaſting Eſtabliſhment and Perfection in Glory, in
" and with him who liveth and reigneth over all, in all, and above all, and is
" worthy for evermore.

" THE next Petition is, *Forgive us our Treſpaſſes, as we forgive them who*
" *treſpaſs againſt us.* This Petition alſo is ſuited to general or univerſal Com-
" munion: *For as all have ſinned, and come ſhort of the Glory of God*, all, and
" every one ought, being convinced of Sin by the Holy Spirit, to confeſs their
" Sins unto him who convinceth them, and to deſire Forgiveneſs; whether of
" GOD, for Sins committed againſt him, or for Treſpaſſes done, one againſt a-
" nother: and, in both Caſes, Confeſſion is to be made unto the offended, and
" Forgiveneſs requeſted, before we can reaſonably expect it, whether of GOD
" or Man. For as to our Sins againſt GOD, it is ſaid, *If we confeſs our Sins, he*
" *is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſ-*
" *neſs and Sin.* And as to our Treſpaſſes one againſt another, it is ſaid, *If thy* — xviii. 15,
" *Brother ſhall treſpaſs againſt thee, go and tell him his Fault between him and thee* 21, 22.
" *alone; if he ſhall hear thee, thou haſt gained thy Brother, &c.* Or, again, *If* Luke xvii. 3, 4
" *thy Brother treſpaſs againſt thee, rebuke him; and, if he repent, forgive him.*
" And as GOD is merciful unto all, ſo he would have us all merciful one to
" another; and therefore CHRIST the LORD commenteth upon this Petition
" in an eſpecial Manner, ſaying, *If ye forgive Men their Treſpaſſes, your heavenly*
" *Father will alſo forgive you; but if ye forgive not Men their Treſpaſſes, neither* Mat. vi. 14, 15
" *will your heavenly Father forgive your Treſpaſſes.* In all which the LORD
" teacheth

ANNO 1705.

" teacheth us to be like himſelf, full of Goodneſs, Mercy, and ſocial Virtue,
" doing the Will of the Father on Earth as it is done in Heaven, in a State of
" Reſtoration, Redemption, Righteouſneſs, and true Holineſs, the End where-
" of is Life eternal; which is oppoſite to a State of Sin, in the Nature of Things,
" and the End of the Coming and Manifeſtation of the Son of GOD.

" THE next Petition is, *Lead us not into Temptation, but deliver us from Evil.*
Matt. iii. 16, " JESUS, *when he was baptized, went up ſtraight-way out of the Water; and*
—17, 18. " *lo, the Heavens were opened unto him, and he ſaw the Spirit of* GOD *deſcending like*
—iv. 1. " *a Dove, and lighting upon him; and lo, a Voice from Heaven, ſaying, This is my be-*
" *loved Son, in whom I am well pleaſed. Then was Jeſus led up of the Spirit*
" *into the Wilderneſs, to be tempted of the Devil.* Mankind, in general,
" being already in Sin, and under Condemnation in the firſt *Adam*, and JESUS
" the SAVIOUR only free, being the Lamb of GOD, without Spot or Blemiſh;
" it was neceſſary, in the Council of the Father, that he ſhould be tempted of
" the evil One, the common Enemy and Tempter of Mankind; that thereby,
" even as Man, he might have a Fellow-feeling of our Weakneſs and Infirmi-
" ties, and be the Supporter of ſuch as ſhould believe and truſt in him, and be
" tempted of Evil; which Petition is alſo obtained by thoſe who are his thro'
" Faith in his Name: For as GOD tempteth no Man, nor is he himſelf tempted
" of Evil, thoſe who are tempted are led aſide of their own Luſts, and enti-
1 Cor. x. 13. " ced; ſo he ſuffereth none of his to be *tempted above what* they *are able,*
" *but will with the Temptation alſo make a Way to eſcape, that they may be*
" *able to bear it*, (and it is no Sin to be tempted unleſs we yield;) which Temp-
" tations are ſuffered upon thoſe who believe, and are thereby become the Chil-
" dren of GOD, that they may have full Trial of the manifold Grace of GOD
" towards them; their Faith, Patience, and Love toward GOD, and one toward
" another in him; and experience his Bleſſing upon them, and come forth from
" under the Weight and Burden of Temptations, as from the Furnace of Af-
" flictions, as pure Gold ſeven Times tried therein; and not as reprobate Silver
" or Droſs, remaining as we are by Nature, in a ſinful, ſenſual, poluted Condi-
" tion; ever learning, and never able to come to the Knowledge of the Truth,
" or Salvation by him.

" THE laſt and concluding Part is, a juſt and ſincere Acknowledgement unto
" the Father, that we can do nothing without him, but by him; *for his is the*
" *Kingdom, and the Power* to enter therein, by which alone we can do all theſe
" Things, and our whole Duty unto his holy Requirings, whether with re-
" ſpect unto the LORD himſelf, or one toward another, as we ought: And
" therefore, as we have no Power, or Self-ſufficiency of our own, no Glory or
" Praiſe belongeth unto us for the Work required and wrought, nor for any
" Works of Supererogation, or imaginary Self-additions, either during our
" Conduct and Abode in this World, or in the World to come." And ſo this Matter reſted without Reply.

" NOW, ſaid I, It is my Right to propoſe the next Subject Matter to diſcourſe
" upon; and therefore I aſk thee this Queſtion,

" WHETHER or no did CHRIST, or any of his Apoſtles, demand, force,
" or receive any Maintenance or Thing, from any Perſon or People, who did
" not receive, or own them and their Miniſtry? And when did the Son of GOD
" give Power unto any of the Princes or Powers of the Earth, to concern them-
" ſelves, or intermeddle with the proper Affairs of his Kingdom; which is not

" of

" of this World? Or to ordain Miniſters in his Church? Or appoint, direct, or " aſſign them any Support or Maintenance?" ANNO 1705.

James Burtell aſſumes the Affirmative, and *Thomas Story* denies it: And agreed, that the Matters ſhall be determined by expreſs Scripture-proof only, or by fair, natural, and unforced Conſequences deducted from thence.

James Burtell having aſſumed the Affirmative, offered his Proofs as followeth.

" The Apoſtles and Miniſters of Chriſt, being ſent to preach the Goſpel, were " to live and be maintained by it; as plainly appeareth by the Doctrine of the " Apoſtle *Paul* on that Subject, where he ſaith, *Who goeth a Warfare any time* " *at his own Charges? Who planteth a Vineyard, and eateth not of the Fruit there-* " *of? Or who feedeth a Flock, and eateth not of the Milk of the Flock? Thou* " *ſhalt not muzzle the Mouth of the Ox that treadeth out the Corn.* Again, *If we* " *have ſown unto you ſpiritual Things, is it a great Thing if we ſhall reap your car-* " *nal Things? Do ye not know, that they who miniſter about holy Things, live of* " *the Things of the Temple; and they who wait at the Altar, are Partakers with the* " *Altar:* And thoſe Scriptures the Apoſtle expreſsly applieth to the Maintenance of the Apoſtles and Miniſters of CHRIST, in preaching the Goſpel, and exerciſing their Miniſtry, in the various Branches thereof, according to their ſeveral Callings and Gifts. And this they claimed, not only as voluntary Contributions, or Donations, at the Option of the People, but of Right, by virtue of the Power they had over them, and as an Ordinance of the LORD, that they who preach the Goſpel ſhould live of the Goſpel." 1 Cor. ix. 7, 11, 12, 13, 14.

I ANSWERED, "This is a ſophiſtical Way of Reaſoning, and doth not anſwer " the firſt Part of the Queſtion for which he adduceth it, nor proves his Aſſumption therein: For that Part of the Queſtion is, Whether CHRIST or his Apoſtles did ever demand, force, or receive any Maintenance from any, who did not receive or own them and their Miniſtry? (which is the Caſe between your Miniſters and us:) And not whether any Support or Maintenance at all, be due of right, to the Apoſtles and Miniſters of CHRIST, from the People who receive them as ſuch, and believe in CHRIST as the MESSIAH and SAVIOUR of the World. But he only attempts to prove, that ſome Support or Maintenance (but ſaith not what, or how) is due to the Apoſtles and Miniſters of CHRIST in preaching the Goſpel, (which we have never denied;) by which he would elude that Part of the Queſtion, and impoſe upon us a falacious and pretended Proof of what is not therein: For theſe Texts of Scripture do not prove ſuch a Maintenance due, even to the true Miniſters of CHRIST, or to be had by ſuch Means as your Miniſters now demand, exact, and receive them; not only from ſuch as believe they are Miniſters of CHRIST, but likewiſe from us, and others, who do not believe it; being aſſured, that no ſuch Wages, Hire, or Maintenance as they demand, is due unto any Miniſters of CHRIST, and much leſs to them, by any Command or Ordinance of CHRIST, or Doctrine or Example of his Apoſtles: For, when CHRIST firſt ſent forth his twelve Apoſtles, it was in the Power and Wiſdom of his own Spirit; in which they had Power to preach, to heal Sicknеſſes, and caſt out Devils and unclean Spirits. Acts i. 8. Mark iii. 14, 15. Luke ix. 1, 2.

" AND, as to their Protection and Maintenance, they were to depend immediately and abſolutely upon the Providence of GOD, and travel in that Work, under great natural Diſadvantages: For they were not to provide beforehand, either Gold, or Silver, or Braſs, in their Purſes, nor Scrip, or two Coats a-piece, nor Shoes, nor Staffs, (except one only) nor Bread. Mat. x. 9. Luke ix. 1.

ANNO 1705.

" AND when the LORD appointed other Seventy, and ſent them likewiſe by
" two and two, they alſo were prohibited to carry with them, either Purſe, or
Luke x. iv. " Scrip, or Shoes. And as to any Reward from Men, either for preaching,
" healing, or any other Part of their Work, they were not to have any, ſave
Mat. x. 10. " their Meat; for as the Power was, and is, of GOD only, they were not to
" make an Advantage or Gain of it to themſelves; and therefore he ſaid unto
— ver. 8. " them, *freely ye have received, freely give*; yet the Workman is worthy of his
" Meat. Neither were the Seventy to have other Wages from thoſe to whom
Luke x. 7. " they preached, or healed, than the Twelve had; that is, to eat and drink ſuch
" Things as they to whom they preached gave or ſet before them. And when
—xvii. 19. " they returned to give account of their Service, the Lord increaſed their Power,
" as a further Encouragement in their Labour.

" NEITHER were they to have Protection from any Temporal Power, (ſuch
" Powers being univerſally againſt them;) but, on the contrary, were ſent forth
Mat. x. 16, 17. " as Sheep among Wolves, and cautioned againſt the Cruelties of Men: Nei-
" ther were they to premeditate what to ſay, when brought before Governors
ver. 18, 19, 20. " and Kings for the Sake of CHRIST, and his Teſtimony; but to depend
" upon the immediate Aſſiſtance of the Spirit of GOD in themſelves. By all
" which it is evident, that the Apoſtles and Miniſters of CHRIST were not, and
" are not, to demand, force, have, or receive any other Maintenance or Thing
" from any, ſave only their Meat, Drink, and perſonal Neceſſaries, during the
" Time of their Miniſtry; which clearly explains the Doctrine of the Apoſtle
" *Paul* in all thoſe Texts now adduced by your Miniſter: That is, that no other
" Way of Maintenance is ordained or allowed to the Apoſtles and Miniſters of
" CHRIST, or to live of the Goſpel, than their Meat, Drink, and reaſonable and
" neceſſary Suſtenance, in the Exerciſe of their Miniſtry; and from them only
" who receive them as Miniſters of CHRIST, and give it freely.

" BUT, tho' this be a Privilege given and due to the Apoſtles and Miniſters
" of CHRIST, what is that to thee and you? Who hath made you Miniſters
" of CHRIST? Who ſent you? And to do what? (for they who run
" when GOD ſendeth them not, do not profit the People, in the Things of GOD
Mat. x. 10. " at all). Whoſe Workmen are ye? And who hath aſſigned unto you Wages?
" and what? What have you freely received; and from whom? And what can
" you freely give? And unto what Cities or Towns have you travelled in the
— ver. 11. " Service of the Goſpel of CHRIST? What Warfare are you in? What Vine-
1 Cor. ix. 7. 9, 10. " yards have you planted? And what Fruit do your Plantations yield? And
" what Flocks do ye feed? And what Corn, or Tares, do ye tread out? And
" what Corn have you threſhed, or Fields plowed? and what ſpiritual Things
" have you ſown; and unto whom? For if you reap where you do not ſow, ye
" are not Servants of CHRIST, but hard Maſters, uſurping Domination over
" the Servants of CHRIST, and the reſt of Mankind; extorting, though by
" a Law, carnal Things, where you ſow no Spirituals; and from thoſe too who
" do not receive you, nor your Miniſtry: from whom ye ought to receive no-
Mat. x. 14. " thing, if you were Miniſters of CHRIST, but to *ſhake off the Duſt of your*
" *Feet*, as a Teſtimony againſt them.

" AND what holy Things do ye miniſter? And to whom? And in what
1 Cor. ix. 13. " Temple? And what Altar do ye ſerve? And what Goſpel do ye preach;
" and by what Authority? For the Words or Talk of the Goſpel, though true,
" are not the Goſpel; for the Goſpel ſtands not in Words only, but in Power:
" And why ſhould you live of the Goſpel, (or ſome Words of it mix'd with
" your own, which ye call ſo) ſeeing the Apoſtles, and true Miniſters of CHRIST,
" were not otherwiſe to live thereon, (as to Temporals) than as I have related,

" ac-

" according to the Teſtimony of the Holy Scriptures? And why do not you, " as the Apoſtles did, work with your Hands, that the Goſpel might not be " chargeable? And under what Neceſſity are you to preach? And who laid it " upon you? And are you under any other Wo, but from the Voice of your " own importunate Bellies, if you preach not ſomething? And are ye willing " to be Servants unto all, that ye may gain many unto GOD; or much rather " to domineer and inſult over all, that you may gain Abundance of the Riches, " Preferments, Honours, Glory, and other carnal Things of this World; and " under falſe Pretences to the Goſpel, and by evil Example of Life, and falſe " Doctrine of *Sin Term of Life, and Heaven in the End*, lead ſuch as will follow " you into final Perdition." ANNO 1705. 1 Cor. ix. 16, 19.

James Burtell replied in ſhort, " Notwithſtanding what hath been ſaid, this " Apoſtle, and conſequently the reſt, muſt have had Support from the Believers " in thoſe Days; for he ſaith, *I have robbed other Churches, taking Wages of* " *them to do you Service.*" 2 Cor. xi. 8.

" I ANSWERED, " It is to be obſerved, that the ſeveral Churches or Con- " gregations in thoſe Days, had certain common Publick Stocks, or Funds, out " of which the neceſſary Charges of the Miniſtry in preaching the Goſpel, were " defrayed, and the Needs of the poor Saints ſupplied; which aroſe from the " Love, Good-will, and Charity of the Believers in CHRIST; every one gi- — ix. 7. " ving, without any other Law or Compulſion, according to his own free Will " and Purpoſe; which began in CHRIST, and his Twelve Apoſtles, by the " Love and Gratitude of thoſe who had been great Sinners, or under perſonal " Maladies, and forgiven and healed by him: For it is teſtified by *Luke* the Luke viii. 2, 3 " Evangeliſt, that *certain Women, who had been healed of Evil Spirits, and Infir-* " *mities, Mary called Magdalene, out of whom went ſeven Devils, and Joanna, the* " *Wife of Chuza, Herod's Steward, and Suſannah, and many others, miniſtred unto* " *him of their Subſtance:* And they had a common Purſe, or Bag, which was " carried and managed by the moſt unworthy among them, by *Judas*, the Thief " and Traitor; out of which they ſometimes, as they had occaſion, bought Bread " and Neceſſaries for themſelves, and likewiſe gave to the Poor: but nothing " was particularly appropriated, either to CHRIST himſelf, or any of his " Apoſtles, ſave what covetous and unfaithful *Judas* might rob them of, and " ſteal. And as the Diſciples increaſed and multiplied in Number, ſo did this " Order and Uſage, with reſpect both to giving and receiving, and to the ſame " happy Ends and Purpoſes, for the Promulgation and Propagation of the " Goſpel of CHRIST, and Salvation unto Mankind by him, and Exerciſe of " Charity as a great Fruit of his Coming; and not to appropriate any Part to " any particular Perſon, like *Judas*, greedy of filthy Lucre, or *Balaam, who* " *loved the Wages of Unrighteouſneſs*, to the enriching of themſelves and Fami- " lies, at the Expence of the Church; as happened among them, in proceſs of " Time, and remaineth among you, by Succeſſion, unto this Day.

" AND as to the Apoſtle's robbing other Churches, and taking Wages of " them to ſerve the *Corinthians*, it is only an Elegancy of Speech, (for he was " learned, and an Orator) and no way importeth that he appropriated to his " own ſeparate Uſe any Thing he received on account of his Miniſtry; but " that when he firſt preached unto them of *Corinth*, he was not chargeable to " any Man, but did it freely, as to them; his Neceſſities, and Charges of his 2 Cor. xi. 7, 9. " Travels to them, and his Miniſtry, being, at the ſame Time, ſupplied and " ſuſtained at the Charge of the Church in *Macedonia*; which had been ſettled " before them, or by ſome Brethren who came to him from thence: And as in " all

ANNO 1705. " all Things he had kept himſelf from being burdenſome unto them, ſo he " reſolved to continue to keep himſelf; intending thereby to cut off all occaſi-
2 Cor. xi. 13. " on of Reproach by certain falſe Apoſtles then among them; (as there were " many ſuch, of the *Jewiſh* Race, in other Churches, or Congregations, like-" wiſe in thoſe Days, in whom the Church of Antichriſt, or Synagogue of Satan " then began) who were deceitful Workers, transforming themſelves, as many " do at this Day, (ſucceeding them in the ſame Way and Works) into the Like-" neſs of the Apoſtles of CHRIST, the Miniſters of Righteouſneſs. And the " Apoſtle *Paul* was ſo far from receiving any Thing unto himſelf, or for his " own private ſeparate Uſe, for, or in reſpect of his Miniſtry, or Exerciſe of it, " that he commonly wrought with his Hands to that End, being a Tent-maker; " and, towards his latter End, taking his laſt and ſolemn Leave of ſome Elders, " who had the Overſight of the Flock of CHRIST in thoſe Parts, and, in Ap-" peal to their Knowledge of him, and his Conduct on that Account, and to
Acts xviii. 3. —xx. 33, 34. 35. " excite them by his Example to the like Practice, he ſaith, *I have coveted no " Man's Silver, or Gold, or Apparel; yea, ye yourſelves know that theſe Hands " have miniſtered unto my Neceſſities, and to them who were with me: I have ſhewed " you all Things, how, that ſo labouring, ye* ought *to ſupport the Weak; and " to remember the Words of the Lord Jeſus, how he ſaid, It is more bleſſed to " give than to receive:* Which were the laſt, and, as it were, the dying Words " of the Apoſtle to them."

TO this the Prieſt anſwered, " I do affirm, That where the People are ſo " cold and unreaſonable, that they will not contribute willingly to the Support " of the Miniſtry, it is the Duty of all Emperors, Kings, Princes, and Powers, " to force them to contribute and pay; and to afford them a proper, plentiful, " and honourable Maintenance, for themſelves and Families."

I ANSWERED, " Do I hear thee right! Doſt thou ſay, that thoſe Temporal " Powers of the Earth are obliged to force, and compel ſuch to pay and con-" tribute to the Support of a Miniſtry, in Matters of Religion, they cannot, " and do not receive, hear, nor believe?" " Yea, ſaid he, with a continued " haughty, prieſtly Air, all within their Dominions, whether they will hear, or " no: And beſide, where Laws are made by Governments, you, and all Men " there under, are obliged, in Conſcience, to obey and perform them."

I REPLIED, " But remember, that *I do affirm*, tho' ever ſo warmly pronoun-" ced, is no *Proof* from the Scripture, nor reaſonably deducible from thence, That " all Laws made by Temporal Powers and Governments are binding upon Mens' " Conſciences in Matters of Religion; or that Emperors, Kings, and Princes, or " any Form of Legiſlature whatever, have any Power from GOD to make any " Laws concerning the Church of CHRIST, or the Chriſtian Religion, to be " binding upon the Conſcience of any; for the Church of CHRIST, being his " Kingdom in this World, though not of the World, is independent, as ſuch, " on them and their Laws, in Matters of Religion, (though ſubject unto them " and their juſt Laws, in Matters meerly of Civil Right); but it ſtandeth firm " for ever, upon its own immoveable Foundation, the eternal Rock of divine " Truth, under the ſole and immediate Rule of the Holy Spirit of the Son of " GOD."

TO this he offered no other Reply, than to repeat his Aſſertion in like Terms, " That the temporal Powers have full Authority and Right in the Caſe; and " upon them, ſaid he, we will leave it."

I ANSWERED, " This I perceive is the plain *Engliſh* of the Matter, That " the arbitrary Authority of temporal Powers is your only ſtanding Argument; " which you will no longer inſiſt upon than where thoſe Powers favour your " own Intereſts: But I oppoſe a Negative to this thy Poſition, *That all Laws* " *made by Emperors, Kings, Princes, Potentates, Powers, and Legiſlatures of the* " *World, concerning Matters of the Chriſtian Faith and Religion, neither are, or* " *ever were, binding upon the Conſciences of the true and faithful Members of the* " *Church of Chriſt.* ANNO 1705.

" FOR, 1*ſt*, in the Caſe of *Nebuchadnezzar*, King of *Babylon*, when he erect- " ed a golden Image, and dedicated it to his falſe GOD, before the Princes, " Governors, Captains, Judges, Treaſurers, Counſellors, Sheriffs, and all the " Rulers of his many Provinces, and they ſtood before it, when a Herald made " Proclamation to the People of the Nations and Languages, under this mighty, " arbitrary, deſpotick King, that, at the Sound of his Inſtruments of Muſick, " they ſhould all fall down and worſhip that Image, on Pain of being caſt in- " to the Midſt of a burning fiery Furnace: And accordingly all his People " obeyed and worſhipped the Image.

" AND as the Children of this World, born after the Fleſh only, in a natu- " ral State, have, through all Ages, envied, hated, and perſecuted the Children " of Light; ſo Informers of ſuch kind ſoon informed the King of the Diſobe- " dience of *Shadrach*, *Meſhach*, and *Abednego*, Children of the Captivity, and " faithful Servants of the only true and living GOD; who boldly and nobly re- " fuſed to worſhip the Image, which this proud, powerful, furious, ſelf-exalt- " ing, and blaſphemous Tyrant had ſet up: telling him to his Face, they *were* " *not careful to anſwer* him *in that Matter*; though they were ſome of his Chief " Miniſters of State, and in great Reputation with him in the Affairs of his Ci- " vil Government; but loving, fearing, and honouring their GOD, and truſt- " ing in him, who they knew was able, and that he would deliver them, and " yet in humble Submiſſion and Reſignation to his Will, in Caſe the LORD " ſhould not think fit to do it, they, with a Magnanimity becoming the Servants " of the Almighty, anſwered the King in plain Terms, *Be it known unto thee,* " *O King, that we will not ſerve thy Gods, nor worſhip the golden Image which* " *thou haſt ſet up:* And they, being faithful in their Trial, the Decree of the " Tyrant was executed upon them; wherein they had the Honour of the di- " vine Company of the Son of GOD, and his Protection; by whom they were " delivered from the voracious Fury of an enraged King, and intenſe Force of " an aggravated Furnace, to the Surprize, Aſtoniſhment, Admiration, and Hu- " miliation of the King, and Wonder and Regret of his Adviſers, their Enemies.

" AND, being thus delivered, they then obeyed the lawful Command of the " King; they came unto him when he called them; and then, by the Faith- " fulneſs of theſe Worthies, the moſt powerful King in that Day, (and few, if " any, ſo great ſince) gave Glory to the only true GOD, ſaying, *Bleſſed be the* " *God of Shadrach, Meſhach, and Abednego, who hath ſent his Angel, and deliver-* " *ed his Servants who truſted in him, and have changed the King's Word, and yield-* " *ed their Bodies, that they might not ſerve nor worſhip any God, except their own* " *God:* And therefore he made a Decree, that every People, Nation, and Lan- " guage, which ſhould ſpeak any Thing againſt the GOD of *Shadrach*, *Me-* " *ſhach* and *Abednego*, ſhould be cut in Pieces, and their Houſes made a Dung- " hill; becauſe there is no other GOD who can deliver after this ſort. And ſo " far were they from loſing the King's Favour by their Faithfulneſs unto GOD, " that they were further promoted by him in the Affairs of *Babylon*. Dan. ii. 49. — iii. to the End.

ANNO 1705. "HERE is a very clear and authentick Inſtance, where Conſcience towards "GOD, in his faithful Servants, oppoſed the Law, Command, and Decree of "one of the greateſt Kings, to the Glory of the King of Kings, whoſe Counſel "they obeyed therein.

"AGAIN, 2*dly*, *Daniel*, becauſe of his Wiſdom and Integrity, being prefer-"red to the firſt State of the Kingdom by *Darius*, above one hundred and "twenty Princes, and two other Preſidents, was envied by them; who, ſeeking "occaſion againſt him concerning his Office, and finding none, they contrived
Dan. vi. 27 "a Way to come at him concerning the Law of his GOD, and, by their ſubtle "Counſel, to deceive the King, ſo as *to eſtabliſh a Royal Statute, and make a firm* "*Decree, That whoſoever ſhould aſk a Petition of any God or Man, for thirty Days,* "*ſave of the King, ſhould be caſt into the Den of Lions.* And *Daniel*, though he "knew of this Decree, was not deterred thereby from doing his Duty to his GOD; "and therefore *went into his Houſe, and his Windows being open in his Chamber* "*towards Jeruſalem, he kneeled upon his Knees three Times a Day, and prayed, and* "*gave Thanks before his God, as he did afore-time:* And his Enemies watching, "found him ſo doing; and then they informed the King of his Diſobedience, "and aggravated it unto him, ſo that *Daniel* might be deſtroyed; and the King, "too late, perceived how he had been circumvented and deceived by his Princes, "Nobles, and Counſellors, to make that Decree in Envy againſt *Daniel*, which "nevertheleſs was executed upon him; and yet, through Faith in GOD, the "Mouths of the Lions were ſhut, ſo that they could not hurt him: But his "Enemies being juſtly caſt unto the ſame Lions, they were quickly devoured "as a proper Reward of their Envy and Cruelty againſt an innocent Servant of "the true GOD; who, in the Concluſion of all, was magnified above all, by a "publick Decree of that great King, *That over all his Dominions Men ſhould fear* "*and tremble before the God of Daniel:* So that in this great Inſtance alſo, Mens' "Conſciences towards GOD are not bound by the Laws of Men; yet the ſame "Perſons, who, at the Hazard of their Lives, diſobey the unjuſt Laws of Men,
Rom. xiii. "readily obey and execute the Laws and Ordinances of Men when they are "juſt, and for the common Good, and that alſo for Conſcience Sake.

"AND, 3*dly*, The LORD JESUS CHRIST himſelf ſuffered under Pre-"tence of a Law, againſt whom there was no Law; for he obeyed all the righ-"teous Laws, both of *Jews* and *Romans*, ſo far as his Condition in the World "ſubjected him to them: For though he was and is the peaceable Saviour, and "came not to deſtroy Mens' Lives, but to ſave them; yet, in obedience to the "Laws of Men, where not oppoſite, or interfering with the Law of GOD, he "wrought a Miracle to pay a Poll-tax; where, in Strictneſs, the Law did not "require it of him, nor of his Diſciples: for, having *Roman* Privileges by vir-"tue of an old League between the *Jews* and *Romans*, whereby they were as "Children, and not Strangers; nevertheleſs, to obviate all occaſion of Offence, "he ſubmitted to it, though only an Ordinance of Men, and his Apoſtles like-"wiſe, as an Example to his Church, through all Ages then to come.

Acts iv. 2, 8, 19. —v. 39, 40. —xii. 1, 2. —xvi. 20, 21. xvii. 13, 14, 15, 16. "AND the Apoſtles and Miniſters of CHRIST bare Witneſs unto him, "and preached the Goſpel, contrary to the Laws, Cuſtoms, and Ordinances, "both of *Jews* and *Gentiles*; by which they ſuffered all Things for his Name's "Sake, as thouſands have done through all Ages ſince that Day, and ſtill do "until now; though no Magiſtrate, in the Days of the Apoſtles, if any ſince, "ſo rightly and plainly diſtinguiſhed between what was, and is properly cogni-"zable before the Civil State, and what was not, as *Gallio* did; who ſaid unto "the *Jews*, in the Caſe of their great Uproar againſt *Paul*, *If it were a Matter*

"*of*

" *of Wrong, or wicked Lewdneſs, O ye Jews, Reaſon would that I ſhould bear with* " *you; but if it be a Queſtion of Words and Names, and of your Law,* (a Matter " touching your Religion only) *look ye to it; for I will be no Judge of ſuch* " *Matters. And he drove them from the Judgment Seat.*

" AGAIN, 4*thly*, When *Dioclesian*, *Maximian*, thoſe deſpotick *Roman* Hea- " then Emperors, and their *Cæſar*'s Colleagues, began the Tenth Perſecution " againſt the Chriſtians, and iſſued their arbitrary Decrees and Edicts againſt them, " and the Chriſtian Faith and Religion; determining to root out the very " Name and Thing *Chriſtian* from under Heaven, and to reſtore their own " falſe Gods and Idolatry; requiring all to renounce the true GOD, and JESUS " CHRIST, the Son of GOD, and Saviour of the World; and to deliver up " into their Hands, all the Books, Writings, Goods, and Things belonging to " the Chriſtians in thoſe Days, and their Worſhip; and to worſhip the falſe and " imaginary Gods of the Heathen: yet, though theſe Tyrants were lawful Ru- " lers of the *Roman* State, according to the Conſtitution thereof, as then eſta- " bliſhed, and had the Exerciſe of the Civil Government, and the Chriſtians " throughout the Empire were ſubject to them therein, as well as their own " Heathen People; yet when theſe Tyrants made Laws, Decrees, and Edicts, " contrary to the Chriſtian Faith and Religion, no true Chriſtian thought him- " ſelf bound in Conſcience to obey them; and therefore all the faithful in thoſe " Days refuſed it, and were therefore perſecuted and deſtroyed with unſpeak- " able Cruelty; under which the true and living GOD, and JESUS CHRIST " his Son, whom they worſhipped and obeyed, ſuſtained them, to the total Over- " throw of all thoſe Adverſaries of GOD and his People, and that Government " and Power in the End, and to the Glory of GOD and our Saviour.

" BUT it is obſervable, that great Part of the Chriſtians themſelves, of all Or- " ders, at that Time, (or ſuch as were under that ſacred Name) were in a State " of Degeneracy when that Perſecution began; and ſuch, not being upon the " true Foundation, could not ſtand ſo great and laſting a Storm; in which the " greateſt Part of them who were tried, eſpecially thoſe who had placed them- " ſelves in the higheſt Stations in the Congregations, as the Biſhops and Elders, " apoſtatized and complied with thoſe Laws and Edicts, and openly renounced " the true GOD and the LORD CHRIST, and treacherouſly delivered up un- " to the Heathen whatever was in their Cuſtody, Truſt, and Power, to yield; " whereby they did not only baſely and cowardly ſave themſelves from the De- " ſtruction and Deſolation which the Faithful ſuſtained, but thereby brought " the Load ſo much the heavier upon them: And yet, when the next ſucceeding " Emperor, *Conſtantine*, came upon the Throne, and declared himſelf a Chriſtian, " and reſtored their Privileges, with many Additions and Immunities, thoſe de- " teſtable Hypocrites and Apoſtates, unjuſtly and unreaſonably uſurped, and re- " ſumed, by Force of Numbers, the Stations, Offices and Places, which they for- " merly had in the Congregations: And being oppoſed therein by the Faith- " ful, who branded them with a Name of Diſtinction, ſuiting their Actions, " calling them *Traditors*, would have no Communion with them; but they be- " ing much more numerous than the Faithful, and more ſubſervient to the Ends " of human State, by receding from the ſtrict Rules of the Spirit, Church, and " Kingdom of CHRIST, they united themſelves with the *Roman* Temporal " Power: And as the greateſt Part of all fallen natural Men, as well as the " Princes among them, do ardently luſt after Power and Dominion, and the " boundleſs Increaſe of it to themſelves, they prevailed with *Conſtantine* (who " at that Time knew little or nothing of the Conſtitution of the Church of " CHRIST, with which he ought not to have meddled, not being under his

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ANNO 1705.

" Juriſdiction and Rule, as ſuch) to call a General Council of the Chriſtians " throughout the Empire, there never having been a General, but only Provin- " cial Councils, before that Time; in which Council the apoſtate Company of " Hypocrites, under the Power and Authority of a Temporal Prince, who, as " ſuch, had no Power in the Church of CHRIST, being moſt numerous, ſelf- " aſſuming and audacious, they thereby outvoted, ſuppreſs'd and oppreſs'd the " Faithful; and ſo began, ſet up, and gradually eſtabliſhed an united Tempo- " ral and pretended Spiritual Power and Kingdom in the Earth, under the Name " and Pretence of the Church and Kingdom of CHRIST; but was really and " indeed the firſt viſible and open Appearance of the Kingdom of Antichriſt: " which, under the Umbrage, and Diſguiſe of the uſurped Name of the Church " and Kingdom of CHRIST, hath acted and perpetrated the moſt cruel Mur- " ders and Deſtructions againſt the faithful Servants of CHRIST, in all Ages " ſince; not ſhort of, but rather exceeding thoſe of the moſt barbarous Heathens, " even until this Day; and that not without tyrannical antichriſtian Laws, Ca- " nons, and Ordinances, Pretences, and Edicts, of their own inventing and form- " ing: Witneſs their Cruelties and Murders of the *Albigenſes*, *Waldenſes*, *Wick- " liſiſts*, *Lolards*, and by whatſoever Names of Reproach their Envy prompted " them to call the Faithful in all Ages and Countries ſince: And likewiſe the " more Moderns, as *Lutherans*, *Calviniſts*, and other Proteſtants, in the Ages " wherein they ſeverally aroſe. In *France*, under that King, thouſands were " murdered: In *England*, under King *Henry* VIII. and Queen *Mary*, many " Thouſands were maſſacred by Papiſts; and all by Laws and Edicts made by " the Murderers themſelves, upon Pretence of Religion, contrary to the true " Nature and End of that Religion they falſly pretended to ſupport and pro- " pagate.

" AND, laſt of all, we who are called, in Scorn, *Quakers*, have, in this pre- " ſent Age, and laſt Century, been cruelly perſecuted under the Uſurpation of " *Oliver Cromwell*, and his Prieſts; and ſome hang'd at *Boſton*, in *New-England*, " by the Preſbyterians: And in the Reign of King *Charles* II. the luxurious " Head of the National Church of *England*, many Thouſands of us were deep- " ly perſecuted there, in our native Country, (where we had and have natural " Rights as other Men) by Laws for Baniſhment, Impriſonment till Death, " ſpoiling and confiſcating of Goods, and Eſtates in Lands, Beatings, Scour- " gings, and cruel Mockings and Abuſes, by the Magiſtrates in the Exerciſe of " their Offices, perverted and miſapplied upon us; only for our Teſtimony to " the only true GOD, who is eternal, intellectual, divine Light, and to the LORD " JESUS CHRIST, the Word and Son of GOD, the Second *Adam* and quick- " ening Spirit; the true and ſaving Light, *which lighteth every Man who cometh " into the World.* All which Violence was exerciſed upon us by the Inſtigation " of the Prieſts of that Monarch, and their Votaries and Creatures; the Faith- " ful, in all Ages and Places, under what Name ſoever, patiently ſuffering cruel " Puniſhments and Abuſes for their Conſcience towards GOD, and CHRIST " the LORD, by the Spirit and Power of Antichriſt, ruling in the Prieſts of all " Sorts and Names; whereby, and Subtilty thereof, they deceived the Rulers, " and excited them to make unrighteous Laws concerning Religion; which is " not their proper Buſineſs, nor Work, as relative to the Kingdom of CHRIST " and another World; but civil Rule and Government only, as an Ordinance " of GOD in the Kingdoms of Men, for the better Rule of this World.

" BUT thoſe Laws, made on Pretence of Religion, are generally for the gi- " ving, increaſing, advancing, and eſtabliſhing of Power in the Prieſts of all " Nations, and their Dominion over the Conſciences of Mankind, and their In-

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ANNO 1705.

" creaſe in the Riches, Honours, Pleaſures, and Glory of the World, and not " for the Honour and Glory of GOD only: The Sufferings of the Faithful in " CHRIST therefore, in all Ages, have not aroſe from the Breach of any Laws " relating only to Civil Government, which they do readily obſerve and conſci- " enciouſly obey; but in a Teſtimony for GOD, and the Kingdom of CHRIST " on Earth, againſt all Antichriſtian Prieſtcraft, Power, Domination, and Impo- " ſitions, in every Degree and Form; and that the divine Power of the Chriſtian " Faith and Religion may be reſtored in its Purity; the Civil Powers diveſted " of, and freed from the Cunning and ſubtle Wiles, Deſigns, Impoſitions, and " ruinous Practices of Antichriſtian Prieſtcraft; and that Equity, Juſtice, Truth, " and Tranquility, may be reſtored and ſettled on Earth among the Children of " Men: which never can be whilſt Prieſtcraft, in any Form or Pretence, rules, " and is exalted in the World; and therefore ought to be fully and finally extru- " ded, and ſecluded from every Form of Legiſlature in the Earth, That GOD " and his CHRIST may rule alone in the Kingdoms of Men, by his Wiſdom " and Power; that the Earth may regain her Sabbaths, and the People their " Reſt, in the divine Love and Goodneſs of GOD; in which all Nations, People, " and Tongues may be united, as in that holy and univerſal Language, which " ſpeaks the ſame Thing, and is well underſtood of all, and in all: and ſo it " muſt be in the proper Time and Way of the Almighty; *not by Might, nor* Zech. iv. 6. " *by Power*, (of Man) *but my Spirit, ſaith the Lord, will I bring this Wonder to* " *paſs in the Earth.*

" TO conclude, The Civil Rulers and Magiſtrates are ordained of GOD, Rom. xiii. 3, 4. " not as a Terror to good Works, ſuch as are brought forth in Mankind " by the Power, Influence, and Teachings of the Grace and Holy Spirit " of CHRIST; but to the evil Works, Words and Fruits of the Spirit of An- " tichriſt, and of this World: For the Civil Magiſtrate is the Miniſter of GOD " for Good unto all; but the Evil-doer ought to be afraid, and commonly is, " of the Ruler and Miniſter of Juſtice; who beareth not, nor ought to bear, the " Sword thereof in vain: for, as the Servant of GOD, he is a Revenger ap- " pointed of him to execute his Wrath and Vengeance upon him who doth Evil: — xii. 19. " Wherefore all muſt needs be ſubject, not only for Wrath or Fear, but alſo " for Conſcience Sake.

" AND as there always is, and muſt be in the Nature of Things, a great and " neceſſary Charge attending Government, a Kingdom, or State, being but as " one great Houſe, or Family, (and no private or particular Family can ſubſiſt " without Charge); for that Cauſe all are to pay Tribute, as juſtly impoſed by " the Legiſlature; becauſe the Magiſtrates are GOD's Miniſters, ſelected by his " Providence to attend continually upon that very Thing: And as their Atten- — xiii. 6, — " dance in their Offices is, and ought to be, continual or diligently, they cannot 9. " attend the Support of themſelves and Families by other Means and Applica- " tions; and therefore all the Subjects are to render to all, their Dues, *Tribute to* " *whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to* " *whom Honour.*

" OF, and in what Things therefore have thoſe Servants of GOD Cognizance " and Power? but over the ſame Things which they ever had ſince their firſt " Inſtitution, againſt all Immoralities, and evil Deeds and Words among Man- " kind; whereby they can, and do any Hurt, or injure one another; as Adul- " tery, Murder, Manſlaughter, Theft, falſe Witneſs, Covetouſneſs, and every " publick Offence againſt the moral Character, Attributes and Law of GOD: " And thoſe Magiſtrates and Powers the Apoſtle there writes of, were not Chri-

ANNO 1705.

" ſtian, but Heathen, and yet the Servants of GOD in their Stations and Places; " but had nothing to do to meddle in the Chriſtian Religion: and certainly there " is not a Grain of Prieſtcraft in all this, nor are ſuch concerned herein: But as " the Goſpel is a divine ſpiritual Power, not ſubject to the Kingdoms of Men, " but CHRIST himſelf is King, Lawgiver, and Ruler in his Kingdom, and hath " ſole Power to ſelect, qualify and appoint his own Miniſters, to attend and do " his own Work on Earth; to teach Mankind, when, and where they are ſent, " to fear and love GOD above all, and our Neighbours as our ſelves; and to " excite and recommend all to turn to the Power and Influence of divine Grace " and Love; which worketh no Ill to the Neighbour, but fulfilleth the whole " Law.

" NOW, this is the Sum of the whole Matter in a few Words more: The " Civil Magiſtrates and Rulers among Men, have been enſlaved by the Spirit " of Antichriſt, and impoſed upon by his Prieſts and Miniſters, to execute all " their Tyranny, Injuſtice, and Cruelty, againſt the true Church and Servants of " CHRIST; who have ever exerciſed the Teſtimony of a good Conſcience to- " wards GOD and CHRIST, and the Chriſtian Faith and Religion, until now; " and though ſubject unto Laws made only for Civil Rule, in the Civil State, " in every Form and Age, yet never unto any contrary to their own Conſciences, " Sentiments, and Teſtimonies in Matters of Faith and Practice, in the Things " of GOD and the Chriſtian Religion: And until it may pleaſe the Moſt High, " by his own Spirit and Power, to ſubdue the Pride, Ambition, Luſt of Power " and Dominion, and other Luſts of the Rulers and great Ones of the Earth, " that Error cannot be rectified; nor can there be any laſting Peace on Earth, " or the Kingdom of CHRIST eſtabliſhed therein, in its extenſive Glory."

DURING the Time of the depending of this Point, ſome of the People were uneaſy, and others interrupted; but the greateſt Number were ſilent and attentive: which being ended, the Prieſt immediately moved another Subject of Debate; which, I ſuppoſe, was the main Point which the People were moſt deſirous to hear fully argued, and was thus:

" OUR LORD and bleſſed Saviour JESUS CHRIST commands his Diſ- " ciples to *go teach all Nations, baptizing them in the Name of the Father, and of* " *the Son, and of the Holy Ghoſt*; but ye, the People called Quakers, do not " obey him therein; therefore ye are none of his Diſciples; ye are no Chri- " ſtians."

I ANSWERED, " What is that to thee and you what CHRIST commanded " his Apoſtles in their miniſterial Character; for ye are no Apoſtles? And if " the Neglect, or Omiſſion of the Performance of that be a Proof, that ſuch " are no Diſciples of CHRIST, and no Chriſtians, then you yourſelves are no " Diſciples, and no Chriſtians; for ye do not practiſe any Thing here inſtituted, " or commanded, in any proper Senſe, but an Invention of your own under Pre- " tence of it."

THEN I ſignified to the Auditory, " That as that Perſon had propoſed a " Diſcourſe, and I had accordingly met him, yet it did not follow that he ought " to aſſume to ſtate any Queſtion in his own Method, and draw thence his " own Arguments and Concluſions, in favour of his own Notions; nor ought " any Queſtion at all to be ſtated, but what ſhould relate to the known Prin- " ciples and Practice of both Parties."

UPON

ANNO 1705.

UPON this *Andrew Monro*, the confuted Prieſt aforementioned, ſtarted up, preſſing to be heard, pretending to expoſe ſome groſs Errors out of our ancient Friends' Books; and the *Frenchman*, my Antagoniſt, was very ready to give him Way: but I utterly refuſed it; and, with my Friend *Joſeph Glaiſter*, ſuppreſs'd it. Then ſtood up Major *Jordan*, and declared unto the Auditory, That medling with old Books was contrary to the Terms of that Diſpute, as offered by the *French* Miniſter to a Friend, who had accepted his Challenge on my Behalf, in his hearing; and that it ought not to be inſiſted upon, nor ſuffered: for it could not be reaſonably expected that we, in itinerant Circumſtances, and upon ſuch a Surprize, could be prepared for a proper Defence. That quieted them a little; and then I offered a State of the Queſtion on the Text mentioned, which might include the Principles and Practice of both; for we own Baptiſm as well as they.

THIS he and his Party would have evaded, and clamouroufly oppoſed; but ſeveral of the Juſtices ſaid it was ſo reaſonable, it could not be denied; and yet the Prieſt, and his raging Party (for ſome few ſuch there were) rudely preſs'd for ſuch a State of the Queſtion, as might bring it wholly relative to our Principle, of the Baptiſm of the Spirit, of which they were no proper Judges, or only upon Water Baptiſm in its greateſt Latitude, which they do not practiſe; and not to be confined to Sprinkling, which is their only Practice, or to Words neceſſarily including it.

THEN I made a ſhort Harangue to the Auditory, and obſerved to them the Evaſions of their Miniſters, and the Reaſon of it; that is, leſt their own Practice ſhould be detected, and made appear to be extraſcriptural: And then urged him, over and over, to eſtabliſh ſuch a State of the Queſtion as might comprehend both our Principles and Sentiments, and his Practice upon the Subject; and the greateſt part of the People alſo, at laſt, requiring it as very juſt, and more particularly one of the Magiſtrates, who ſaid openly, "That if they could "not defend their Baptiſm now in uſe, it was high Time to look for a better," at laſt he conceded, but with much Reluctancy; and then the Queſtion was ſtated thus:

"WHAT Baptiſm is intended in theſe Words, *Go ye therefore and teach all* Mat. xxviii.
"*Nations, baptizing them in* (or into) *the Name of the Father, and of the Son,* 19.
"*and of the Holy Ghoſt?* Is it Water Baptiſm only, or the Baptiſm of the Holy "Ghoſt? And is ſprinkling of Infants on the Face only, in thoſe Names, with "Water, ſigning them on the Foreheads with a Sign of a Croſs, where no Sign "remains; with God-fathers and God-mothers, making them promiſe and vow, "as in the Catechiſm of the National Church of *England*, commanded and war-"ranted by that Text?"

"*James Burtell* affirms and aſſumes, That Water Baptiſm only is command-"ed in that Text; and that the preſent Practice of the Church of *England*, as "relative thereunto, is included and ſupported by that Command. Signed,
JAMES BURTELL."

"*Thomas Story* denies that Water Baptiſm is commanded in that Text; but "that the Baptiſm of the Holy Ghoſt is there intended. Signed
THO. STORY."

MY Opponent having thus aſſumed, That Water Baptiſm *only* is commanded in the Text, I put him upon the Proof of it; which he eſſayed thus, *viz.* "There

"is

ANNO 1705. " is ſome Baptiſm commanded here to the Apoſtles; and that Baptiſm muſt be " ſuch as they were capable to perform: they were not capable to perform the " Baptiſm of the Holy Ghoſt, but with Water they could baptize: Therefore " Water Baptiſm only is there commanded."

I ANSWERED, " You may obſerve here, that the Force of your Miniſter's " Argument lies in this, that the Apoſtles of CHRIST could not baptize with " the Holy Ghoſt, but only with Water; and therefore it muſt be Water Bap- " tiſm. That the Apoſtles could not baptize with the Holy Ghoſt at their own " Pleaſure, when, and whom, and where they would, in their own Wills, (as " your Miniſters can, and do adminiſter what they call, and have taught you " to believe and think is CHRIST's Baptiſm) I grant; but that the Apoſtles " could not inſtrumentally baptize with the Holy Ghoſt, I deny: For that In-
Mat. xxviii. 18, 19, 20. " ſtitution is introduced after this Manner, *And Jeſus came and ſpake unto them,* " *ſaying, All Power is given unto me in Heaven and in Earth: Go ye therefore and* " *teach all Nations, baptizing them in* (or into) *the Name of the Father, and of* " *the Son, and of the Holy Ghoſt; teaching them to obſerve all Things whatſoever* " *I have commanded you; and, lo, I am with you alway even unto the End of the*
Mark xvi. 15, 16. " *World. And he ſaid unto them,* (at the ſame Time) *Go ye unto all the* " *World, and preach the Goſpel to every Creature: He that believeth and is bapti-*
John xii. 28. " *zed ſhall be ſaved; but he that believeth not ſhall be damned.* And that this was " not Water Baptiſm plainly appeareth by what the LORD further commanded
Luke xxiv. 49 John xiv. 20. — xv. 26. " his Apoſtles at the ſame Time, that they ſhould not depart from *Jeruſalem,* " but wait for the Promiſe of the Father, which he had told them of before he " ſuffered; *For John truly baptized with Water, but ye ſhall be baptized with* " *the Holy Ghoſt not many Days hence.*

" THIS Baptiſm here commanded is not Water Baptiſm; for the Apoſtles were " in the Practice of Water Baptiſm in *John*'s Time, before the Inſtitution of this " Baptiſm; and is here contradiſtinguiſhed, as belonging to *John*'s Diſpenſation, " and which ſome practiſed, (tho' we have ſo few Inſtances of it, that it can hardly " be called *Practice* with Propriety) after the Beginning of the Miniſtration of the " Baptiſm of the Holy Ghoſt; which none can adminiſter without the immediate " Preſence and Power of the Holy Ghoſt (the Spirit of CHRIST) given to that " End; but ſome Apoſtles both could, and did adminiſter Water Baptiſm, in " the proper Diſpenſation of it, without the Power of the Holy Ghoſt, (which " was not then given as a Diſpenſation) and which any bold and buſy Undertа- " ker at this Day, both can and do adminiſter, by the ordinary Powers of Na- " ture, without the Aſſiſtance of the Holy Ghoſt on that Account; which they " neither know nor believe in: But the Baptiſm here commanded, neither the " Apoſtles themſelves could, nor much leſs any elſe can adminiſter, but by the " immediate Power of the Holy Ghoſt, co-working in them, with them, and
Acts i. 5, 8. " by them; and therefore CHRIST promiſed that they ſhould *receive Power* " *after that the Holy Ghoſt was come upon them*; and then, and not till then, they " were his proper Witneſſes, but could not baptize with the Holy Ghoſt, until
— ii. 4. " they themſelves were baptized therewith: And as he, who hath all Power in " Heaven and in Earth, promiſed to be with them, by that Power, alway, in- " ceſſantly, in that and all other Works of the Goſpel Miniſtry, to the End of
Mark xvi. 20. " the World; ſo they went forth and preached every where, *the Lord working* " *with them, and confirming the Word with Signs following:* And this Promiſe " relates not only to them then preſent, but to all the true Miniſters of CHRIST, " according to their various Gifts, Degrees, and Services, from thenceforth " throughout all Ages; yet, as a juſt Check and Prohibition to all the bold, " forward, preſumptuous Spirits, among blind human kind, it is alſo written

" con-

" concerning the Holy Ghoſt, that he ſhall not *ſpeak of himſelf, but whatſoever* " *he ſhall hear, that ſhall he ſpeak; and he will ſhew you Things to come.*

ANNO 1705.

John xvi. 13.

" AND as CHRIST himſelf is the Truth, and, in the Days of his Fleſh, was " always ſubject unto the Father, and under his Direction, and imputed all his " Words and Works unto him; by this Text it appears to be ſo ſtill, and ever " will be, in all the Work of the Redemption and Salvation of Mankind. Then " what and who art thou, O dark, carnal, ſinful, poluted Man, of all thy fallen " kind, who dareſt aſſume upon thyſelf to intermeddle with the Things of GOD, " which thou doſt not underſtand, nor ſo much as believe, that the Holy Ghoſt " is now to be given, and waited for, as the immediate Guide, Leader, and Di- " rector in the Things of GOD, and Work of the Goſpel? Thou art an Un- " believer, and therefore in a State of Condemnation; thou art not ſaved thy- " ſelf, and how then canſt thou be a Saviour upon Mount *Sion*; inſtrumentally " to ſave others, in the Spirit of him who is the great Saviour of all?"

— xiv. 6, 10, 12.
— xvii. 8.
— vi. 68.
— xv. 15.
— iii. 18.
Neh. ix. 27.
Obed. 21.

Andrew Monro, the other Prieſt, being vexed at what had been ſaid, he, and a Pot Companion of his, one *Luke Havil*, a Phyſician, brake in upon us rudely and abruptly, clamouring againſt our Friends' former Writings, not to the preſent Buſineſs, till one of the Juſtices, between whom, on the *Frenchman*'s Part, and a Friend on mine, the Terms of the Controverſy had been ſettled, gave them an open Reprehenſion; and certified the Auditory, that nothing of our former Books was to be meddled with in that Diſpute, nor any other Books but the Holy Scriptures, which were to decide the Controverſy in Point of Proof: And then the Juſtice gave the Doctor a private Hint, (as himſelf told me) that if he did not ſurceaſe from that clamourous and mobiſh Behaviour, tending to the Breach of the Peace, he ſhould find himſelf obliged to exert the Laws and his Authority thereby upon him; and ſo ſilenced them.

THEN *James Burtell* queſtioned, whether there is ſuch a Text in Scripture as, that *John truly baptized with Water, but ye ſhall be baptized with the Holy Ghoſt not many Days hence*; but my Companion, *Joſeph Glaiſter*, who was very ready that Way, producing the Place, the Prieſt was then ſilent as to that.

Acts i. 5.

THEN I inſiſted, that ſince I had been interrupted before I had finiſhed the Point I was then upon, it was but reaſonable and fair, that I might, without farther Interruption, proceed to finiſh it; and ſo proceeded thus, *viz.*

" HAVING proved that the Baptiſm of the Holy Ghoſt, and not Water " Baptiſm, is inſtituted, as in the Text and Context in queſtion; and the full " Capacity of the Apoſtles and Miniſters of CHRIST to perform it in his Spirit " and Power, I now proceed to prove, that they did baptize with the Holy " Ghoſt accordingly: But, before I proceed any further, that we may not beat " the Air through any Miſunderſtanding, or different Application of Words to " Things, favour me with thy Definition of the Baptiſm of the Holy Ghoſt, " and what thou underſtands by it, that I may know whether we, by the ſame " Terms, mean the ſame Things."

HE anſwered rightly, " That the Baptiſm of the Holy Ghoſt is the deſcend- " ing of the Holy Ghoſt into the Hearts of thoſe who believe and wait for his " Coming." " Very well, ſaid I; but is this all?" And, upon a ſhort Pauſe, he anſwered, " No, he worketh in Mankind the Work of Regeneration; and " this is his compleat Baptiſm."

ANNO 1705.

I ANSWERED, "Well, then I now prove, that the Apoſtles, in the Wiſ-
" dom and Power of the Spirit of CHRIST, were inſtrumental Miniſters of
Acts x. 44. " this Baptiſm: *Firſt*, when *Peter* preached to *Cornelius* and his Houſhold, *the*
" *Holy Ghoſt fell on all them which heard the Word.* And, in his Relation of the
" Paſſage, in his Defence before the Apoſtles and Elders, before whom he was
" accuſed, as if he had committed an Error, and broken the Law or Cuſtom of
" the *Jews*, by preaching to the *Gentiles*, and eating with them, (though their
" Miſſion was expreſly to all Nations) he defines the falling of the Holy Ghoſt
" upon them, to be the Baptiſm of the Holy Ghoſt, mentioned by CHRIST
—xi. 15, 16. " in the Text in queſtion, or Context, in theſe Words, *And as I began to ſpeak,*
" *the Holy Ghoſt fell on them as on us at the Beginning; then remembered I the*
" *Word of the Lord, how that he ſaid, John indeed baptized with Water, but ye*
" *ſhall be baptized with the Holy Ghoſt.*

" HERE the Apoſtle applies this Event to the Terms of the Text, which
" ſaith, *Go teach* (or diſciple) *all Nations, baptizing them*; which ſhows, that
" this Baptiſm is ſometimes adminiſter'd in the Time and Act of Teaching, in
" the Power and Wiſdom of the Holy Ghoſt, whereof the Tongue is chiefly in-
" ſtrumental; as if teaching and baptizing were one and the ſame Act, emble-
" matically ſignified by the Likeneſs of cloven Tongues of Fire ſitting upon the
" Apoſtles, at the Time of the firſt deſcending of the Holy Ghoſt upon them;
—x. 34, — 43. " which is more expreſly illuſtrated, where it is ſaid, that *while Peter yet ſpake theſe*
" *Words* (*viz.* which he preached) *the Holy Ghoſt fell on all them which heard the*
" *Word:* And, according to the Meſſage of the Angel to *Cornelius*, in directing
" him to *Peter* as his Miniſter, *he ſhould tell him* Words, *by which himſelf and*
" *all his Houſhold ſhould be ſaved*, and not by Water Baptiſm: For, though *Pe-*
" *ter* himſelf, who (with the reſt of the Apoſtles and Elders) had but ſo lately
" underſtood the Meaning of CHRIST in that Inſtitution, and the reſt of the
" Apoſtles and Elders not at all hitherto, (though about eight Years after) ſaid
—— 23. " to thoſe believing *Jews* who came with him from *Joppa*, and for their Sakes,
" (the *Jews* being always pertinacious of all Types and Shadows, in neglect of
—— 47. " the Subſtance) *Can any Man forbid Water, that theſe* (Gentiles) *ſhould not be*
" *baptized, which have received the Holy Ghoſt as well as we?* (for which there
" could be no other Reaſon but to obviate any Offence thoſe *Jews* might have
" taken at thoſe believing *Gentiles*, if they had wanted any Circumſtance which
" they imagined neceſſary, and *John*'s Baptiſm, which the *Jews* had generally
" been baptized with, being at that Time remaining in Reputation;) yet it
" doth not appear by the Text that they were ſo baptized, nor could there be
" any real Need of it, ſeeing they had received the Words of Salvation, and
" Gift of the Holy Ghoſt; whereby alone the great Work of Regeneration
Tit. iii. 4.—7 " and Salvation is begun, carried on, and perfected: For, *after that the Kindneſs*
" *and Love of God our Saviour toward Man appeared, not by Works of Righteouſ-*
" *neſs which we have done, but according to his Mercy he ſaved us, by the Waſh-*
" *ing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abun-*
" *dantly through Jeſus Chriſt our Saviour; that being juſtified by his Grace, we*
" *ſhould be made Heirs according to the Hope of eternal Life:* So that hence it
" follows clearly, that the Baptiſm of the Spirit is well defined, and that the
" Apoſtles were Miniſters of it, and CHRIST himſelf by them: for this Bap-
" tiſm is the Promiſe of the Father to the Son, (not of Water, as *John*) by the
" Holy Ghoſt; and, by the Son, doth he baptize his Miniſters by the ſame
" Spirit: and when they have been baptized by the Holy Ghoſt, and received
" Power in him, then are and ſhall they be Witneſſes unto the Father and the
" Son, by the Holy Ghoſt, unto the uttermoſt Parts of the Earth; and then
" ſhall they *go and teach* (or diſciple) *all Nations, baptizing* (or waſhing) *them*

" *in*

" *in the Name* (or Power) *of the Father, and of the* (eternal) *Son, and of the Holy* ANNO
" *Ghoſt. In him was Life, and the Life was the Light of Men. That was the true* 1705.
" *Light which lighteth every Man that cometh into the World.* And then alſo can they John i. 4, 9.
" teach (or diſciple) to obſerve all Things which CHRIST himſelf hath com-
" manded them, and to be with them alway, not only in that Age, but likewiſe
" in all Ages in Succeſſion, in the ſame Work, and to the End of the World.

" AGAIN, for Illuſtration, remember what is ſaid by CHRIST, *I have ma-* —xvii. 6, 14.
" *niſeſted thy Name unto the Men which thou gaveſt me out of the World: Thine* — 18.
" *they were, and thou gaveſt them me; and they have kept thy Word. As thou haſt*
" *ſent me into the World, even ſo have I alſo ſent them into the World.* And alſo,
" *He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow* Iſa. xliv. 3.
" *Rivers of living Water; but this ſpake he of the Spirit, which they that believe* Joel ii. 28.
" *on him ſhould receive: For the Holy Ghoſt was not yet given, becauſe that Jeſus*
" *was not glorified.* Again, We are *able Miniſters of the New Teſtament, not of* 2 Cor. iii. 6
" *the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life.* Acts viii. 14,
" And the Apoſtles frequently laid their Hands on the Diſciples, and they re- — 18.
" ceived the Holy Ghoſt. *And Paul laid his Hands on certain Diſciples, and the* — xix 1, 6.
" *Holy Ghoſt fell on them.*

" By all which it plainly appears, that though the LORD JESUS is the on-
" ly Baptizer of Souls, by his own Authority, having all Power in Heaven and
" Earth from the Father, and in whom all Fulneſs of the Godhead dwells ſub-
" ſtantially; yet that the Apoſtles and living Miniſters were, and are Inſtru-
" ments of the Baptiſm of the Holy Ghoſt, no Man who believes the Scriptures,
" and underſtands them, can doubt, nor ſupport thy Reaſon for the Continuation
" of Water Baptiſm in the Church; which I leave to the Auditory to conſider."

" THEN ſaid *Andrew Monro*, " Where you mentioned, *Out of his Belly ſhall*
" *flow Rivers of Water*, there is nothing of Baptiſm mentioned, nor has it any
" Relation to it."

" 'Tis true, ſaid I, the Word Baptiſm is not mentioned in that Text, but I
" recite it as a collateral Text, as a Compariſon between Water and the Spirit;
" and that it proceeded from the faithful Miniſtry in the Act of miniſtring; and
" here is the Promiſe of the Spirit, upon Faith only, without Water Baptiſm (as
" any Means of it) to be firſt adminiſtered: But thou art not the Perſon I have
" to deal with, thou haſt had ſufficient already, and mayſt have more ſtill."
And then he deſired Leave of the other for an Hour, which he conſented to; but I perceived it was only to unhinge the Matter in queſtion, and confound the Cauſe, ſo that the People might loſe the Matter, and nothing be brought to bear, as he had attempted ſeveral Times before. Then the *Frenchman* advanced a freſh Argument for Water Baptiſm only, without the Spirit, in the Text, thus:

" As this Commandment was to the Apoſtles of CHRIST, ſo they either
" underſtood it, or they did not underſtand it: To ſay they did not underſtand
" it, were to make the Commandment of none Effect, by practiſing another
" Thing, and omitting the Thing intended: But that they underſtood Water
" Baptiſm to be commanded, is clear from their frequent Practice of it, after
" the Coming of the Holy Ghoſt; as I prove by ſeveral Inſtances.

" 1ſt, WHEN *Peter* preached the Goſpel to the *Jews*, and they enquired what
" they ſhould do, he adviſed them to Repentance, and Baptiſm in the Name of Acts ii. 38,—
" JESUS CHRIST, *for the Remiſſion* of their *Sins, and* they ſhould *receive the Gift* 41.
" *of*

ANNO 1705. " *of the Holy Ghoſt: For the Promiſe* was to them, *and to* their *Children, and to all*
" *that* were *afar off, even as many as the Lord our God ſhould call; then they that*
Iſa. xliv. 3. " *gladly received his Word were baptized.*

" AGAIN, 2*dly*, The Eunuch was baptized by *Philip*, (and here *James Bur-*
Acts viii. 38. " *tell* read the Paſſage) *See, here is Water, what doth hinder me to be baptized?*
" *And Philip ſaid, If thou believeſt with all thine Heart, thou mayſt*, &c. *and he*
" *baptized him.* So that you may ſee two clear Inſtances of Water Baptiſm by
" the Apoſtles after the Coming of the Holy Ghoſt; and that Practice ſhews
" fully what Baptiſm was intended in the Text in queſtion."

I ANSWERED, " In the firſt Place, I obſerve one Thing from theſe two
" Texts, which I deſire thee to remember anon, upon the ſecond Part of the
" Aſſumption; that is, that thoſe convinced by *Peter*, and alſo the Eunuch, were
" firſt to believe and repent, before they were baptized; which Infants are not
" capable of.

2*dly*, THAT the Baptiſm was not in the Name of the Father, Son, and Ho-
" ly Ghoſt, but in the Name of JESUS CHRIST only; and ſhews it was no
" other but a Continuance of *John*'s Water Baptiſm, of which they were in
" Practice before CHRIST ſuffered, and before the Command in *Mat.* xxviii. 19.
" That it has no Reference to Infants, though the Word *Children* is there: for
" all *Iſrael*, young and old, are called the *Children of Iſrael*, as one Generation;
" the aged as well as Infants, are the Children of their Anceſtors: And the Pro-
" miſe there mentioned has no Relation to Water Baptiſm, but to the Gift of
Iſa. xliv. 3. " the Holy Ghoſt, promiſed of GOD by the Prophet *Iſaiah* to *Iſrael*, *I will*
" *pour my Spirit upon thy Seed, and my Bleſſing upon thine Offſpring*, &c. And
" I deny thy Concluſion barely from the Practice; for the Apoſtles practiſed
" Circumciſion, Vows, Shavings, *&c.* and were in the Practice (as ſaid) of Wa-
1 Cor. ix. 22. " ter Baptiſm, before this Command was given. The Apoſtle to the *weak be-*
" *came as weak*; *to all Men all Things, that by all means he might gain ſome:*
" But his Practice in all he did is no Warrant to others to follow him; for he
" baptized with Water, and yet confeſſes fairly he was not ſent of CHRIST
" to do it: So that neither his Practice, nor that of the other Apoſtles, is cogent.

" BUT, to be more plain and full on this Subject, let the Auditory note,
" That *John* the Baptiſt was only ſent to the *Jews*; as the LORD himſelf alſo
Mat. xv. 24. " ſaid, *I am not ſent but to the loſt Sheep of the Houſe of Iſrael*, (that is, as to
" that Adminiſtration in the Fleſh); for GOD had promiſed Salvation, by
" CHRIST, both to *Jews* and *Gentiles*, but in two different Adminiſtrations: To
Iſa. vii. 14. " the *Jews* he ſaith, *A Virgin ſhall bring forth a Son*; and this Son was CHRIST
Luke ii. 32. " in the Fleſh: but to the *Gentiles* he ſaith, *He ſhall be a Light to lighten the Gen-*
" *tiles*, &c. And as to *John*'s Adminiſtration, it was with Water, ſaying, *They*
" *ſhould believe in one to come*; but the Apoſtles of CHRIST, believing in JESUS
" CHRIST, and that he was the true Meſſiah, baptized with Water in his
" Name, and that before the Inſtitution of this ſpiritual Baptiſm; for, whilſt
John iv. 1, 2. " *John* was baptizing, *Jeſus made more Diſciples than John, though he himſelf*
" *baptized not, but his Diſciples.*

Mat. iii. 5, 6. " AND as the *Jews*, who had, generally ſpeaking, received *John*'s Baptiſm,
" believing in one then to come, had rejected him when come, and crucified him
" as an Impoſtor, and incurred that great Guilt of his Blood; ſo they were again
" to receive him and own him, by being baptized in his Name, and ſo confeſs GOD's
" Promiſe fulfilled in ſending the Son of the Virgin, before they could receive the

" Re-

" Remiſſion of their great Sins, in rejecting him as they did; and accordingly they " were baptized in his Name, which the Apoſtles did upon that Foot they bap- " tized upon in *John*'s Time, and not in the Text in queſtion: For it is not ve- " ry likely that CHRIST would inſtitute a Baptiſm after his Reſurrection, that " they were in Practice of before his Death. And farther, there is not one In- " ſtance in all the New Teſtament, where any Apoſtle baptized, or command- " ed any to be baptized with Water, in the Name of the Father, Son, and Ho- " ly Ghoſt; but, where any Water is uſed, it is only in the Name of JESUS " CHRIST, and, for the moſt part, to the *Jews*. ANNO 1705. Acts viii. 16.

" FOR, as the *Jews* were to have Remiſſion of Sins by Faith in CHRIST, " as born of the Virgin, and the Spirit, upon that Faith, is a gradual Manifeſ- " tation; ſo the *Gentiles* were to have Remiſſion of Sins by Faith in him, as he " is the *true Light which lighteth every Man who cometh into the World*: So that " Baptiſm was no Means to them of receiving the Spirit, whatever it might be " to the *Jews*, or *Jewiſh* Proſelytes. Iſa. vii. 14. Mat. i. 23. John i. 9.

" AGAIN, you may note, That the Apoſtle *Paul*, who was ſent to the *Gen-* " *tiles* in a particular Manner, denies that Baptiſm with Water was any Part of " his Commiſſion; for he ſaith expreſly, *Chriſt ſent me not to baptize, but to* " *preach the Goſpel*. Now, ſince this great and firſt Miniſter of the *Gentiles* had " no Commiſſion to baptize with Water, we may juſtly conclude it was not " neceſſary to that Work; and, if not to our Forefathers, then not to us: And " if he had no Commiſſion, then none could ſucceed him in a Commiſſion; and " then the Pretences of all to baptize the *Gentiles* is vain." 1 Cor. i. 17.

James Burtell replied, " Here you ſay, that there is no need of Water Bap- " tiſm among the *Gentiles*: Your two chief Reaſons are, *firſt*, that neither *John*, " nor CHRIST, were ſent (in that Adminiſtration) but to the *Jews*; and that " the Apoſtles were to ſucceed in Water Baptiſm to no others, inſtancing *Paul*'s " Commiſſion, I prove from *Acts* x. 47. that *Gentiles* were to be baptized with " Water; *Can any Man forbid Water, that theſe ſhould not be baptized, which* " *have received the Holy Ghoſt, as well as we*: And *Cornelius* and his Houſe " were *Greeks*, i. e. *Gentiles*. Mat. xv. 24. Iſa. xl. 2, 3.

" 2*dly*, As to St *Paul*, that Place imports no more, than that he was not *on-* " *ly* ſent to baptize, and not that he had no Power at all from CHRIST; for he " did baptize *Criſpus*, *Gaius*, and the Houſhold of *Stephanus*; and we cannot " think he did it of his own Authority, without Commiſſion from CHRIST: " And though he ſeems here to be poſitive, that he was not ſent to baptize, yet " ſuch a Manner of Speech you may obſerve in *Gen.* xlv. 8. where *Joſeph* ſaid " to his Brethren, it was not they, but the LORD that ſent him into *Egypt*: " whereas it is plain they ſold him; but they *only* or *chiefly* did it not, for the " LORD was alſo concerned in it: And ſo it is here, CHRIST ſent not the " Apoſtle to baptize *only*, or *chiefly*, but alſo (and more eminently) to preach " the Goſpel."

I REPLIED, " The Apoſtle *Peter*, 'tis true, in that Place aſks a Queſtion, *Who* " *can forbid Water?* and commands it: But the Text is not expreſs in the Point, " that ever they were baptized, but may imply as well that they were not, as that " they were; for, immediately upon the Command, 'tis ſaid, *they deſired him to tarry* " *with them certain Days*; and that might be to conſider whether it was neceſſary " or not: Beſides, the Apoſtle had been but, in a Manner, inſtantly, or newly con- " vinced himſelf, concerning the Salvation of the *Gentiles* by CHRIST; and might Acts. x. 48. —— 28.

ANNO 1705. " not then fully know all that was neceſſary, or unneceſſary for them on that " Behalf, as it is very clear the reſt of the Apoſtles (though as much Apoſtles by
Acts xi. 3. " Commiſſion as *Peter*) did not then think the *Gentiles* were to be ſo much as " ſaved, or that he ought to have preached to them, notwithſtanding the expreſs " Terms of the Commiſſion, *Go teach all Nations*, &c. by calling him to an " Account about it as a Breach of the Law: and, in all his Relation of the " Matter to them in his Defence, he ſaith nothing of Water Baptiſm, but hints " clearly, that till then he had not fully underſtood CHRIST, when he ſaid,
—i. 5. " *Ye ſhall be baptized with the Holy Ghoſt not many Days hence:* So that this In- " ſtance hath no Force in it for Water Baptiſm to the *Gentiles*. And again, the " Apoſtles condeſcending to the Weakneſs of the *Jews* in ſeveral Caſes, there " might be ſomething of it here; for there were divers believing with *Peter*, who " all along continuing an Averſion to the *Gentiles*, (even after their Converſion) " might have thought theſe Converts to be ſhort of them, being not baptized, " and yet not able to ſee how little it was needful, or how little eſſential to " Chriſtianity, the great Subſtance whereof they had already received, *viz.* the " very Spirit of CHRIST, who is the great Subſtance of all.

" As to the Apoſtle *Paul*'s Commiſſion to baptize, and the Scripture cited " as a parallel Expreſſion, to force it upon him, I take it to be of no Weight " at all; nor is there any Parallel between theſe two Texts: For, *firſt*, they are " concerning Things of a quite different Nature; and, *ſecondly*, each of them " fully explains itſelf without the Help of the other. In that of *Joſeph*, and " his Brethren, it is clear from the Context, that the Thing was of the LORD; " and that they were not only Inſtruments in the ſecret Hand of GOD, in bring- " ing his Purpoſe to paſs, but alſo really guilty of the Evil: And in this other,
1 Cor. i. 14, 17. " reſpecting *Paul*'s Commiſſion, it is alſo plain by the Context, (and muſt be " wreſted by this ſeeming Parallel) that the Apoſtle had no Command from " CHRIST to baptize; for he, in the *firſt* Place, recounts the Particulars bap- " tized by him. 2*dly*, He thanks GOD that he proceeded no further in that " Practice; which, if it had been any Part of his Commiſſion, or neceſſary for " them, he would not have done; nay, rather than he would hazard ſuch a " Surmiſe, that he had baptized in his own Name, he rather left it off: Where- " as, if it had been neceſſary, or any Part of his Commiſſion, he would not ſo " much have minded what any would ſay, as to neglect his Duty in any Mat- " ter of Salvation; for he paſt through good Report and bad Report in other " Caſes. But, 3*dly*, The very Text itſelf is ſo full, that nothing can be more ſo; " for it ſhews both negatively and poſitively what he was not ſent to do, and " what he was ſent to do; *Chriſt ſent me not to baptize, but to preach the Goſpel:* " And this being ſo clear, can never be wreſted to another Meaning to Men of " Senſe; though weak People may be blinded by falſe Gloſſes, having rarely " the Purity of the Scriptures, but falſe Interpretations impoſed upon them, as " the Rule of their Faith, Practice, and Manners.

" AND as to his doing any Thing without expreſs Authority, we have di- " vers Inſtances of it from himſelf, ſometimes by Revelation, ſometimes by " Dreams, by Viſion, by Commandment, and ſometimes by Permiſſion; and " that was the Caſe here: As alſo in condeſcenſion to the Weak, ſometimes
—vii. 1—12. " it was, *Thus ſaith the Lord*; and ſometimes, *Thus ſay I*, and not the Lord. " So that what one Man may do prudentially, (in his own Opinion) is no Pre- " cept, or cogent Example to any other, and ſometimes not a warrantable Ex- " ample: For though *Paul* baptized by Example of others, and was not con- " demned for it, being well intended; yet thoſe that attempted to caſt out De-

" vils

" vils in the Name of CHRIST, and not inveſted with his Power, were over- ANNO
" come of thoſe evil Spirits. 1705.

I ADDED further, my Adverſary being almoſt on Ground, " That tho' the " Apoſtles did baptize ſome, eſpecially of the *Jews*, and it may be ſome others, " in the Beginning of the Goſpel Diſpenſation; yet it does not follow that there " was any Neceſſity for its Continuance: For as CHRIST ſaid, *I have yet many* John xvi. 12. " *Things to ſay, but you are not able to bear them*; ſo alſo the Apoſtle, *I could not* 1 Cor. iii. 1, 2. " *write unto you as unto ſpiritual, but as unto carnal: I have fed you with Milk,* " *and not with Meat*; *for hitherto you were not able to bear it, nor are you yet able.* " And ſo ſoon as the Church was able to bear this Doctrine of Baptiſm in its Spi- " rituality, the two great Apoſtles, *Peter* and *Paul*, both explained it unto them. " And as for a Time, and under divers Adminiſtrations, there had been divers " Baptiſms, yet at laſt all centered in one Baptiſm; for *John* was to decreaſe, John iii. 30. " and CHRIST to increaſe: That which decreaſes comes to an End, but that " which increaſes never ends: *John* has decreaſed near 1700 Years, and is come " to an End, and CHRIST hath increaſed as long to ſome, though the Begin- " ning of his Kingdom is not yet known unto many. *Paul*, or the inſpired " Author of the Epiſtle to the *Hebrews*, ſpeaks of Baptiſms; but to the *Epheſians* Heb. vi. 2. " he ſaith, *There is one Lord, one Faith, and one Baptiſm*; and what that one Bap- Eph. iv. 5. 1 Cor. xii. 13. " tiſm is, he alſo informs us in his Epiſtle to the *Corinthians*, *We are all baptized by* Eph. i. 21. " *one Spirit into one Body, the Church*; *which is his Body, the Fulneſs of him that fil-* 1 Pet. iii. 21. " *leth all in all.* Again, *Peter* ſaith, *'Tis not the putting away the Filth of the Fleſh,* " *but the Anſwer of a good Conſcience towards God, by the Reſurrection* (*i. e.* Reve- " lation) *of Jeſus Chriſt.* Here it is both negatively and poſitively defined, " what it is not, and what it is; *it is not the putting away the Filth of the* " *Fleſh*, then not Water, which extends no farther, *but the Anſwer of a good* " *Conſcience*; which never can be but by the Work of the Holy Ghoſt de- " ſcending into us, (as my Adverſary hath defined the Spirit's Baptiſm) and " ſanctifying our Hearts, working the Work of Regeneration, and a holy " Conformity to the Will of GOD, even through that *Power that raiſed up* " *Jeſus from the dead, by the Glory of the Father, ſo alſo ſhould we walk in New-* " *neſs of Life:* And this is the inſeparable Effects of the one only ſpiritual and " permanent Baptiſm of the Holy Ghoſt; in which CHRIST is with his Mi- " niſters, unto all that are qualified to receive it, to the End of the World." I had Room enough by this Time, and that made me more large; but my An- tagoniſt to this made me this unexpected Return:

" IT is true there is one Baptiſm, but that Baptiſm hath two Parts; the one " is Water, the other Spirit: for as the Body and Soul make one Man, ſo Wa- " ter and Spirit make one Baptiſm."

TO this I demanded his Proof out of Scripture, wherever the Spirit and Water made up one Baptiſm, or concurred in the Act of baptizing, as the Holy Ghoſt, and preaching the Goſpel in the Power and Wiſdom of the Spirit, had done.

HE anſwered, " That whereſoever *John*'s Baptiſm was duly adminiſter'd, " the Holy Ghoſt was given at the ſame Time;" which being ſo palpable an Error, I greatly admir'd at this Anſwer, and return'd,

" I WILL prove the direct contrary by plain Scripture, (though it is thy Part " to make good thy Aſſertion, if thou canſt) *viz. Acts* xix. where the Apoſtle " aſked certain Diſciples, *whether* they had *received the Holy Ghoſt ſince they be-* " *lieved?*

ANNO 1705. "*lieved?* And they ſaid, *We have not ſo much as heard whether there be any* "*Holy Ghoſt:* And the Apoſtle replied, *Unto what then were you baptized?* They
Acts xix. 2, 3. "ſaid only, *Unto John's Baptiſm:* So that they had duly received *John*'s Bap-
"tiſm, (*i. e.* Water Baptiſm) and were ſo far from receiving the Holy Ghoſt
"at the ſame Time, that they had not ſo much as heard whether there was ſuch
"a Thing in being.

Acts viii. 13, 20, 21. "AGAIN, *Simon Magus* had Water Baptiſm duly adminiſtered, and yet had "neither Part nor Lot in the Holy Ghoſt.

"AND alſo (though it is not neceſſary to prove a contrary, where no Proof
— ii. 41. "is offered for a Poſition) I prove, by ſeveral Inſtances, where Water was with-
John iv. 39, 40. "out the Spirit, and the Spirit without Water; the former in the Caſe of the
Acts viii. 25. "three thouſand, and in the *Samaritans*; and the latter, in the Caſe of *Cornelius*."

MY Adverſary being thus at length on Ground, and utterly gravell'd, only repeated his Aſſertion, "That as the Body and Soul make up one Man, ſo the "Water and Spirit one Baptiſm." Thus, like a Door on the Hinges, he ſhifted to and again, without proceeding forward one Jot.

UPON which I ſaid, "Friend, thou art in utter Confuſion and Self-contradiction;" and noted to the Auditory, "That his laſt Poſition was againſt the State of "the Queſtion, and his firſt Aſſumption: For the Queſtion is, Whether it is "Water Baptiſm only, or the Spirit's Baptiſm; and the firſt he has aſſumed."

THEN he twice denied that the Queſtion was ſo, or that he had ſo aſſumed, (not knowing what he had ſaid) till I produced it upon the Table, having kept it in my Hand all the Time; and further noted, "That the Queſtion, was alterna-"tively ſtated, whether Water only, or Spirit; and *or* being a Disjunctive, it "could not be both, but one or the other intended: and therefore his laſt "Aſſertion was only a fruitleſs Shift, and did not help him."

ALL the Reply he made to this was, "That if I would not receive what he "ſaid upon it, he would proceed no further."

THEN I noted to the People how ſhort he was fallen as to Water Baptiſm at large; and then put him upon his Proof of the ſecond Part of his Aſſumption, *viz.* "That the preſent Practice of the Church of *England* (ſprinkling of "Infants, Sign of the Croſs, God-fathers, Vows and Promiſes in their Name) "was ſupported by the Text."

To this he offered little Anſwer, but began to make away from the Table,
Mat. xix. 14. through the Crowd, only mentioning that Text, *Suffer little Children to come to me*, &c.

To this I replied, "That as in the Text *Mat.* xxviii. the Subjects of Baptiſm "are ſuch as are capable of being taught, and of obſerving whatever CHRIST "had before commanded them; which Children are not: ſo in this latter Text "'tis plain there is no Reference at all to Baptiſm of any kind; for the People, "having Faith in CHRIST, brought their Children, that he might lay his Hands "on them; which he accordingly did, and bleſſed them; teſtifying to their "Innocence and Purity, ſaying, *Of ſuch is the Kingdom of Heaven:* And if ſo, "then they need not any Thing to qualify them to enter, nor to take away "original Sin, as ye ſuppoſe: For though, under the Law, the LORD ſaid, *I*

"*will*

" *will viſit the Sins of the Fathers upon the Children*; upon which aroſe a Pro- ANNO
" verb in *Iſrael*, that *the Fathers have eaten ſower Grapes, and the Childrens' Teeth* 1705.
" *are ſet on Edge:* that is, the Fathers have ſinned, and the Children are pu- Ezek. xviii.
" niſhed for it: Yet, under the Goſpel, GOD gives more Grace, and faith, *As* 2,—20.
" *I live, ſaith the Lord, this Proverb ſhall ceaſe; he that eateth the ſower Grape,*
" *his Teeth ſhall be ſet on Edge; the Soul that ſins ſhall die.* Now the Apoſtle
" ſaith, That *where there is no Law, there is no Tranſgreſſion:* Sin was in the Rom. iv. 15.
" World before the Law, but Sin is not imputed where there is no Law. Little
" Children, though they have a Seed of Sin in them, as deſcending from *Adam*,
" the common Father of all, yet that is not imputed; becauſe CHRIST is a
" *Propitiation for the Sins of the whole World:* And as many ſuffer under the 1 John ii. 2.
" Effects of *Adam*'s Fall, who never heard of it, ſo many receive Benefit by
" CHRIST that never heard of him: *As in Adam all died, ſo in Chriſt all are*
" *made alive:* And Children being incapable of any Law, are alſo of Tranſgreſ-
" ſion, and conſequently of Sin: ſo that there is nothing to condemn them; Mark x. 14.
" *for of ſuch is the Kingdom of Heaven.*"

THIS paſſed off without any Reply; and then the *Frenchman* ſlunk out of the Company; but, forgetting his Gloves, came back to ſee for them, and then I aſked him if he was going, and he ſaid *Yea:* So we parted friendly, wiſhing one another's Welfare; all the Company being very grave and ſilent.

DURING this Conteſt *Andrew Monro* had been very troubleſome, at Times, preſſing to be heard read ſome Quotations out of our Adverſaries againſt us; and the Diſpute being over, I aſked him, " Pray thee, Friend *Monro*, what is " this great Matter thou haſt been ſo big with all this Time?" (though *Joſeph Glaiſter* had kept him down, ſo as that he did not much Harm among the People) and preſently came many about us to hear; and he quoted ſomething out of *William Smith*, (I think it was) where he ſpeaks of their imagined God above the Stars, and their carnal CHRIST, *&c.* Then I looked round upon the People, and ſmiled; and, turning to *Andrew Monro*, ſaid, " Is this the great Matter " thou haſt been ſo full of? A certain Perſon (as the Fable hath it) alledging " a Mountain to be pregnant, which was to bring forth on a certain Day, it " occaſioned a Multitude to attend and ſee the Iſſue: but as they drew near with " great Attention, out came a Mouſe from the Side of the Mountain; and that " was all the Anſwer to their great Expectations: And this of thine is ſomething " parallel; (this made the People ſmile) for the Author is not here denying " GOD to be above the Stars, nor calling CHRIST carnal; nor do we receive " him in any ſuch blaſphemous Senſe (not being anſwerable for Principles that " are not ours, nor for the wreſted Senſe of other People upon any Paſſage in " our Books, but for the Senſe we have ever, and do take them in;) for he is " only writing againſt the carnal Imaginations of ſome People concerning GOD " and CHRIST: As it is plain, whoſoever forms to himſelf any Idea, or Ima- " gination of GOD, otherwiſe than he is in himſelf, that Imagination may be " called very properly his *imaginary God:* And whoſoever, in his carnal and un- " regenerate State, ſhall form any Thing in his Thoughts concerning CHRIST, " and his Body, otherwiſe than CHRIST and his Body really is, that Formation " is but a carnal Image; and this is the Sum of what this Author here intends." This ſeem'd to take with the People, and *Monro* made no Anſwer: And ſo, with ſome friendly Conferences among the People, the Matter ended to our great Satisfaction, and the Good-liking of many, both Friends and others.

THE Method I took with the *Frenchman* in this Diſpute was, to let him have his full Time in every Queſtion before I replied, uſually aſking him if he had

Anno 1705. done, before I anſwered; (though he ſometimes interrupted me) and pauſing a little between, that neither he, nor any for him, might hereafter ſay, he was overborne and drowned by Words; which gave ſome of the leſs intelligent ſort occaſion to imagine, that during all his Diſcourſe I had nothing to ſay, or was pinched for an Anſwer; but others, of the wiſer ſort, took it as it was, (that all might be fairly and clearly debated) and were much more ſatisfied, than if I had broke in with my Anſwers before he had fully done; and they had the leſs to ſay of any unfair Dealing, or that he could have ſaid more, if he had had Liberty from Interruptions, *&c.*

The whole Diſpute being ended, we kept the Field; and having dined, or rather ſupped, with Major *Jordan*, who kindly entertained us, we returned that Night over *Nancemond* River, to *Robert Jordan*'s; where I ſtaid next Day writing Letters, and ſome Part of the Diſpute.

Chuckatuck. On the 12th, being the Fifth of the Week, we were again at *Chuckatuck* Meeting; which was large and well: and the Court-houſe being in our Way, we called there, and all the Magiſtrates were kind to us, as well thoſe who had ſeem'd rough and zealous for their Prieſts at the Diſputes, as thoſe who had ſhewn us Favour and Countenance; and Major *Jordan* and his Son left the Bench, and walked with us half a Mile, till a Shower of Rain occaſioned their Return, parting with us in great Reſpect: But, as we walked along, he told me, that he had heard ſince the laſt Diſpute, that we had fifty to one on our Side among the People, and that it was thought moſt of them were turning Quakers. I told him, I was glad to hear it; but thought I had rather heard they were turned, than turning; for the Croſs is too hard for many there, as elſewhere, who are truly convinced, but not obedient, becauſe of the Glory and Friendſhip of the World: That Night we returned over *Nancemond*, to *Benjamin Small*'s, and lodged there.

On the 13th, in the Morning, I ſet foward for *Kicquatan*, and went to *Nancemond* Town; and the Boat being upon the River coming down, there came a Guſt, which brought up a Storm right a-head, and a great Sea; ſo that we returned to *Robert Jordan*'s that Night. And

On the 14th, in the Morning, we ſet forward again, and went off from *Nancemond* Town about Eight. The Wind being ſtill high, and againſt us, we rowed over the River, and ſo down under the Lee Shore, and got to a fiſhing Stake ſet in the River, where we ſtaid ſome Hours, not being able to get on Shore for Shoals and Mud: But, whilſt we ſtaid, we caught about 20 Crabs; and, at high Water, rowing a little farther up, we got on Shore; and, making a Fire, roaſted our Crabs, ate heartily, and drunk of a good Spring near us; and, about ſix in the Evening, ſet forward, the Wind a little abating, for *Pig-point*, on the other Side; where, with ſome Difficulty and Danger, (the Wind being ſtill full high, and meeting with the Ebb in the Channel, there run a mighty Sea) we arrived about Sun-ſet. It being then near low Water, we were forced all to get out of the Boat, about a Quarter of a Mile from the Shore, by reaſon of the Shoals, and hale it near the Shore; and then made ourſelves a Tent with one of the Sails and ſome Pine Tops, under the Bank of the River, and laid more Pine Tops under the other Sail, upon the Sand, and a Fire at a Diſtance on each Side; and there we lay (but I ſlept little) till about Two in the Morning: Then the Tide making, we took our Boat, the Wind being down, and ſet forward over the River, about 12 Miles; and, being in the Channel, the Wind freſhened as Day broke, and the Waves were high enough, to think ourſelves ſafe; but the

Lord

LORD preſerved us, and we arrived at *George Walker*'s, at *Kicquatan*, about Six in the Morning. ANNO 1705.

IT being the Firſt Day of the Week, and no Notice given of any Meeting, we could have none; and ſo I went to Bed, and reſted above two Hours: and, about Eleven, came a Captain, Lieutenant, and Purſer, of one of the Men of War riding there for Convoy of a Fleet for *England*; and we entered into Diſcourſe (which they occaſioned) about Miniſters of CHRIST, and their Maintenance, and about Freedom from Sin in this Life, and other Points, and I read them ſeveral Scriptures relating thereto; and they were very civil: and, after we had dined together there, I ſet forward, after three, and went about 25 Miles that Evening, to our Friend *Anne Airey*'s, where I ſtaid ſeveral Days: But, before I departed from *George Walker*'s, he told me, that the People there were generally diſpleaſed with their Prieſt, *Wallace*, who had been very buſy in his Pulpit againſt us, ever ſince *Joſeph Glaiſter* had diſputed with him, calling us *Deceivers*, *Devils*, &c. inſomuch that one of his Hearers, one Day after Sermon, had taken him to Taſk about it, telling him, that they went to Church to worſhip GOD, and hear ſomething that might be for Edification in Matters of Religion, and not a Parcel of Railery againſt honeſt People.

ON the 16th I wrote Letters for *England*; and, the Day following, had a Meeting at *Anne Airey*'s Houſe; which was not large, but a good Meeting.

ON the 18th, I had a Meeting at *William Trotter*'s, about ten Miles over the *Neck*; which was not large, (the generality of the People being gone down to *Kicquatan* Court, to hear the Trial between the Governor, Plaintif, and *James Wallace*, the Prieſt, Defendant, concerning his being found in Bed upon a Woman, ſworn againſt him by one who ſaid he ſaw the Thing; but the Prieſt had excuſed the Matter at the firſt Trial, by ſaying, he had only been meaſuring which of them was longeſt, and denied the Fact ſuggeſted in the Poſture;) but the Meeting was open, and the People very ſtill and quiet, and ſome tender: That Night I returned with *Anne Airey*, and writ the following Anſwer to *Wallace*'s Letter to *George Walker*, concerning *Joſeph Glaiſter*, and Friends in general.

James Wallace, *Warwick River*, 18*th Fifth Month*, 1705.

" I HAVE occaſionally ſeen a Letter of thine, dated *June* 28. 1705. direct-
" ed, *For Mr* George Walker, the Purport whereof is ſuch, that I find
" myſelf concerned to take Notice of it; and do accordingly remit a Copy of
" it, in Sections, to thy Review and further Conſideration, with ſome ſhort Ob-
" ſervations concerning ſome of them, and my juſt Demands touching others.
" Thou begins,

Mr Walker,

" 1*ſt*, I DID expect to have heard of this grand Meeting (meaning one of
" ours thereabouts, at *George Walker*'s Houſe) before this Time, when my Af-
" fairs called me abroad by a former Appointment.

" 2*d*, IT is in vain to talk with illiterate Men, where Noiſe prevails.

" 3*d*, THE ſpeaking Cobler of *Glouceſter* (I know not his Name) has ſtrong
" Lungs and a Memory; both which are requiſite to accompany his Nonſenſe,
" and to give an Emphaſis to his Words.

" 4*th*,

ANNO 1705.

" *4th*, I DO not deſign to talk with him; but I dare him, and all your " Friends, to anſwer, in Writing, plainly and directly to any Argument.

" *5th*, I DESIRE their Anſwer to Dr *Lancaſter*'s Queries to the *London* " Quakers, *anno* 1695.

" *6th*, I OFFER to prove from your printed Books, That, *1ſt*, you make " yourſelves Part of GOD. *2d*, Equal with GOD. *3d*, That you deny the " Holy Trinity. *4th*, The Humanity of CHRIST. *5th*, The Divinity of " JESUS. *6th*, The Reſurrection of the ſame Body. *7th*, That you aſſert a " ſinleſs Perfection. *8th*, And a great many more horrid Tenets, too tedious to " relate.

" *7th*, IT follows, that Quakers Principles are blaſphemous and Antichriſti- " an; which I am ready to prove.

" *8th*, I DARE him, or any other, to put any Thing he can ſay in Writing, " that all Men may judge who has the better of it.

" *9th*, THIS I offer, to ſave my People from the Poiſon of Quakeriſm.

" *10th*, I HOPE you will take it well; if not, I have my Aim, and 'tis the " ſame Thing to your Friend and Soul's Well-wiſher,

J. WALLACE.

" *P. S.* *11th*, I DARE him (the Cobler) to anſwer my laſt Letter to you, if " he dare, or can.

" *12th*, I DESIRE you to read this Letter in your Meeting; and, when " you pray, confeſs your Sins, and give GOD the Glory.

" ANSWER, *1ſt*, This Excuſe may be real; but I may juſtly ſuſpect the " Sincerity of him that can be the Author of ſo much Scurrility, falſe Accuſa- " tion and Detraction, in ſo ſmall a Compaſs.

" *2d*, THIS guilty Excuſe will not mend the Matter, *James*, nor repair the " Loſs of Reputation ſuſtained in that Undertaking. An illiterate Man, (if he " were ſo) to out-do a Maſter of ſeven liberal Sciences, ſo far renders thoſe Arts, " and that ſort of Wiſdom, (if really acquired) not ſo abſolutely neceſſary to " the Knowledge of divine Things, as ſome Men have dreamed, and impoſed " upon the World, under thoſe vain and falſe Pretences; but that the Noiſe of " the more intelligent Part of the Auditors of that Diſpute, in the Relation of " it, has ſo far prevailed in thy Opponent's Favour, that thou art not like, by " this Method, to ſilence it, is very apparent.

" *3d*, THIS is a ſcurrilous Detraction; beſides, he is not a Cobler, *ergo*, not
Mat. xiii. 55. " the Cobler of *Glouceſter*: But as our LORD was called the *Carpenter's Son*, " in Contempt, or with Detraction, ſo 'tis the ſame Spirit that calls his Servants " below their Employments, to leſſen their Reputations, though it juſtly reflects " upon, and ecchoes the Meanneſs of its Author. As to a Memory in divine " Things, that is not always, if at all, to be imputed to a Faculty in Nature; " ſince we have a Promiſe, that the Spirit of Truth ſhall bring all Things to " our Remembrance; and *Stephen* had in him a Spirit and Wiſdom (that might " look like Lungs and Memory to the learned ignorant Rabbies) that all his

" Enemies

ANNO 1705.

" Enemies could not withſtand, though, through Envy, and by ſtoning, they " were too hard for his Perſon. But ſtrong Lungs, Memory, Nonſenſe, and " Emphaſis, in Words jumbled together, is no great Inſtance of Rhetorick, " nor Indication of Science. O poor Revenge! O ſelf-complaiſant Reſent- " ment! Thou ſhouldſt not have been angry in being outdone, for thyſelf began " the Conteſt.

" *4th*, THE firſt Part I readily believe; but to dare us to anſwer a Non- " entity, is no learned Challenge. 'Tis Time enough to anſwer in Writing, " when any Principle or Practice we hold, or are found in, is oppoſed in Wri- " ting, or any Argument advanced that Way againſt us; which, if thou thinkeſt " thy wiſeſt Way to undertake, if it meet not with an Anſwer, then triumph " over our Silence: But now it is too early.

" *5th*, *Lancaſter*'s Queries ought to be, and, I think, are anſwered long ago " to *Lancaſter* himſelf, by the *London* Quakers, as thou calleſt them; and it " would be as endleſs, as needleſs, to anſwer every new Caviller the ſame Things: " But if thou haſt any pertinent Queries of thy own, not ſtole from *Lancaſter*, " or ſome other Buſy-body like him, let us hear them; and, if tending to Edi- " fication, and the Glory of GOD, they may be accordingly conſidered.

" *6th*, AS to the five firſt Heads, and alſo the eighth, compriz'd in the ſixth " Section, they are injuriouſly falſe; and, as ſuch, I return them upon thee, poſt- " ing thee as an unworthy Slanderer, till thou haſt made good thy Charge; " which I know is impoſſible: And as to the ſixth of theſe eight Heads, if, how " are the dead raiſed, and with what Bodies do they come, be thy Queſtion, " thou art anſwered already by the Holy Ghoſt as thou oughteſt; *Thou Fool, " thou ſoweſt not that Body which ſhall be:* But if by this thou means, that we " deny the Reſurrection of the Dead, according to Holy Writ, I deny thy " Charge, and return this alſo with the former. And as to the ſeventh and " eighth; we do hold a ſinleſs Perfection, and have largely made it appear to " be Orthodox, Apoſtolick, and Scriptural, as well in ſeveral publick Diſputes, " in the Face of the Country, (of which thou art not ignorant) as in Doctrine, in " our open Aſſemblies: And whenſoever thy Arguments ſhall appear in Writing " againſt that Poſition, thou mayſt expect a full Refutation.

" *7th*, Such as are the Premiſſes, ſuch alſo is the Concluſion; and a more " abſurd and ſenſeleſs one I never yet beheld. From thy falſe Charge of Prin- " ciples, and Errors which we do not own nor hold, to conclude us Blaſphe- " mers and Antichriſts, is unworthy and baſe Treatment, as well as a ridiculous " Nonſequitur: But to prove the Charge is thy Task and Difficulty; and I do " hereby provoke thee thereto, and require it of thee, or elſe thy publick Ac- " knowledgement of this notorious Wrong, and Injuſtice done us.

" *8th*, AND is the great Boaſt of *Goliah* at length dwindled to this? We are " dared, in the fourth, to anſwer an imaginary Argument, and here to put our " Sentiments in Writing: The State of the Matter is changed, and the Oppo- " nent become Reſpondent. *Joſeph Glaiſter* had ſo far the better of it in Di- " ſpute, (if common Fame be not a Liar) and that already ſo fairly written in the " Underſtandings and Memories of many, that neither he, nor any on his Behalf, " need to write any more about it: But if it were only Noiſe, and not alſo " Truth, Scripture, and Reaſon, that prevailed at the Conference, then ſtate " all the ſame Queſtions fairly and impartially in Writing, advance thy Argu- " ments for ſuch as thou aſſumeſt, and thy Scriptures and Reaſons againſt ſuch

ANNO 1705. " as thou oppugns; and, ſo far as they are relative to our Principles or Practices, " they ſhall be duly conſidered at a proper Seaſon.

" 9*th*, DARING, detracting, boaſting, and falſe Charges, thy Method to pre- " ſerve thy People, as thou calls them, (but, if they be GOD's People and the " Queen's, how are they thine?) from that thou ſcurrilouſly and blaſphemouſly " calls the Poiſon of Quakeriſm? May this have no better Succeſs or Impreſ- " ſion than thy late Diſputations againſt it, or thy late Preachments alſo againſt " us,---- a juſt Rebuke and open Contempt from ſome of thy Auditors.

" 10*th*, THIS denotes Anger and Diſdain, unbecoming thy Profeſſion; but, " as Charity begins at home, ſo ſhould thy good Wiſhes for thy own Soul be " evidenced in better Conduct for the future.

Mat. xii. 33. 34. James iii. 11. " 11*th*, *The Tree is known by its Fruit. Out of the Abundance of the Heart the* " *Mouth ſpeaketh*, (and the Pen alſo writeth). *The ſame Fountain ſends not* " *forth ſweet and bitter Waters* at the ſame Place. This daring, detracting Spi- " rit, ſavours not of the LORD JESUS, nor hath any proud Boaſter learned of " him: But as to the Letter, it is in my Cuſtody; and, by the ſuperficial View " I have taken of ſome Parts of it, I ſuſpect it of ſeveral heterodox Notions, " and notorious Errors; which, at my Leiſure, I may, through the Grace of " GOD, further examine and expoſe, if, in the mean time, Matters of greater " Moment do not interpoſe and divert me.

" 12*th*, OUR Meetings are appointed for better Purpoſes, for the Worſhip " of the one only true and living GOD, by his Son JESUS CHRIST, in his " Holy Spirit, the Edification of his Church and People, the Information of " Men, and detecting of Impoſtors, and not for reading of unchriſtian Scribbles; " nor receive we the ſcornful Dictates of ſuch with relation to Prayer, but wait " for the Spirit of Prayer and Supplication to raiſe them in our Hearts (and not " in our Pockets): But whether we be Sinners, or not, it becomes not any mi- " ſerable Sinner to accuſe us further than he is able, upon his own certain Know- " ledge; and, if he hath ſeen any Man ſin, let him bear Witneſs of it: but if " he meaſure another Man's Stuff by his own Yard, let him beware leſt he be " found unequal; and remember that the LORD heareth not Sinners, but that " Spirit that makes Interceſſion with Sighs and Groanings that ſometimes cannot " be uttered: Nor do we, his People, at all regard the ſcoffing and ſmiling " Suggeſtions and Inſinuations of an inveterate and implacable Adverſary, other- " wiſe than juſtly to rebuke him.

" THUS I have anſwered thy Letter, in Terms, I judge, ſuitable to its Na- " ture and End; and, if thou haſt any Thing to reply, direct to me at *Phila-* " *delphia*, in *Penſylvania*, whither I am now going.

" NOW, notwithſtanding the Terms of my Anſwer, extorted by thy Abuſes " of us in thine, I wiſh thee a better Underſtanding in the Things of GOD, " and alſo of our Principles and Religion; and then, I am not ſo uncharitable " but to think, that thou wouldſt acknowledge them more conſiſtent with Truth " and Righteouſneſs, than hitherto thou haſt imagined.

" LET not the Effects of a Diſpute (not very warrantable in itſelf on thy " Part, as to the Time and Place of it, and, by thy own Motion, impoſed upon " my Friend) make thee ſo very uneaſy, as to ſeek unjuſt Revenge on the Re-

" putations

" putations of the whole, leſt it return upon thy own Head, ſo as that thy own " be juſtly ruined in the Conflict, beſides the Diſpleaſure of Heaven, which, " peradventure, thou mayſt incur in the End. Let this laſt Caution take ſome " Impreſſion in thy Thoughts, from ANNO 1705.

Thy unknown Friend and Well-wiſher,

THO. STORY.

ON the 19th I ſet forward, and went to *Queen's Creek*, to *Edward Thomas*'s; and there lodged.

ON the 20th I had a good Meeting at *James Bates*'s Houſe, at *Skimino*; and that Night lodged at his Brother *John*'s. Skimino.

ON the 21ſt, I went about 35 Miles, to *James Howard*'s; and the Day following, being the Firſt of the Week, had a Meeting there: There being but few Friends, and many People, and they very dark, and hard, the Meeting was not very open, but ended well, and I was eaſy; and, that Evening, travelled about 11 Miles, to *Jane Pleaſant*'s; where I ſtaid that Night, and the next Day; and the Day following had a Meeting there; which was large and well, and I had great Peace; and, returning to *Jane's*, lodged there that Night.

ON the 25th I went to *Charles Fleming*'s, and ſtaid there that Night; and the next Day had a Meeting at *Black-Creek*. Black-Creek.

ON the 27th, the Morning being rainy, I ſet forward, and arrived at the Widow *Elizabeth Wilſon*'s in the Afternoon; where I ſtaid that Night and the next Day. On the 29th I had a Meeting there, being the Firſt of the Week; which was pretty large, and a good Meeting, conſidering that there is no ſettled Meeting in thoſe Parts, for 50 Miles on one Side, and 25 on the other.

ON the 30th, about the ſixth Hour in the Morning, I ſet forward for *Potomack*, and arrived at our Friend *Peter Skinner*'s, about Three in the Afternoon, being about 50 Miles; and, that Evening, ſent Notice about the Neighbourhood of a Meeting to be there next Day.

ON the 31ſt we had a Meeting accordingly; which was very large for the Time, and very open, though there are but a few Friends in thoſe Parts, and theſe but weak. The Meeting being over, I went that Night with Major *Thornton*. Potomack.

ON the 1ſt of the Sixth Month, I had a Meeting at *Benjamin Berryman*'s; where were ſeveral Strangers, and a very open Meeting, to the ſole Honour of the LORD, who alone is worthy: That Night I returned to Major *Thornton*'s, where I was ever kindly entertained.

I WAS ſet over the great River of *Potomack* next Morning by Major *Thornton*'s Servants, in his Boat, himſelf and *Peter Skinner* accompanying me; but, having no Company on the other Side, nor any to enquire of for ſome Time, I miſſed my Way at leaſt above ſix Miles, a ſecond Time about half a Mile, and a third Time about a Mile. Afterwards, being directed by a Perſon I met with in a Bye-path, I kept right many Miles alone, till I fell in with a Couple of Papiſts, a Prieſt and a Layman, and they directed me to the Ferry at *Patuxent*; where I arrived in

ANNO 1705. in the Evening almoſt faint for want of Water, having found none for many Miles, and extream hot; but there I got a little, and ſo paſſed the River, where I was forced to row over, all the People being abſent but one; and, in the Landing, my Horſe ſunk in a Quickſand, ſo that I had near loſt him, his Head being under Water ſeveral Times; but, giving a ſtrong Spring, happened to get his Fore-feet on the Gravel, and ſo got out: That Night I arrived at the Widow *Hutchin*'s, where I was well refreſhed after ſo tedious a Journey.

ON the 3d, in the Morning, I went to *Abraham Jones*'s; and, in the Evening, to ſee his Father and Mother, both ill; and ſo returned and lodged with *Abraham* that Night, and the next. On the 5th, being the Firſt of the Week, I was at their Meeting, about five Miles off, which was a good open Meeting; and that Night returned with *Abraham*, and alſo viſited his Parents.

ON the 6th I ſet forward to *Samuel Chew*'s; and, calling at *Philip Cole*'s by the Way, found him, and his Son, and ſome other Friends there; and, on our Way to his Houſe, gave a Viſit to Colonel *William Holland*; and ſo that Night lodged at *Samuel*'s.

ON the 7th I was at the Quarterly Meeting there, which held alſo the next Day, and were large and good Meetings both Days, through the Goodneſs of the LORD, who is not a-wanting to his People in all their Aſſemblies. Colonel *Holland* was there the ſecond Day, and ſeveral other Strangers; and, after the latter Meeting, I went forward and lodged with *Samuel Galloway*.

Weſt-River. ON the 9th, we had a Meeting at *Weſt-River* Meeting-houſe; which was not very open, but ended well. That Night I went with Dr *Moore*, where I ſtaid that Night, and the next Day: On the 11th I went to *Patuxent*, accompanied by Dr *Moore*, *Nehemiah Birket*, and ſeveral other Friends; and that Night lodged at *Richard Cromwell*'s; in whoſe Convincement I had been inſtrumental about two Years before.

Patuxent. ON the 13th, being the Firſt of the Week, I was at the Meeting there; which was pretty large, and an open Meeting; and that Night returned to *Richard Cromwell*'s.

ON the 14th we went to *William Picket*'s, through ſome Difficulties, the great Rains having raiſed the Rivers and Brooks, and the next Day had a Meeting there; where there are few Friends, but ſeveral friendly, and generally ſober and ſatisfied; and that Evening went to *John Hall*'s, where we had kind Entertainment.

ON the 16th, in the Morning, I ſet forwards, accompanied by *Thomas Preſton*, *Nehemiah Fitzſimons*, *Thomas Cromwell*, and *John Harper*, who returned at *Suſquahannah* River: That Day I, being alone, went through the Woods, by *Jericho*, and baited at *William Brown*'s.; and that Night lodged at *Michael Harland*'s, about 51 Miles.

Philadelphia. ON the 17th, in the Morning, I ſet forward from thence, and arrived ſafe and well at *Philadelphia* that Evening, to the Praiſe of the great Name of the LORD; who was with me in all my Exerciſes, in his Mercy and Loving-kindneſs, and by his holy Arm ſuſtained me in Things too hard for me: To whom be Thankſgiving, through CHRIST JESUS my Saviour, for ever and ever. *Amen.*

ANNO 1708.

A JOURNAL *of my* VOYAGE *to* BARBADOES, *and the Weſtern Iſles, in the Year* 1708-9.

HAVING had a Concern upon my Mind for ſome Years to viſit *Barbadoes*, *Jamaica*, and ſome other Iſlands in the *Weſt Indies*, in the Service of Truth; and the LORD having wrought a Willingneſs in me, and, in the Courſe of his Providence, made Way through many Difficulties; on the 18th of the Eleventh Month, 1708-9, I ſailed from *Philadelphia*, in *Penſylvania*, about the tenth Hour that Morning, aboard the Sloop, the *Unity of Philadelphia*, Captain *Henry Stephens*, Maſter; and that Evening, about Seven, we arrived ſafe at *Newcaſtle*, through ſome Quantity of Ice then in the River. It having ſnowed moſt of the Day, and a ſtrong Gale, with much Rain in the Evening, we anchored at *Newcaſtle*; and, the next Morning about Eight, went on Shore, and ſtaid there that Day, to ſee if the Weather would ſettle: And, on the 20th, at Eight, we ſet Sail, and arrived at *Ready-Iſland* about Twelve; where we anchored, and went on Shore to increaſe our freſh Proviſions.

ON the 21ſt, being the Sixth of the Week, we ſet Sail with a ſmall Breeze at North Eaſt, about Seven in the Morning; but the Wind being ſlow, and continuing in that Point, the Maſter did not think fit to deſcend into the Bay, but came to an Anchor above *Bumby-hook*; where we went on Shore again to increaſe our Proviſions, and returned on board about Twelve, the Wind about that Time coming North-Weſt in a gentle Breeze; which lulling again, we remained at Anchor till the next Day at Ten; and then came up Captain *Brown* and Captain *Read*, in two other Sloops for *Barbadoes*; and, the Wind being at South-Eaſt, we all went on Shore; and, about One in the Afternoon, returned on board, the Wind coming at North-Weſt, but gentle; and, falling away, we remained at Anchor till about Five; and then falling down with the Tide, and a ſmall Wind at North-Weſt, in about an Hour it came up at North a good Breeze, with which, and the Tide, we fell below *Bumby-Hook*; and there anchored about Seven in the Evening.

ON the 23d, being the Firſt Day of the Week, we weighed Anchor about Six in the Morning, the Wind near North, and, with a freſh Gale, entered the Bay; but about the Middle of it, near Twelve, the Wind falling away, we came to an Anchor again, where we remained till the next Morning; and, about Eight, weighed Anchor, the Wind ſpringing a good Gale at North-Weſt. With it we entered the Main; and, continuing ſeveral Days, and generally full for us in all its Veerings, by the good Providence of GOD we arrived ſafe and well at *Barbadoes*, our deſired Port, on the 9th of the Twelvth Month: So that we had but about 15 Days Paſſage from the Capes to the Iſland; for which I was truly thankful to the LORD, the Over-ruler of all Things. Barbadoes.

LANDING about the ninth Hour in the Morning, I was welcom'd by my good Friend *Edward Singleton*, who came on board to that End, and invited to the Houſe of our Friend *John Grove*, where I was openly and kindly received; and two Meetings falling of Courſe that Day in *Bridge-Town*, where we landed, I had the Advantage to be there, to my great Comfort and Satisfaction in the LORD, who was pleaſed to give me a full Confirmation in myſelf concerning my Call thither; though he did not appear much by me then, other than in greatly tendering my Spirit before him in Silence, and ſending forth an Efflux Bridge-Town

ANNO 1708. of many Tears at ſeveral Times, during theſe two Meetings; for I had but a Sentence or two to ſpeak in each.

BEING well refreſhed every Way, the next Morning arrived our Friend *Samuel Wilkinſon*, who had been at *Penſylvania* from *Ireland*; and another Meeting falling of Courſe, we were there, and had ſome Service, the LORD being pleaſed in ſome Meaſure to concern us to miniſter among them; and Things were well and comfortable, though the Meeting was but ſmall; and of them ſeveral were Strangers.

ON the 13th, being the Firſt Day of the Week, we had another Meeting at *Bridge-Town*; which was larger than before, and a good Meeting, many Strangers being there, and Things well opened.

ON the 15th, being the Third of the Week, we had another Meeting at the Bridge; which was alſo a good Meeting: That Evening, accompanied by our Friends *John Grove*, his Wife, and ſome others, we went into the Country, where we lodged with our Friend *Joſeph Gamble*.

Spring. ON the 16th we had a Meeting at *Spring* Meeting-houſe; where we had ſeveral Strangers, and generally ſatisfied: After this Meeting, not being aware of the Nature of the Climate, I took Cold, which afterwards proved exerciſing; and, returning to *Joſeph Gamble*'s, we lodged there that Night.

Spikes. ON the 17th we dined at our Friend *Francis Gamble*'s; and, that Evening, went to *Spikes*, to our Friend *Thomas Jackman*'s: but, before we got thither, my Cold increaſed upon me to that Degree, that my Body was ſore all over with an aking in my Bones, ſo that it was with ſome Difficulty I reached the Place; and that Night, taking ſome Sage Tea, (having firſt felt a ſecret Work of Truth to overcome the Root and Power of the Diſtemper, to which alone I have great Reaſon to aſcribe my Recovery) I fell into a very great Sweat; which took off much of the Load of the Fever and Cold out of my Fleſh, but left great Pains in my Bones, and reduced me in ſo ſhort a Time to ſo great a Weakneſs, that I could not go next Day to Meeting, though within a little Way of the Place, but continued ſweating for ſeveral Days; which, with ſome cordial Things adminiſter'd by my good Friend *Joſeph Gamble*, who practiſed Phyſick, gradually carried off the Diſtemper, but was not able to attend any Meeting for ſome Time: And finding the Air at *Spikes*, and the Noiſe in Town hurtful, I removed thence, on the Second Day, back to *Francis Gamble*'s, three Miles; where I ſtaid till the Fourth Day following, being there taken with a fainting Fit, which I never had known before, but was much comforted after it in the bleſſed Truth; which I have ever found to be the richeſt and beſt Cordial.

ON the 23d, in the Morning, we went back to *Joſeph Gamble*'s, (he being deſirous to have me at his Houſe, for the better Conveniency of adminiſtring ſuch Things as might be proper in caſe of Neceſſity) but took the *Spring* Meeting in our Way, where I had ſome few Things to ſay; which, for want of Strength, were faintly delivered, but well accepted.

HERE I ſtaid till the 27th (*Samuel* going to *Bridge-Town*) which being the Firſt Day of the Week, I went again to *Spring* Meeting; where I had ſome Concern, and a little ſtronger than before (for my Strength came ſlowly, though I had been but little ſick in all this Time). That Night I returned to *Joſeph Gamble*'s; where I ſtaid till the 2d of the Firſt Month; and then again went

went to the *Spring* Meeting; where were ſeveral Strangers, and an indifferent good Meeting: After which I returned to *Joſeph Gamble*'s. ANNO 1708.

ON the 3d, in the Morning, I went to *Francis Gamble*'s, where I ſtaid that Night; and the next Day, being the Sixth of the Week, I went three Miles, to a Meeting at *Spikes*; where there were ſeveral Strangers, and generally well ſatisfied; and, after the Meeting for Worſhip, we held the Monthly Meeting for Buſineſs: And all being well ended, I went to *Spikes*, to our Friend *Thomas Jackman*'s, where I dined; and thence, that Evening, returned to our Friend *Samuel Richard*'s Houſe; where I lodged that Night and the next, and was kindly entertained.

ON the 6th, being the Firſt of the Week, I was at another Meeting at *Spikes*'s Town; which was large, and many Things opened for Information, eſpecially to the *Jews*, (ſome few of them being there) concerning them and the ten Tribes: which Meeting being over, after ſome Refreſhment at *William Derry*'s at *Spikes*, I went to the *Bridge*, and took my Lodging, as before, with our Friend *John Grove*; where I had open and courteous Entertainment.

ON the 8th, we had a good Meeting at *Bridge-Town*, ſeveral Strangers being there; and ſo reſted till the 10th.

ON the 10th, being the Fifth of the Week, we were there again; and, after another good Meeting, returned to our Quarters; where we ſtaid till the Firſt Day following, having the Company of ſeveral Friends, in whoſe Converſation we had Comfort and Refreſhment.

ON the 13th, being the Firſt of the Week, we had another Meeting there at the *Bridge*; which was alſo large and well, many Things being opened to the States of the People, and generally well ſatisfied.

ON the 15th we returned towards *Spikes*, accompanied by ſeveral Friends; and that Night lodged with our Friend *Samuel Richard*, near *Spikes*.

ON the 16th, being the Fourth of the Week, we were at a Quarterly Meeting near that Town, and had good Service, many Things being opened; and the Meeting ended well.

ON the 17th we were at another Meeting in the ſame Place, being alſo a Meeting for Buſineſs, and had good Service, Things being open and comfortable: That Evening we returned to *Samuel Richard*'s; where we ſtaid till the 18th Afternoon, and then went to *Spikes* to *Thomas Jackman*'s; where we tarried till next Morning.

ON the 19th we went nine Miles to our Friend *Olive Peter*'s Houſe, near *Champion-Ground*; where we lodged that Night, (having dined in our Way with our Friend *Bridget Piercy*) and had a Meeting the Day following, being the Firſt of the Week, at the Meeting-houſe at *Pumkin-Hill*; and then returned to *Olive Peter*'s. Pumkin-Hill.

ON the 21ſt, being invited by Colonel *Lambert* to his Houſe, we were there courteouſly and liberally entertained; and from thence, that Evening, we returned to *Spikes*, to our Friend *Thomas Jackman*'s; and next Day were at their Meet-

ANNO 1708. Meeting, which was large and well; and that Evening lodged with our Friend *Joſeph Gamble*, at *Spring*.

ON the 23d, being the Fourth of the Week, we had a Meeting at *Spring*; which was large, and the Truth in good Dominion; and then returned to my Lodging aforeſaid, where I reſted that Night; and the next Morning, to remove the Remains of my late Illneſs, took a little Phyſick, by Advice of my 1709. courteous Phyſician, *Joſeph Gamble*; where I ſtaid till the 27th, in the mean time going down to *Black-Rock*, viſiting ſeveral Friends.

Cliff. ON the 27th, being the Firſt of the Week, we had a Meeting below *Cliff*, at the Houſe of *George Foſter*; who, though not a Friend, was very courteous and reſpectful to us, and we had a pretty large Meeting, moſt of them being Strangers, and generally civil, and ſome tender. After Dinner we called at Colonel *John Holder*'s (to whoſe Houſe we had alſo been invited to Dinner, his Wife being at the Meeting); and, after ſuch courteous Entertainment, as the Circumſtances of the Time would admit, I went ſeven Miles with *John Grove* to his Plantation.

ON the 28th we went to our Friend *Abigail Braithwaite*'s, where we lodged that Night; and next Day went a Mile, to *Mercy Evan*'s, with whom we ſtaid ſeveral Days.

Windward. ON the 30th, being the Fourth of the Week, we had a Meeting at *Windward*; which was poor and low, there being but a few, and Things very flat and dull; yet ſome pretty well pleaſed; and that Day returned to the ſame Lodging.

ON the 31ſt, accompanied by my Friend *John Grove*, I went to ſee General *Codrington*, at his Houſe about three Miles off; but, not being at home, we happened to ſee him at the Houſe of *Mary Walrond*, an ancient Widow, and an Acquaintance of *John Grove*'s; where we had called in our Return, and there had ſome ſhort intervenient Diſcourſe with him; who, though of a mean Aſpect, appear'd of a great Mind, and conſiderable Thought and Learning; and, after ſome Expectation given him of a Viſit at his own Houſe another Time, we parted, and returned that Night to our former Lodging.

ON the Firſt of the Second Month, we had a Meeting at a private Houſe, by the Courteſy of Major *Henry Evans*, and Captain *Palmer*, (in Right and Abſence of *Nathaniel Curtis*) which was a larger, and much better Meeting than at the Meeting-houſe before, moſt being Strangers, there being few Friends in that Part of the Iſland; and that Evening we returned to the Houſe of our Friend *Mercy Evans*.

ON the 2d I went, accompanied by my Friend *John Grove*, to have ſeen the General; but, ſending one before to ſee if he was at home, he happened to be abſent; and, meeting the Meſſenger, we returned to our Friend *Abigail Braithwaite*'s, and there dined; and that Evening went again to *Mercy Evan*'s.

ON the 3d, being the Firſt of the Week, we had another Meeting at the Meeting-houſe there; which was larger than before, and a better Meeting, tho' not to full Satisfaction to me, and yet to moſt: That Evening we went to the Houſe of our Friend *Joſhua Gettings*; where we ſtaid till the next Morning.

ON

ON the 4th we went from thence to *Bridge-Town*, to our firſt Lodging, and next Day were at their Meeting; which was a very open and comfortable Meeting, though ſmall, by reaſon of want of Notice in Town of our being there; for Friends being but a few, the People ſeldom come, unleſs they hear of Strangers. ANNO 1709. BridgeTown.

THAT Evening I went to *Spring*, to *Joſeph Gamble*'s; and on the 6th we had a very good Meeting there, Notice having been given two Days before; and in the Evening returned to the *Bridge*. Spring.

ON the 7th we had another Meeting there; which was not large, but good, Truth being over all in Judgment and Mercy.

ON the 10th, being the Firſt of the Week, we had two Meetings there, one in the Forenoon, and the other in the Afternoon; and ſo ſtaid in Town till the 15th, having been at the Six Weeks Meeting there on the Fourth and Fifth Days of the Week: On the Sixth, in the Evening, we went to *Spring* to *Joſeph Gamble*'s.

ON the 16th I went to *Spike*'s, (alias *Heathcoat*'s *Bay*) and that Night lodged at *William Derry*'s. Spikes.

ON the 17th, being the Firſt of the Week, I went thence to *Pumkin-Hill*, (alias *Champion-Ground*) where we had a hard laborious Meeting; and that Evening returned to *William Derrie*'s, at *Spikes*, in great Heavineſs, under a Senſe of a Spirit of Apoſtacy and Uncleanneſs in that Part of the Iſland, more than I had felt in ſome other Places. Pumkin-Hill.

AT *Spikes* I ſtaid till the 19th, and had another Meeting there; which conſiſting for the moſt part of ſuch as come to Meetings, the Teſtimony for that Day, after a long and heavy Time in Silence, went againſt ſuch as had profeſſed Truth, and were not faithful; but rather ſecretly encouraged their Children in ſuch Things as the Teſtimony of Truth is gone forth againſt in this Generation, in mixed Marriages, in the Glory of the World, and Love of it, and in training unto Arms with ſuch as know not Truth, nor regard its Ways: After the Meeting I went, indifferent eaſy, to *Joſeph Gamble*'s; where I lodged that Night.

ON the 20th we had a large Meeting at *Spring*; which was much more open than the other: And Colonel *Richard Parſons* being there, and alſo his Wife, they invited me, *John Grove*, *Edward Singleton*, and ſeveral other Friends, with them to Dinner; where accordingly we went, and were courteouſly and liberally entertained; and, after a general Invitation to their Houſe on any Occaſion that Way, we went in the Evening to *Joſeph Gamble*'s; and on the 21ſt went to *John Grove*'s Plantation, where we lodged that Night.

ON the 22d we went to the Widow *Abigail Braithwaite*'s, viſiting in our Way the Widow *Deborah Waldern*, noted for a Perſon of great Underſtanding and Experience in Politicks, having been in many Managements on various Occaſions; and as her Station and Circumſtances in the World had laid ſuch Things in her Way, ſo I perceived her fit for great Matters, both from her innate Senſe and long Experience, being now above ſixty; and accordingly reminded her of the great Diviſions among the Inhabitants of that Iſland, and the ill Conſequences of them; adding my Requeſt to her to uſe her Intereſt and Endeavours for Peace and Reconciliation among themſelves (for our Friends are not concerned in it); with all which ſhe ſeemed well pleaſed, only ſeem'd to think me miſta-

Anno 1709. ken in her Abilities, as to any Part of ſuch an Undertaking: But, after ſome further Diſcourſe among us of Perſons and Methods for ſuch a Work, we took Leave, and proceeded on our Journey.

From the Widow *Braithwaite*'s we went that Afternoon to ſee our Friend *Nathaniel Curtis*, who at that Time was very weak, and not like to recover; and, after ſome Time with him, returned that Evening to our Friend *Braithwaite*'s.

On the 23d, being the Seventh Day of the Week, we went to make a Viſit to Colonel *Fryer*, who entertained us with much Courteſy and Freedom, being open with us upon thoſe Points of Reconciliation before hinted, and of Perſons and Methods for it; being himſelf a civil Perſon, and a Man of Peace, deſiring to contribute his Share, to his utmoſt Ability; we ourſelves having no other Share in it, than only to mention the Thing as we ſaw Occaſion, to move them that Way for their own mutual Peace, and the Benefits accruing by it. This Viſit being over, we returned to our Friend *Braithwaite*'s; and from thence, in the Evening, repeated our Viſit to *Nathaniel Curtis*, with whom we had ſome Time in Prayer; after which he expreſs'd great Satisfaction, and ſaid, "It is in "vain to make Promiſes to the Lord, conſidering the Weakneſs and Frailty "of Man; but if it may pleaſe the Lord to reſtore my former Health, I hope "to be more circumſpect, and ſpend the Remainder of my Days more to his "Glory. He is a merciful God, and has been near to help in ſome Times "of great Extremity;" with ſeveral ſuch like Expreſſions, in a very weak and broken Condition of Body and Spirit: and ſo, after ſome Expreſſions of Reſpect on both Sides, we parted; and that Evening went to the Widow *Mary Evan*'s Houſe; where we were kindly received and entertained.

On the 24th we had a Meeting at the Meeting-houſe; which was but ſmall, by reaſon there are very few Friends in theſe Parts; and being the Time called *Eaſter*, the People were more particularly curious to be at their own Worſhip, tho' the Meeting was comfortable, and more open than the former there: And ſo returning with *Mary Evans*, there we dined; and that Evening went with our Friend *John Grove* to the *Bridge-Town*.

Bridge Town. On the 25th we were at the Six Weeks Meeting there; where Friends ſign'd me a Certificate, being then inclined to take the firſt Opportunity for *Antigua*.

On the 26th I was at their Third Day's Meeting, which was comfortable and well; and there I continued until that Day Week, the 3d Day of the Third Month; being, in the mean time, at their Meeting at the *Bridge* the Firſt Day between; which was large and well.

On the 3d Day of the Third Month we had a Meeting at the Houſe of the Widow *Suſannah Holder*, one great in the World; who received us readily, and entertained us kindly after the Meeting; which was very open and well, and many People there, where Truth was over all. After this Meeting I went to *Joſeph Gamble*'s, and there lodged that Night.

Spring. On the 4th I was at the *Spring* Meeting; which was not large nor ſo open as at ſome other Times, there being few of the Neighbours there, and ſeveral Profeſſors of Truth who had not been faithful; ſo that the Teſtimony of Truth went by way of Judgment, and yet it was a good Meeting to the Right-minded.

On

ON the 5th I returned from thence to *Joſeph Gamble*'s, and there lodged; and, next Day, to his Father *Francis Gamble*'s, where I tarried that Night. ANNO 1709.

ON the 6th I was at the Meeting at *Spikes*, which was likewiſe a little hard by the above Reaſon; and the Monthly Meeting being held afterwards, I was at that alſo; and, after it was over, went to the Town; where, before we alighted from our Horſes, we heard of a Packet Boat come into *Bridge-Town* that Morning: So that after we had eat and refreſhed ourſelves, we went thither to *John Grove*'s, and there lodged that Night, and the next Day I took my Paſſage in the ſaid Packet Boat.

ON the 8th, being the Firſt of the Week, I was at the *Bridge* Meeting; which was large and well, many Friends being deſirous to ſee me before my Departure; and a great many of the World's People, who had frequented the Meetings during my Time there, were at that Meeting; where the bleſſed Truth was over all; and we parted in the Love and Good-will of it, I believe, on all Sides.

AFTER the Afternoon Meeting, came one *Gordon*, a *Scotſman*, (a Miniſter of the Church of *England*, and of conſiderable Regard among them) to make me a Viſit; who, as he came not for Contention or Diſpute, was accordingly civilly received, and courteouſly entertained at my Lodging, by us all; and, in due Time, departed reſpectfully: But one *James Burtell*, a *Frenchman*, of the ſame Profeſſion, with whom I had formerly had a Diſpute in *Virginia*, being come into this Iſland, having been diſcarded for ſome nameleſs Deeds in *Virginia*, and now taught a *French* School inſtead of a religious Society, had reported, that I had formerly, in *Virginia*, favoured the Popiſh Doctrine rather than the Proteſtant; which I being advertiſed of, took ſome Notice of it, though few, I believe, who knew me, gave any Credit to it: To ſome he alſo reported me to be a Jeſuit; and that he would take his Oath he had ſeen me in *France*; though I never had been there.

Edward Singleton, a Friend, taking with him *George Knight*, went and enquired of this *Burtell*, Whether he had reported as aforeſaid? The firſt he could not well deny, but the latter altogether. Then they aſked him, If he would give me a Meeting about it? But he went from them in a Fret, ſaying, "He had "nothing to ſay to me:" And, after they had reproved him for the Injury, they left his Houſe; and, being on the Second Day of the Week, and in haſte to make ready to go on board, I had not Time to purſue the Matter any further that Way; but, for the clearing of Truth, run over the following Narrative, and left it under my Hand, to obviate any further Calumny in my Abſence.

Barbadoes.

"FORASMUCHAS one *James Burtell*, a *Frenchman*, hath reported in "this Iſland, that he hath heard me, ſometime heretofore in *Virginia*, "either in Conference, or doctrinally, maintain certain Popiſh Tenets; and ra-"ther juſtify the Papiſts than Proteſtants in ſome Things, eſpecially in Tranſub-"ſtantiation: Or ſomething to this Effect he hath reported; and that he will "give his Oath upon it; (for ſo he had ſaid with relation to the firſt Charge.)

"NOW, for clearing of the bleſſed Truth I profeſs, the Honour thereof being "ſmote at through my Reputation, by this injurious Reporter and Calumniator, "I think neceſſary to leave this impartial Narrative of the Occaſion and Thing, "to the Satisfaction, I hope, of all ſober Perſons concerned, *viz.*

"THIS

ANNO 1709. " THIS *James Burtell*, ſome Years ſince, as a Miniſter of the Church of " *England*, had a Place, and officiated under that Notion, in or near *Elizabeth-* " *Town*, in *Virginia*; and I going into thoſe Parts, from my known Reſidence " in *Philadelphia*, in *Penſylvania*, to viſit my Friends in their publick Places of " Worſhip, this *James Burtell*, accompanied with ſeveral others of his Notion, " came to one of our Meetings, (as I remember, at the Houſe of *Daniel Sand-* " *burn*, in *Deraſco-Neck*, near *Chuckatuck*) and, after the Meeting, made ſome " Objections; which, I thought, had been fully anſwered, and my Doctrines ſup- " ported, and confirmed by the Authority of Truth and the Holy Scriptures, " both at that Time, and alſo at two publick Diſputes and Conferences held " afterwards, the one in Colonel *Bridges*'s Hall, and the other at Major *Jordan*'s " in that Country.

" AS to the particular Point of Tranſubſtantiation, the Thing was thus: In " the Courſe of my Miniſtry at *Daniel Sandburn*'s, I laid down, That the Word " of Truth, the Grace of GOD, being come upon all Men through CHRIST, " this is the beſt and ſafeſt Teacher; which being one in all Men, Ages, and " Nations, taught the ſame Things to all, in the various Diſpenſations of it; " and they that are now taught by it, ſpeak the ſame Things, and are as one " Body and one Mind: Whereas, on the contrary, the learned and wiſe Men " of this World, following their own Wiſdom, and not the Spirit of Truth and " Wiſdom from GOD, had greatly erred, both from the holy Example and " Doctrine of CHRIST and his Apoſtles; and being greatly divided among " themſelves, about certain intricate Opinions, they had been too much the Oc- " caſion of the Diviſion of the People who followed them therein: So that the " preſent Profeſſors of the Chriſtian Religion look rather like a confuſed *Babel* " than the Body or Church of CHRIST.

" THE Pope, and his Followers, hold *Tranſubſtantiation*; that is, the ſub- " ſtantial Converſion of the Bread, or Wafer, in their Sacrament, after the Words " of Conſecration, into the Body and Blood of CHRIST, the very ſame that " was crucified; and that nothing remains but only the Accidents of Bread, that " is, the bare Appearance of it; and that he that eats it, eats the whole CHRIST.

" *Martin Luther* held *Conſubſtantiation*; that is, that after the Words of Con- " ſecration, there was in their ſacramental Bread the whole Body of CHRIST, " and alſo the Bread, both Accidents and Subſtance; which, aſſerting two di- " ſtinct corporeal Subſtances, under the Accidents of one, at the ſame Time " and Place, was as unintelligible, and as irreconcilable to Truth, Reaſon, and " Senſe, as the Doctrine of Tranſubſtantiation.

" *John Calvin*, and his Followers, held, That CHRIST was not in the " Sacrament, either Tranſubſtantially or Conſubſtantially, and yet was *ſacramen-* " *tally preſent* there; which being a Poſition importing little in itſelf without " Explanation, and that often done ſo as only to heap one Abſurdity upon ano- " ther, has had little other Effect with many, than to heighten the Confuſi- " on, *&c.*

" With ſeveral other Errors and falſe Doctrines, then and there by me de- " tected and overthrown.

" MY thus naming Tranſubſtantiation and Conſubſtantiation together, gave " *James Burtell* occaſion to accuſe me, and ſay, That I blamed the Proteſtants

" as

" as much as the Papiſts, eſpecially the Church of *England*, who generally fol- ANNO
" lowed *Luther*. 1709.

" I REPLIED, No; I was not ſpeaking of the Church of *England*; but
" ſince he had blamed me for denying Conſubſtantiation, he muſt hold the con-
" trary Opinion to mine, and conſequently be for Conſubſtantiation, and then
" not orthodox, even according to the Church of *England*, of which he pretend-
" ed to be a Miniſter: for though *Luther* once held that Opinion, and the
" Church of *England* had followed him in ſome Things, yet never in Conſub-
" ſtantiation, that I had heard of; and even *Luther* himſelf at laſt retracted it as
" an Error.

" SINCE then *James Burtell*, as a Miniſter of the Church of *England*, char-
" ged me with Error in rejecting Conſubſtantiation, he muſt, at the ſame Time,
" as ſuch, hold Conſubſtantiation; or elſe why blames he me for denying it, if
" himſelf does ſo likewiſe? If he does hold Conſubſtantiation, (which his bla-
" ming me for denying it does import) then he condemns the Church of *En-*
" *gland* therein, who alſo deny it: So that in this Particular he cannot be an
" orthodox Miniſter of that Church.

" AND as he was formerly an Incumbent of a Church in *Virginia*, and has
" lately, in *Barbadoes*, betaken himſelf to a much lower Employment, (teaching
" the *French* Tongue) it may juſtly occaſion the curious to enquire, Whether
" he has been degraded there? and whether for ſuch Errors, or what other Rea-
" ſons? But though I have a ſhrewd Conjecture of the Truth of the Matter in
" my own Thought, ſhall ſay little of it upon this Occaſion, unleſs he will per-
" ſiſt in his injurious Accuſations againſt me; and then I ſhall think myſelf at
" liberty, in my juſt Vindication, to procure Certificates from *Virginia* of the
" Cauſe of his departing that Country; which I believe will make his Reports
" have little Credit, if, in the mean time, his Deportment here do not render it
" needleſs by a like Conduct *, to bar and obſtruct any new Reputation or Cre-
" dit he might otherwiſe acquire. That the Subſtance of this is true, witneſs my
" Hand in *Bridge-Town*, in *Barbadoes*, the 7th of the Third Month, 1709.

THO. STORY.

THIS being finiſhed, accompanied with many Friends, I went on board the *Reſolution* Packet-boat, *Robert Hales*, Maſter, that Evening about Nine.

ON the 10th, about Two in the Morning, we ſet Sail for *Antigua*; and on the 11th, towards Night, ſaw a Veſſel, with all her Sails down, lying bye under the Wake of the Sun; which hid her from us till we were within about four Miles of her. We ſuſpected her to be a Privateer by her Poſture, and the Captain ordered all to be made ready for Defence; having 12 Guns, 30 Men, and ſuitable Ammunition. They knew I would not be active in ſuch Defence, but deſired me to keep with the Doctor, and make him what Help I could, if any ſhould be wounded; which I was very free to have done: But, retiring inward, I ſaw no Fear, though I ſaid nothing to them; only was chearful, my Truſt being in the LORD, and not in Arms. That Night I reſted very well; and, in the Morning, we had left our Adverſary, and ſaw him no more.

ON the 12th, in the Afternoon, we ſaw *Antigua*, and in the Evening came Antigua.
near

* He is ſaid to have offered too great Familiarities with ſome Females that came to learn of him.

ANNO 1709. near the Coaſt; but ſeeing a Veſſel put out from behind a Point of Land, and ſet out to Sea in our Road, about two Leagues to Leeward; and, after ſome Time, return the ſame Way, and go behind the ſame Point, and ſtay ſome Time, and then come out again, and return a ſecond Time; we became ſuſpicious of her, and ſo lay bye that Night; and in the Morning, with a freſh Breeze, ſet Sail for the Bay at *John's-Town*: But as we were running along the Shore, we ſpied another Veſſel ſet out from it in our Way; which the Captain ſuſpecting to be a Privateer, the ſame we had ſeen thereabouts in the Evening, he ordered all to be made ready: Accordingly they loaded their Guns (ſuch as had been unloaden) and ſmall Arms, and brought up their Cutlaſſes; and the Command was to fire briskly like Men; and if the Enemy ſhould attempt to board him, then clap them cloſe under the Waiſt of the Veſſel, and cut it out with them like Men of Courage; for he did not think to betake himſelf to cloſe Quarters.

IN this Poſture they continued ſome Time, till they diſcovered the Veſſel more plainly, which then appeared only a Shallop belonging to the Iſland, which we were all very well pleaſed with; and, continuing our Courſe, we arrived in the Bay about Ten in the Morning.

OUR Friend *William Haige* met me on the Wharf, and from thence conducted me to his Houſe; where I ſtaid till the 15th, being the Firſt Day of the Week, and then had a Meeting in Town; which was indifferent large and good, the bleſſed Truth being in good Dominion, and the People very ſober.

ON the 16th I went into the Country to ſee our ancient Friend *Jonas Langford*, being now above 80 Years of Age, and without natural Sight; but otherwiſe hearty: He met me at the Door in the Porch, and, as I took him by the Hand, he looked upward and ſaid, (taking off his Hat, in reverence to that Name he was about to take in his Mouth) "Bleſſed be the LORD, who gives unto the "Righteous the Deſire of his Soul:" And ſo, without any more Words between us for ſome Time, keeping me by the Hand, we ſat down together in the Hall; and, after ſome Time in Silence, we diſcourſed of ſuch Things, and Affairs of Truth as then occurred; and, being freely received, and openly entertained both by him and his Wife, there I remained till the Fourth Day following, being, in the mean time, viſited by ſeveral Friends.

John's Town. ON the 18th, being the Fourth of the Week, I went to *John's-Town*, where the Meeting fell in courſe: It was not large, nor very open; yet many Things opened clearly, and the Meeting ended indifferent well: After which I returned to *William Haige's*; and from thence that Evening to *Jonas Langford's*, where I ſtaid till the 20th; and the Meeting falling there in courſe, was at it; which was very ſmall, but open and well.

CONTINUING here till the 22d, being the Firſt of the Week, and the Meeting being there again of courſe, it was larger than before; and the Bleſſing of the LORD was plentifully among us, to the Praiſe of his holy Name, who is worthy for ever.

ON the 23d I went to *John's-Town*, and lodged that Night at *William Haige's*; and the next Morning went to ſee General *Park*, then Governor in Chief of the *Caribbee Iſlands*; who was very reſpectful and free with me on ſeveral Heads. The Packet Boat being then in, and being free in my Mind, I took my Paſſage

in

in her for *Jamaica*; but tarrying till the 25th, about Six in the Evening, we then ſet Sail for *Montſerrat*; where we arrived next Morning about Seven, having had a Meeting with Friends at *Antigua* the Day before we ſail'd thence. ANNO 1709. Montſerrat.

AT *Montſerrat* we arrived well, and there tarried till the 28th, in the Morning, and thence ſet Sail for *Nevis*; where, with a ſtrong Gale, we arrived half an Hour after Eight the ſame Morning. Here I went aſhore; and, meeting with *James Boydon*, he invited me to his Lodging in Town, for I knew no Inhabitant; where I was kindly entertained at the Houſe of *John Horn*, a Merchant there; who, though not a Friend, yet was very reſpectful. After Dinner we went to ſee ſome hot Springs near the Town; which are ſo hot that we could not hold our Hands in the Water, nor ſcarce put them in without ſcalding; and the Sand where the Water iſſued was ſcarce to be touched, it being ſo hot, and yet the Water pleaſant to drink, when a little cool'd. Nevis.

HERE I tarried all Night; and the next Morning, being the Firſt Day of the Week, we went into the Country, about eight Miles off, the worſt Way for Stones that ever I rode, to the Houſe of *Mary Wilſon*, an honeſt Friend; where, in a Meeting of about eight or nine Perſons, (for ſince the *French* Invaſion of that Place few Friends are left in the Iſland) the LORD was pleaſed to give us a comfortable Seaſon of his Love together, to our great Refreſhment.

AFTER the Meeting, having dined, we returned to Town, *(Plymouth)* and that Evening went on board; and, on the 30th, in the Morning, ſet Sail for *St Chriſtophers:* but in our Paſſage a ſtrong Gale ſprung up, with much Rain, at South, (a very unuſual Thing in thoſe Parts at that Time of the Year) by which we came up with our intended Port; but the Harbour being open, and the Wind ſtanding right in, the Captain did not think proper to come to an Anchor, but ſent off the Mail by his Long Boat, and ſo ſtood off to Sea all that Day and Night, and the next Day till near Six in the Evening. About that Time came up a Sloop as from *Nevis*, which behaved ſo that we took her for a *French* Privateer, ſtanding right after, and endeavouring to weather us: Upon which our Captain turn'd about the Ship, to gain the Weather-gage; and by that Time he came within our Shot, and the Captain fired; but the other neither ſtriking, nor giving any other Signs of Friendſhip and Submiſſion, our Captain fired again (tho' the firſt came not near) and came very near his Quarter; upon which he lowered, and ſheered off, and ſo we parted: But the next Morning he returned, and we found it was a Privateer Sloop belonging to that Iſland, with a few Hands, which ſtood out for fear of a Storm, the Wind being ſo high that ſeveral Veſſels had been ſtaved the Day before in that Road.

AFTER this Bruſh we came to an Anchor in the Road, where we rid that Night; and the next Day, (being the 1ſt of the Fourth Month) about Six in the Evening, ſet Sail for *Jamaica*; where we arrived ſafe about half an Hour after Four in the Evening, on the 8th following, having made the Land of *Hiſpaniola*, about *St Domingo*, on the 5th, and the Eaſtward of *Jamaica* on the 7th in the Evening. Jamaica.

BEING come to an Anchor, I took the Names of the Officers, *viz. William Smith*, Captain; *William Button*, Firſt Mate; *John Reynolds*, Second Mate; *Thomas Weale*, Doctor; *Joſeph Smith*, Gunner; *William Brown*, Steward; *James Tudman*, a Banker's Son in *Lombardſtreet*, *London*, and *Edward Slaney*, a Merchant's Son in the ſame Place, Paſſengers.

SOON

ANNO 1709. SOON after our Arrival came on board our Friend *John Ward*, and with him I went on Shore, and lodged at his Houſe that Night; and the next Morning, the 9th, viewed the Town and Forts; where I ſaw great Effects of the dreadful Earthquake ſtill remaining, though the People were gradually filling up divers deep Places with Stones, in order to raiſe new Buildings; moſt of the Ground being already built upon what was left by the Earthquake in that Point. The Earthquake here was ſuch as has ſcarce been paralelled in any Age or Country; and was followed by a dreadful Fire, which ſcarce left a Houſe in all the Town unconſumed; but left the Stocks, Pillory, and Ducking-ſtool entire, as if the Deſtroyer had been ordered to leave them, as Inſtruments of Juſtice, for the future Puniſhment of the miſerable Inhabitants; which the Orderer of all Things foreſaw they would deſerve, notwithſtanding his Judgments: For ſuch are their wicked Expreſſions, their Oaths, Blaſphemies, Profanations of the Holy Name of Almighty GOD, their Curſes, Damnings, Sinkings, and rude Expreſſions in all their Converſation, even amongſt both Sexes, that ſober Men, who never heard them, would hardly believe, if it were told them, that human Nature were capable of ſo great Degeneracy; in ſo much that it looks as if, when ſunk into the Earth, they had been baptized in Hell, into the very Nature and Language of it; whoſe Expreſſions I will not defile my Pen to repeat, though dipped in bitter Gall: and yet I believe the Day of GOD's Mercy is not quite over to ſome among them. O that they might ſee it, in the remaining Time of it, to their great Redemption!

THIS View finiſhed, I went on board *Charles Wager*, Rear-Admiral of the Blue, of whom there have been great Accounts in the publick Prints, and of his great Atchievements in martial marine Affairs: My Buſineſs was only a civil Viſit; where I was courteouſly received, he being a Perſon of a calm, ſedate Temper, naturally courteous, and no way elevated. As he is a Man of War, we diſcourſed on that Subject; and, as I am a Man of Peace, we converſed religiouſly and not martially; he for the Puniſhment of Privateers and Pyrates, as Dogs, Wolves, Lyons, Bears, and Tygers, and Invaders and Breakers of the Peace, and Robbers; but I was rather for ſaving the Life, that poor Sinners might have Time to repent, and be ſaved: though what paſs'd between us, was with the greateſt Civility and Temper; the Meekneſs of Chriſtianity being more apparent in his Deportment, than any martial Harſhneſs. Having ſtaid ſo long as I thought ſuited our Circumſtances on both Sides at that Time, and received Invitations from him to further Acquaintance, I returned on Shore; and that Afternoon went, by Water, up to *Kingſton*; and was entertained kindly there by our Friend *Stephen Web*, with whom I took up my Quarters.

ON the 10th we had a Meeting there at *Stephen Web*'s Houſe; which was very ſmall and poor, there being but three or four Friends in Town.

ON the 12th, being the Firſt Day of the Week, we had another Meeting at the ſame Place; which was a little larger and better; though at that Time I was under ſome Indiſpoſition of Body, which appeared much more after the Meeting, being griped, laxative, and feveriſh; but was better the next Day.

Kingſton. ON the 13th I went to *Anne Pennock*'s, where I was that Night, and the next Day had a Meeting there; where were ſeveral People, and moſt of the Friends of *Kingſton* and thoſe Parts, and Truth came over all: But being very weak after the Meeting, I went up Stairs to lie down on a Bed to reſt; and falling into a Slumber, there came up ſeveral wild young Men with *Anne Pennock*'s Grandſon, (and Heir to her great Eſtate) and fell to play at Cheſs; ſo that I could

could not reſt for them: And this ſhe ſeemed to countenance, though ſhe had profeſs'd Truth many Years, and ſuffered for it; and not in this only, but alſo in ſeveral other Practices, far from what ſhe profeſſed, though ſhe had had the Education of him, who was ſtill under Age. Being thus diſturbed, I went to *Spaniſh-Town*, about twelve Miles; where, though very weak, I got ſafe in the Evening, and that Night lodged with *John Griffiths*, who went with me from *Anne Pennock*'s; and in the Morning made a Viſit to the Governor, *Thomas Handaſide*; who was reſpectful beyond Expectation. ANNO 1709.

ON the 15th I went to *Jeſſe Noble*'s, in the ſame Town, who uſually entertains Friends there; and, on the 16th, was at their Week-day's Meeting at *Spaniſh-Town*; where we had a pretty hard Meeting, there being at it about eight Perſons in all. SpaniſhTown

THE 19th, being the Firſt Day of the Week, I was at another Meeting there; which was no larger than the former, and a poor Meeting every way. On the 20th I returned to *Kingſton*, accompanied by *John Griffiths*, to *Stephen Web*'s.

ON the 22d we had a Meeting at the Houſe of Captain *Hewit*, at *Port-Royal*; who, though not of our Communion, readily gave up his Houſe (as he had writ in his Letter) to the Service of GOD: For, being at his Plantation, a Friend writ to him about it; and he ordered his Couſin, a Friend, who looked after the Houſe, to make Preparation for the Meeting; which being done, the Meeting was pretty large, and very well, the LORD opening Things clear, and People were generally ſatisfied, and ſome much pleaſed, as they ſignified afterwards. The Meeting being over, my Company and I dined at the Captain's Houſe, by his Requeſt; and that Evening returned to *Kingſton*. Port-Royal.

ON the 24th we had another Meeting at *Kingſton*; which was very ſmall, but indifferent well: but none but ſuch as make ſome Profeſſion of Truth being there, it was harder than the other Meeting.

ON the 26th, being the Firſt Day of the Week, we had another Meeting at the ſame Houſe at *Port-Royal*; which was much larger than before, and many Things clearly opened; and the People (though one of the rudeſt and moſt wicked Places I know of in *America*) very ſober, attentive, and affected, and ſome of them pretty much reached: And, leaving Things to a pretty general Satisfaction, to the Honour of the LORD, the Author of every good Word and Work, I returned with ſeveral Friends to *Kingſton*; where I lodged that Night.

ON the 27th, in the Evening, expecting to go on board, in order for my Voyage to *Penſylvania*, I went again down to *Port-Royal*; and, putting my Proviſions in, returned that Night to *Kingſton*.

EARLY the next Morning I went down again, and the Veſſel (*viz.* the *Happy Return*, a Sloop, *Jonathan Dickinſon*, Owner, and *James Wilkinſon*, Maſter) being put out to Sea, and lying bye for the Owner and Maſter, then on Shore, I went on board, about Seven in the Morning; and they, with *Mary Dickinſon*, ſoon after coming on board, we ſailed about Nine, with the *Kingſton* Man of War, and five Sail more, to which, with this Veſſel, he was appointed Convoy, being all under Sail at ſome Diſtance.

THE Wind coming freſh a Sea Breeze, we kept nearer the Shore than the reſt; and, making better Way, the next Morning we got up as far as the

ANNO 1709. *Yellows*; and, in the Afternoon, reached *Port-Morant*; where we put in to water: And the Winds increaſing, and Weather turning bad, we tarried there for the reſt, two of which coming in with the Port near Night, put out to Sea again, as we thought, to look for the Convoy and Company, being all to Leeward; but ſaw no more of any of them whilſt we remained in that Port, only we heard of ſome of them ſeen off there on the 1ſt of the Fifth Month, as we lay at Anchor, by ſome of the Inhabitants.

HAVING ſtored the Veſſel with Wood and Water, and the Weather growing better, on the 3d of the Fifth Month, about Six in the Evening, we weighed Anchor again, and ſet Sail towards the Eaſt End of the Iſland of *Jamaica*, in order for the Windward Paſſage, having heard no further of the reſt at that Time.

ON the 6th, at Break of Day, we were in Sight of the Weſtermoſt Parts of *Hiſpaniola*; and, having a ſmall Breeze, we ſpied two Sail right a-head; which at firſt we took to be two *Briſtol* Veſſels, that came out with us, plying to Windward; but, after ſome Time, perceiving they came down upon us, we were ready to form other Conjectures in our own Favour; but at laſt finding them ſtill purſue us in all our various Courſes, we then feared an Enemy, which gave us ſome Diſturbance, in which I endeavoured to be retired in my Mind, and was inwardly concerned; but not ſo much as I thought I ſhould be, if a real Enemy, having had the open Countenance of the LORD in ſome good Meaſure, at our laſt ſetting Sail, and much comforted in his Preſence the Day before this happened: At length they coming nearer and nearer, ſome of our Company called to Mind two Privateers, fitted from *Jamaica*, cruizing in thoſe Seas, and concluded that theſe were they; but ſtill under Fears. When we ſaw we could not eſcape them, we put forth *Engliſh* Colours, and ſo had they: but it being ſo common for Men of their Employ to deceive each other that Way, we could give no Truſt to fair Colours on either Side: When they came almoſt within Shot, we lay bye, and ſhorten'd our Sail, and then they feared a warm Reception; but to try us a little farther, they let fly one Shot, which flew over our Stern: Upon which, concluding before who they were, we gave a further Signal that we did not oppoſe them: upon which they came up and hail'd us; and ſo the Matter ended to our Satisfaction, though they were diſappointed of another expected Prey: For it was one of theſe Privateers from *Jamaica*, who had taken a rich *French* Merchant Ship, with 12 Guns, and about 26 Men, two Days before; and the Captain coming on board gave us an Account of the Channel to the Eaſt of *Cuba*, in our Road; and that there were ſeveral of the Enemy's Privateers cruizing, but none of any great Force; and adviſed us how to ſteer, in greater Probability to eſcape them: So that the Thing at laſt ended to our Advantage in ſome Degree.

AFTER they departed, we were becalm'd in Sight of *Hiſpaniola*, and a ſmall Iſland to the Weſtward; but in the Evening made a little Way with a ſmall Breeze, and ſo proceeded on our Voyage.

ON the 12th, in the Evening, with a freſh Gale, we turned the Eaſtermoſt Point of *Cuba*, and ſtood our Courſe all that Night, and the next Evening came near certain viſible Sands, called the *Hog-ſties*; and, being among ſeveral Iſlands, ſhorten'd our Sail that Night; and, in the Morning, ſo ſoon as we could ſee about, found ourſelves on the South Side of *Long-Iſland*, and near the Shore; though we did not think it had been that, for we aim'd at *Crooked-Iſland*, further to the Eaſt; but, by reaſon of the Currents, were inſenſibly drove thither.

BUT

ANNO 1709.

BUT this was not the worſt; for ſoon after we ſpied a Sail to the Windward; and, after a ſmall Time, perceived it came down upon us, and ſtood the ſame Way. We were a while in doubt and ſuſpence what kind of Veſſel ſhe was, but, in a few Hours, were convinced to our great Exerciſe and Damage; for, coming within Gun-ſhot, we ſaw his *French* Pendant, and ſoon after he fired one of his Guns to ſummon us.

OUR Captain being of fighting Principles, and his Men likewiſe, hoiſted the *Engliſh* Enſign, and returned his Salute, (having two Guns only mounted, tho' ten on board in the Hold) but no Loſs happen'd on either Side. They quickly perceived how the Matter ſtood with us, that we were not capable of any great Reſiſtance; and therefore quickly advanced within the Reach of ſmall Arms, and gave us one Volley: and the Maſter having only two ſmall Arms on board, and but about ten fighting Men, ſoon yielded to her; who was but a ſmall Sloop, with four ſmall Guns, about 30 Men, and commanded by Captain *Lewey*, a *Frenchman*, and fitted out from *Martinico*.

WE being, by GOD's Permiſſion, fallen into their Hands, the Captain ſent on board his Lieutenant, one Captain *Corvelius*, a *Dane*, as he ſaid; who, ſpeaking good *Engliſh*, told us not to fear, for we ſhould fare no worſe than he; ſo that they did no perſonal Harm to any of us, but were very kind all along as we ſailed to *Port-a-pee*, on the North Side of *Hiſpaniola*; where we arrived on the 17th in the Evening, and came to an Anchor.

OUR Captors, in the Time we were ſailing, ſung ſeveral *Ave Marias*, and were very devout and very merry, and mighty importunate with us to diſcover what we had but little of, *viz.* Money; for I had but about Two-pence on board, being two *French* Pieces we call *Black Dogs*, and there was not much more among the reſt of the Paſſengers: However, having a Cheſt of Proviſions, and a ſmall Box with ſome Linen, they ſtill had a Jealouſy that I had more; but were civil in their Carriage all this Time.

ON the 18th the Officers came on board, *viz. Le Sieur Danzel*, the Judge, ——— *Dannize, Procurator pro Rege*, or the Kings Attorney, and *De la Grandmaiſon, Greffier*, or the Secretary, as they term'd them; and, having a little *Latin* among us, we made a Shift to underſtand one another, ſo as no Body elſe knew what we ſaid. They examined me what Goods, *&c.* were on board, of which being ignorant, made my Anſwer ſhort and eaſy: Upon the whole, they all ſeemed to be ſorry, though Subjects of *France*, that we had fallen into the Hands of ſo mean Perſons as theſe Privateers.

BEFORE they departed on Shore, they ſeal'd down the Hatches, leſt any of the Goods ſhould be embezzled, and ſo the Admiral of *France* be defrauded of his Right.

THE next Day the Captain that took us went in a Boat towards Cape *Francois*, to ſpeak with ſome of their Owners concerning the Prize; but ſtill having a Jealouſy that I had Money, he ordered me to be ſearched, but found only my Silver Spoon, my Watch being gone before; ſo that I ſaved only two Shirts, and ſome little ſmall Linen, and what Cloaths I had on; which were but mean, being provided on purpoſe for my Voyage: However they were otherwiſe kind; and the Man that ſearched me deſired my Forgiveneſs, ſince he did it by Command,

ANNO 1709. mand, not Inclination; and ſome of them ſaid they would not have done it on any Account.

ON the 19th we were ſent for on Shore by the Officers aforeſaid, and very kindly treated by them; but *Jonathan Dickinſon* and I were under great Exerciſe in Spirit, not yet ſeeing the particular Cauſe; which afterwards appeared to be this:

IT ſeems the Laws of *France* require an Oath of the Owners and Maſters of Veſſels in ſuch Caſes, the better to diſcover the Value of Veſſels and Things; which they adminiſter by holding up their Hands, then imprecating GOD to their Loſs of their Part in him, in caſe of Falſhood, but true Anſwer to make to every Queſtion.

THE Maſter, being no Friend, was ſworn, (there being a Man among themſelves underſtanding *Engliſh*, by whom they acted) and they examined him ſtrictly; and, when they had finiſhed with him, propoſed it next to *Jonathan Dickinſon*, but he refuſed; which was a great Surprize upon them, and ſome of them began to be a little heated and zealous: Then I told them in *Latin*, "That we were "a People differing from all Proteſtants in ſeveral Points of Religion; and that "we never ſwore, neither in Judicature nor Converſation: That we had ſuffered great Hardſhips in former Times in *England* for refuſing to ſwear; and "many of us had died in Priſon for that Cauſe: That King *James* had given "us ſome more Favour than any before him; and that King *William* in his "Time had paſs'd an Act of Parliament in our Favour, in the Caſe of Oaths; "and that I believed King *James* (to whom we were well known) had given "the King of *France* an Account of us in that Particular, when in his Court, in "time of his Exile."

THEY replied, "It was a difficult Caſe, their Law being very expreſs in the "King's Books;" and looked into a printed Book often on this Occaſion. My Spirit being under great Exerciſe all this Time, (eſpecially whilſt they were thus ſtriving with *Jonathan Dickinſon*, who ſtood firm againſt Swearing) at laſt I found great Eaſe and Comfort in that holy, bleſſed and over-ruling Truth, whoſe Teſtimony we were thus called to bear againſt ſo great a Power as the *French*, then an Enemy, and we their Priſoners; and very ſoon after they took his Teſtimony, without ſwearing, or any other *Aſſeveration*, ſave only a bare and ſober Relation, by Promiſe only to anſwer truly.

AFTER they had begun their Examination of him, the Comfort of our bleſſed LORD, whoſe Preſence and Shield was with us, ſo increaſed in my Heart, that my Spirit was broken in a Conſideration of his Goodneſs and Faithfulneſs to us, though I had a full Recompence for all I had ſuffered: And, ſome Tears running down as I ſat bye, one of them obſerved it; and, being in a Surprize and Admiration of it, they enquired the Reaſon by the Interpreter; but I made them a Sign of Silence, which they all took, and were ſtill a ſhort Time, and then proceeded in their Examination. Then I told them, when that was over, I would relate the Cauſe of thoſe Tears.

THE Examination being over, which was done both with all Gentleneſs and Strictneſs, then they enquired the Cauſe of my Brokenneſs; to which I anſwered:

"THAT though it had pleaſed GOD to permit us to fall into the Hands of "theſe Men, and bring us under ſo great a Power, under many Dangers; yet,

"per-

" perceiving he had been pleaſed to inſpire them with ſo much Gentleneſs and " Favour towards us, my Spirit was ſo broken as they obſerved, in humble " Thankfulneſs to the LORD, who was thus kind to us in a Time ſo needful; " and for their Favour we were likewiſe grateful:" All which they heard with great Attention, and bowed themſelves, when they underſtood it, with Gravity, and a ſerene and gracious Aſpect. ANNO 1709.

THINGS thus ended to our great Eaſe and Comfort in this Point, they took us with them to Dinner in Town; where they were kind beyond common Friendſhip, in all Manner of Freedom and kind Expreſſions; ſo that, ſave the Loſs of Goods and Time, our Confinement did not ſeem ſo grievous as might well have been expected. They often wiſh'd that Peace might be proclaim'd while we were with them; and one of them, *viz.* Judge *Danzell*, had *Jonathan Dickinſon*, his Wife and Family, to his Houſe, about three Miles off; where they were kindly entertained. However, we went on board again after this Time, they giving us Leave to be on Shore, or on board as we pleaſed, ſaying, it ſhould coſt us nothing either Way: But the Veſſel unloading here, I went on board on the 21ſt; and, the next Morning, coming on Shore in the Boat with ſome of the Goods, our Captain's Boy was coming along alſo; but ſome of the Privateer's Men ſuſpecting him of ſome Money belonging to ſome of our Men, left in the Veſſel, and could not be found, ſtopp'd him; and, in his going back over the Waiſt of the Sloop, they ſaw the Money tied up in his Pocket. This drew a Suſpicion on me alſo; ſo that as ſoon as I came on Shore, they ordered me to be ſearched in a Room on the Shore, before the Secretary; but they finding no Money, nor any Thing of theirs, nor any Thing valuable, they ſeem'd a little aſhamed of their Treatment, though a little of that goes far with them; but the Officers ſeem'd troubled: And then I ſaid to one of them a little chearfully, *Nec habeo, nec careo, nec curo, ſi panem & aquam tum ſatis habeo.* He anſwered, *Panem habebis, & cibum, & potum*; and ſo recommended me to the Houſe where we had ſeveral Times dined together before, and then told the Privateer's Men what I ſaid; upon which they look'd a little down upon it: and ſo I departed to the Houſe, where I found ſome of *Jonathan*'s Family. It was the Houſe of one *Beauchamp*, whoſe Wife had been taken by ſome *Engliſh* Privateers into *Jamaica*, and, having been well uſed, did not forget that, nor her former Affliction.

ON the 22d, in the Afternoon, *Le Pere Dantriche Jeſueta Miſſionarius de Servans Eccleſiam Parochialem Porto Paris*, (ſo they gave his Name and Stile, being of the Family of the Duke of *Lorrain*) came to the Inn where I was. This Jeſuit and I had ſome Diſcourſe in *Latin*; in which, though I had been long out of Uſe of it, and his Dialect and mine much differing, we made a Shift to underſtand one another pretty well; and he, being a Maſter of the Language, was a Help to both.

I HAVING a *Latin* Bible, (Old and New Teſtament) by *Beza*, and an *Engliſh* Concordance, (for I had my Books and Papers given me by the Privateer's Men) I quoted ſeveral Paſſages to him out of both; ſhewing CHRIST to be the true Light that was promiſed as ſuch, as the Object of Faith, in the firſt Place, to the *Gentiles*, and then as a Sacrifice for their Sins: That though it was the ſame CHRIST offered to the *Jews*, yet under another Adminiſtration, *viz.* as born of the Virgin *Mary*, according to GOD's Promiſe to them; and that this is the *true Light which lighteth every Man that cometh into the World:* All which he could not deny. John i. ix.

ANNO 1709. AFTER this he began with their common Notions about *Peter*, quoting *Mat.* xvi. 18. where CHRIST ſays, *Thou art Peter, and upon this Rock will I build my Church*, &c. "That *Peter*, being the Head of the Church, the Popes "of *Rome* had ſucceeded him until this Day, and were, in his Place, CHRIST's "Vicars here on Earth, and ought to be regarded accordingly in all Things."

To this I replied, "'Tis true that our bleſſed LORD, taking occaſion to
Mat. xvi. 13, — 18. "aſk his Diſciples, *Whom do Men ſay that I the Son of Man am?* ſome ſaid one "Thing, and ſome another, but *Peter* ſaid, *Thou art Chriſt the Son of the living* "*God*; upon which CHRIST replied, *Simon, Son of Jona, Fleſh and Blood hath* "*not revealed this unto thee, but the Spirit of my Father: Thou art Peter, (i. e.* "a Rock) *and upon this Rock I will build my Church, and the Gates of Hell ſhall* "*not prevail againſt it.* In all which I do not underſtand that CHRIST pro- "miſed to build his Church on *Peter*; but on the Spirit, Power, and Wiſdom "of the Father, which opened and revealed that great and neceſſary Truth to "*Peter:* For though his Name ſignifies a Stone, or Rock, outwardly, yet ſuch "a Rock is too weak to bear ſo great a Weight as the Church of CHRIST; "but the Power of the Father being almighty, his Spirit all-quickening, and "Wiſdom all-ſufficient, *the Gates of Hell*, that is, the Wiſdom, Council, and "Power of Hell, (for here he alludes to the Kings, Elders, and People of the "*Jews*, who often held their politick and warlike Councils in the Gates of their "Cities) *ſhall not prevail*; but the Council, Wiſdom, and Power of GOD. "And CHRIST himſelf, being the Wiſdom, Power, and Word of GOD, the "elect and precious Stone, the Head of the Corner, and binding Stone of all "the Building, the Apoſtle *Paul* does accordingly aſcribe to him the Headſhip,
Eph. i. 22. "only, and calls him expreſly the Foundation, *viz. He is given to be Head over*
1 Cor. iii. 11. "*all Things to the Church:* And *another Foundation can no Man lay than that* "*which is already laid, which is Jeſus Chriſt:* But, continued I, if it had been "true that *Peter* had been that Rock, Head, and Foundation of the Church, as "we ſee he is not, how did they prove that the Popes of *Rome* had ſucceeded "him in that Station? And who was *Peter*'s Succeſſor, when there were two "Popes in *Rome* at one Time, both pretending to be *Peter*'s Succeſſors?" This Queſtion I found was not grateful; and, conſiſting of two Parts, he anſwered only to the latter, and that by another Queſtion, *viz.* "When King *James* and "King *William* became Competitors about the Crown of *England*, how did the "People know which was in the Right?" To this I replied, "*Nullum ſimile* "*currit quatuor:* That though I underſtood his Intent and Drift by this Que- "ſtion, yet there was no Parallel; for this was wholly an human Affair, and "Men uſually, in ſuch Caſes, follow the Dictates of human Underſtanding, con- "ſulting chiefly their own Safety and natural Intereſt: but, in Matters of Reli- "gion and divine Things, it is quite otherwiſe; for good and truly religious "Men, following the Example of CHRIST and his Saints, ſacrifice all to the "Cauſe of Religion, though contrary to Senſe and human Reaſoning; therein "following the Revelation, Dictates, and Openings of the holy Spirit; which "is never awanting to the True and Faithful in all ſuch great Caſes, as the "Head and Foundation of the Church of CHRIST, and his Succeſſors; which "are only they who follow CHRIST in a holy, innocent Life." All this the good old Man (for ſo I thought he was) heard with great Patience, and without any Shew of Anger; but made no Reply to the Matter, only ſaying it was near Maſs-time, and he muſt attend, and that we might have ſome further Diſcourſe another Time; but I ſaw him no more, tho' we tarried long enough there for it, if he had deſired it: And, for my part, as I had come off pretty ſafe, after all this Plainneſs, (for I had no Fear of him) I had nothing in my Mind to ſeek

after

after him; though I had ſeveral Diſcourſes with many others, who had alſo a little *Latin*; and all ended peaceably, theſe Things being generally new to them. ANNO 1709.

IN my Diſcourſe with the Jeſuit, and frequently with others, when I brought Scriptures home upon them, and againſt their Sentiments, or for ours, they told me, "This Bible of yours is not truly rendered from the original Languages; "there are many Omiſſions and undue Verſions in it." Then I deſired one of theirs to compare them; but could not have one among them all: For tho' they ſaid, that Perſons of any Account among them might read the Scriptures, being only prohibited to the ignorant and mean ſort, yet none of them could ſay they had any Scripture, but generally referred me to the Father, *viz.* the Jeſuit, for one; except once, that one of them had a New Teſtament in *Latin*, in which I could not obſerve any Difference from mine; though he was averſe to compare them, having had it, as I ſuppoſe, from the Jeſuit.

Jonathan Dickinſon and his Family, as has been ſaid, being entertained by Judge *Danzell*, I remained at the Inn, at ------- *Beauchamp*'s; where I had good Entertainment, and always dined with the Officers aforenamed, who were very open and free in all civil Deportment and Diſcourſe, being there every Day about condemning the Prize, and ſettling that Affair.

ON the 23d, being the Seventh Day of the Week, came Colonel *Lawrens*, who was Governor of the Fort here, and of all the Precincts; and, at Table, taking Notice of me, enquired more particularly after me and my Circumſtances, and then gave me an Invitation to his Houſe, about two Miles off; which I accepted: He ordered me a Horſe next Morning for that Purpoſe when he came to Town to Maſs.

THAT Day, being the Firſt of the Week, (as we were told by ſeveral of their own People, both in *Latin* and *Engliſh*, there being ſeveral that ſpoke *Engliſh* among the Privateer's Crew) the above Jeſuit made us, our Principles, and Deportment, the whole Subject of his Sermon; and ſaid, "That we were "an innocent, religious People, differing in many Points, both of Doctrine and "Practice, from all other Proteſtants, and ſeemed to have a right Faith in "CHRIST; only we ſeem'd too diffident concerning the Saints, our Duty to "them, the Church's Power, and the like: But, in the End, exhorted his People "to keep firm in their own Religion; and as this People were thus caſt among "them, to ſhow their Chriſtianity and Reſpect to them:" And ſo they generally did, more than could have been expected; and ſeveral of them ſaid, though too lightly, "The Quaker Preacher had converted their Miniſter."

IN the Evening I went with the Governor to his Houſe, where I was very liberally and courteouſly entertained by him, and all his Family; who were free with me every way, behaving not as to a Stranger, but a Friend. He told me, that ſince that Port, with the Fort and Precincts, had been taken by the *Engliſh* and *Spaniards*, under the Conduct of Admiral *Benbo*, they had never recovered it, but moſt People lived very poor: That tho they made a little Sugar and Moloſſes, it was ſo mean it would hardly ſell; and, being altogether confined to the *French* Merchants, they had but very little for it, only a little Cloathing, *&c.* and that at very dear Rates, and had nothing to make Money, which was very ſcarce: But their Indico, which was very good, did them ſome more Help; yet, confined to *France* in that alſo, from whom they had ſome Flour, but generally muſty, and now and then a Prize with Flour, Beef, Pork, *&c.* but that moſt of their freſh Proviſions were wild Hogs, and Beef from the Iſland of *Tortuga*, (or *Turtles*) about three

ANNO 1709. three Leagues from that Port. He was pleaſed with the Relation I gave him of *Penſylvania*, its Settlement, Name, People, Situation, and way of living; often wiſhing for Peace, that he might come and ſee it, hoping there might be Trade between us.

HIS wiſhing there might be Peace, occaſioned a Diſcourſe between us about War, and the Cauſe of it; wherein I ſhewed him, that as CHRIST is the Prince of Righteouſneſs and Peace, ſo his Kingdom differs from the Kingdoms of Men, being no worldly Kingdom; and as he had commanded his Followers to love their Enemies, and thereby taken from them all Cauſe of Fighting, ſo
John xviii. 36 he alſo ſaid, *My Kingdom is not of this World; for if my Kingdom were of this World, then would my Servants fight; but my Kingdom is not from hence.* And
Ja. iv. 1. that the Apoſtle alſo ſaid, *From whence come Wars and Fightings among you? Come they not from hence, even of your Luſts that war in your Members?* To the Truth of all this he aſſented, but replied, "That it was not they that deſired "the War, for they were generally much hurt by it, but the King; and that "as GOD had ſet a King over them, they were bound in Conſcience to obey "him; who was anſwerable for all the Evil, if any, and not they: ſo that they "ought to give active and paſſive Obedience to all his Commands, whatever
Dan. iii. 16. "they were." I then inſtanced *Shadrach*, *Meſhach*, and *Abednego*; who, tho' in Office under the King, and loyal in their Duty, as Officers in the Civil State, would not obey the King in any Thing contrary to GOD. Then he ſaid, "That "was a Heathen King, and commanded Idolatry; but theirs a Chriſtian, and "gives only Chriſtian Commands; ſo ought to be obeyed."

I REPLIED, "That ſo far as his Commands were Chriſtian, they ought to "be obeyed; but we ſee he has commanded many Things, which many of his "Subjects, not thinking conſiſtent with their Duty to CHRIST, had diſobeyed, "to the Loſs and Sacrifice of many of their Lives, and others were fled, and "many thouſands of them in the Queen of *Great Britain*'s Dominions, to the "great depopulating and weakening of his Kingdom."

ALL this he bore without any Appearance of Reſentment; and, in the End, own'd, that Liberty of Conſcience is no unreaſonable Thing; but ſeem'd ſtill to be tenacious of their Way of Paſſive Obedience and Non-reſiſtance; which reminded me of the State and Tendency of Doctrines and Affairs in *England*, in a *quondam* Reign. He ſhewed me after this the Confeſſion of *Auguſtine*, and the Imitation of CHRIST, in *Latin* and *French*; in which I obſerved many good Sayings.

HE was ſo free one Day as to ſhew me his Commiſſion, which was under the King of *France*'s own Hand, and Great Seal, thus directed, *Commiſſion de Colonel de Milice, an Port de Paix, Pour le Sieur du Laurens*; and the Body of the Commiſſion began as ours in *England* commonly do: The King ſigns not at the Top as ours commonly do, but at the Foot of the laſt Line, about the Middle of the Parchment, and, towards the Left Hand, the Secretary of *France* ſigns, and the Seal, (which was leſs than that of *Penſylvania*) with yellow Wax, was fix'd at the loweſt Corner, to the Right, with a Piece of the ſame Parchment being ſlit into the Corner, and ſo left entire with the reſt.

HERE I tarried till the 28th, being the Fifth Day of the Week, uſually coming once a Day to Town with him; and he ſeveral Times told me I was not a Priſoner, but a free Man; in the mean time lending me Linen, till my own ſmall Remnant

Remnant (for I had but two Shirts, and a little ſmall Linen) was waſhed; which was done very neatly: But the Veſſel intending to ſail from hence to *Port Francois*, on the 29th, I went on board on the 28th, in the Evening; and, on the 29th, being the Sixth of the Week, we ſet Sail, and turn'd it up againſt the Wind, to the Head of the Iſle of *Tortuga*, where we were almoſt run upon the great Rocks with a freſh Gale; but, eſcaping that Danger, we ſoon after eſpied a Sail right a-head, but far diſtant. The Privateer's Crew, being willing to hold what they had, did not think fit to ſee what he was, but preſently bore down right before the Wind; and ſo, in a few Hours, arrived at Anchor again at *Port Paix*, and there we tarried three Days: But they would not ſuffer us to go on Shore again; which I ſuppoſe was only to ſave Charges, for they were ſo kind, that we lived as well, or better than they; and they and we were as friendly as if no ungrateful Things had paſt amongſt us, the only Quarrel being our Goods, which having poſſeſs'd themſelves of, they had no Enmity againſt us; and we had ſo much Grace from GOD, as to be able to forgive them, and Power among them in the Truth, as to reprove them for ſwearing and ill Words, and to argue with them, and even againſt their preſent ill Employment. Several of them would move their Hats, and thank me for my Admonitions; and *Auguſtine Cornelius*, the Lieutenant, (who was by Nation a *Dane*, as he ſaid, and ſpoke good *Engliſh*, having been formerly kidnapped, when a Boy, into *Virginia*) would ſometimes ſeriouſly ſay, that if he got ſafe home to *Martinico* this Time, he would take up another Way of Living; but, at other Times, he would talk wildly, and off: However, I had much Diſcourſe with him on various Occaſions, and he ſeldom could reſiſt the Principles of Truth when opened to him: and many Places of Scripture we examined on theſe Occaſions; but ſometimes, when it came cloſe, then he would ſay our Bible and theirs differed; which Notion, I perceive, is fatal to many of them, being all Roman Catholicks: However, I offered (as I had often done to the Officers) to write them a whole Scheme of Doctrine, according to our Principles, if they would procure me their own Bible; but could not have one: and I found, that what Pains ſoever I might take that Way, it was all liable to this Perverſion, *viz.* It is not according to our Bible. However, I drew up ſome Heads about the Light; that CHRIST is that Light; that he lightens all Men, and is the ſame Word that was made, or aſſumed Fleſh, *&c.* which the Secretary, who underſtood *Latin*, caſting his Eye upon, deſired me to permit him to read it, promiſing to return it; but he did not, and I ſaw it no more. ANNO 1709.

ON the Firſt of the Six Month, being the Second of the Week, we ſet Sail again for *Cape Francois*, near Night; and, the next Morning, were up with the Head of *Tortuga*, and ſo ſtood along till about Three in the Afternoon, when we eſpied another Sail; upon which we immediately tacked, and ſtood again for *Port Paix*: but, in about half an Hour's Time, they perceiving it only to be a Canoe, they retacked, and ſtood for the Cape; where they arrived next Morning, being in all 14 Leagues: But, ſoon after the Sun appeared in the Horizon, we ſaw another Sail coming right down upon us before the Wind; and though we were within half a League of the Town, they were in much Concern, fearing an *Engliſh* Privateer; and this Place was more dangerous than all before, the Entrance into the Haven being very critical, by reaſon of the Shoals on each Side; ſo that their Concern increaſed, by how much the Veſſel approached, they having a Sea Breeze, which brought them in, and we a Land Breeze, which kept us out; upon which we fired three Guns ſucceſſively for a Pilot, but none came; at laſt the Lieutenant of our Veſſel, being bolder than the Captain, ventured in: and ſo we came ſafe to an Anchor before the Town about Nine in the Morning. Cape Francois

ANNO 1709. AT *Cape Francois* we found ſome Difficulty in getting on Shore; which we did not till the next Day, they ſtill thinking I had Gold about me; and the Lieutenant informing me of the People's Conjectures, I told him very freely, That it was unreaſonable to keep us on board under that Apprehenſion: For as they had ſearch'd me twice before, and I had been on Shore ſo long at the other Port, it was not fair to trouble me any more; but that as I had told them the Truth before, rather than be detained on board, they might ſearch me once more: but they did not; and ſoon after let us go on Shore.

THE Town is generally built of ſplit Cabbage Trees, or Palms; it lies along the Coaſt behind the Cape; has a dry Situation; is of an oblong Square; the Ends of the Streets to the Sea, and others running acroſs, after the Manner of *Philadelphia*. There were ſeveral Jeſuits there, but I had no Diſcourſe with any of them.

THE Place is not healthy, by reaſon of their brackiſh Water, which generally has a laxative Operation upon the Inhabitants, and in a few Days I was taken ill of a violent Fever; which, in one Night's Time, cauſed a Queſtion in my Mind, whether I might ſurvive it? But we finding out a Widow's Houſe, of *Iriſh* Parents, called *Margaret Connel*, formerly taken off *Crab-Iſland*, ſhe gave me the beſt Entertainment ſhe could; and it pleaſed the LORD to reſtore me to my Health very quickly: But not having any Means to clear myſelf of the Effects of it in my Blood, it was of ill Conſequence to me after this.

BUT though we were not made Priſoners at any Time, but at Liberty to go where we pleaſed, their Forts excepted, yet we did not find the Inhabitants of this Port ſo courteous as the former: For here we were left to ſhift for ourſelves, our Liberty excuſing their Allowance; though ſome of them, who had been Priſoners with the *Engliſh*, were affable.

WE found ſome Proteſtants, but *incognito*, among them; and ſome, who could ſpeak a little *Engliſh*, would curſe the Jeſuits, ſaying, "We were free "till theſe Devils came among us; but now we are taxed and ſpoiled to ſup- "port them in Idleneſs and Luxury." There is one great Man there, who has ingroſſed all the Meat and killing of Cattle in Town, and none may do it beſides; ſo that Meat is ſcarce, and very mean, they not ordering it aright. The Governor and Fathers (ſo they term their Prieſts) muſt be firſt ſerved, then the other great ones, and the reſt in order; and, if any faſt, it is the Poor; though, in ſuch forced Faſts, their Prayers are Anathemas againſt them that force their Faſt: And as with Meat, ſo with Fiſh on all their mock Faſt Days, which are many, the Poor come laſt, and often faſt in good earneſt, not of Choice, but Neceſſity. One Day they fired many Guns, and ſeemed to hold ſome great Solemnity, and a high Day of Worſhip and Shews. We aſked the Occaſion, and ſome of them ſaid the Queen of *England* was dead, and it was a Day of Thankſgiving. I told them I ſhould be ſorry to hear it; but if ſo, they did not need yet to rejoice, ſince the Power of *England* would not die with her: But an old *Engliſh* Woman told us the Truth, *viz.* That the Chief Governor's Wife had died ſome Time before, and Orders were come, with a Sum of Money, to pray her out of Purgatory: but, ſaid the old Woman, (being of a fierce Temper, and of their own Religion) "She was a wicked proud Woman, "and never came into Purgatory, but went ſtreight to Hell; and every one of "theſe Guns do but thump her the deeper into it: For all their Prayers ſignify "nothing, ſhe is damned for ever." This had a harſh Reliſh, and we ſaid little to it.

ONE

ONE Day one of the Jeſuits, in his Pontificals, with Bells, Croſs, and ſuch Formalities, paſſing along with many others, one of our Company aſking what they meant? was anſwered, That there was a Man in Town very ſick, and the Father was going to adminiſter GOD unto him; (he meant the conſecrated Bread they call the *Sacrament*) and whilſt the Prieſt prayed within, the People prayed, or ſeemed to pray, in the Street, kneeling. ANNO 1709.

AS we had occaſion to paſs the Streets, the People often viewed us with great Seriouſneſs, and ſeldom derided us. I never ſaw any ſeem to do it but once, as I was paſſing along, two young Men coming out at a Door as I went by, moved their Hats; and I not anſwering them in the like kind, (though I let them know I took notice of their intended Civility) ſome on the other Side ſmiled, and told them I was a Quaker; then they obſerved me more intently as I went along, and ſome of them were not without a real Reſpect. I often had occaſion to paſs by the Place of the Jeſuits; but they never ſeem'd to take any Notice.

WE had little Money, and fared but poorly; and yet had no Want. I often retired alone into a deep Valley, a Mile off the Town; where there were ſeveral Springs and Pools of Water, which I mixed with the Juice of freſh Limes, there growing, and ſo drank it, and eat ſome wild Fruits I found there; and, as often as I had occaſion, waſhed my Linen; which Neceſſity had taught me (though unuſed) to do indifferently well: One Day, buying a little Loaf of Bread, intending to eat it there, it proved very bad, and lay upon my Stomach, though I ate but little of it; ſo that I was not ſo well whilſt there as I had been before.

WE ſtaid in this Port about 45 Days, and were in a great Strait what to do; for it is rare to find any Occaſion of Paſſage, or Correſpondence, to any other Place, ſave *Old France*, or *Martinico:* The firſt was not our Way; and, beſides, 'tis rare any Occaſion happens directly thither: ſo that we were forced to ſollicit a Paſſage in the ſame Veſſel we were taken in, where we had already been fully weary of ſo very unſuitable Converſation; and it was not without ſome Difficulty we obtained it for Pay.

FROM hence we ſailed on the 17th of the Seventh Month; but they being all Commanders, and none to obey, when we were ſome Way off at Sea, on the 19th, we returned near the ſame Port for more freſh Water, and next Morning ſailed again: But, reckoning their Paſſage before-hand to be only about two Weeks, they proceeded accordingly; but when we were far from all Land, and much Time ſpent, having had ſmall Winds, we were at laſt becalmed for about ten Days together; and our freſh Proviſions being near ſpent, and no Proſpect of proceeding on our Voyage, or of any Relief, we came to Allowance of Water, which was a Quart in 24 Hours; which, not being good at firſt, was now muddy and ſtinking, and ſometimes we found Worms in it.

THIS was afflicting to all, eſpecially to *Mary Dickinſon* and me, for ſhe was deliver'd of a Daughter at the Cape three Days before we ſailed, and I was taken ill of a violent Flux, ſometimes bloody, and the Piles to a great Degree, ſoon after I came on board; by which, and want of ſuitable Accommodations, I was reduced to a weaker Condition than at any Time ſince I can remember: But when they ſaw how ill I was, the Captain (one *Pickato*, of *Martinico*, then commanding) allowed me a Sufficiency of Claret and Ruſk, ſo long as he could ſpare it, and what Water I had occaſion for, without Limitation; which I ſometimes mix'd

ANNO 1709. mix'd with a little ſour Oat-meal, and ſometimes infuſed Orange-peel, and ſo drank it.

WE had *Caſſaver* Bread and *Iriſh* Beef ſufficient on board, and had no want of ſuch Proviſion; but ſalt Meat being againſt my Diſtempers, and too ſtrong for my weak Condition, my Diet was moſtly that Bread and ſtinking Water: Beſides, my lying in the Hold among the ſcabbed Crew of Blacks and Whites, in a mixed and naſty Company of rude and blaſpheming Wretches, where we could not ſit upright, and cloſe as a Stove in that hot Climate, was no ſmall Aggravation of my Illneſs. And beſides, I was forced by my Diſtemper to riſe five or ſix Times commonly in the Night, and ſometimes in the Rain, and go upon the Deck in the Night Air, out of that Stove; ſo that at laſt I grew ſo weak I was not able to do it, but lay upon the Deck, in the open Air, and often wet with Rain, Due, and the Spue of the Waves; and at laſt my Legs ſwelled ſo big, that the Skin would ſcarcely hold, with divers aggravating Circumſtances I forbear to add: Which had been far too hard for all my own Strength, if I had not been upheld and ſupported by the never-failing Arm of the LORD; who never left me wholly to myſelf in all my Afflictions, and in whoſe bleſſed Viſitations my Soul rejoiced in remembrance of ſome of my neareſt and deareſt Friends; who, by this Time had looked long for us, and were ready to give us over for loſt; and yet, through the Grace of GOD, I was fully reſigned to his bleſſed Will, in dying or ſuffering, in Death or Life.

AT length it pleaſed GOD to give us a fair Wind, alſo a little to abate my Diſtempers, and we fell in between *Antigua* and *Montſerrat*, with the *French* Iſland *Guardalupe* right a-head; and there they put in for freſh Water, and other Refreſhments. On coming to an Anchor, the Governor of the Iſland heard of us, and ſent us word, that there was a Flag of Truce, belonging to *Antigua*, then at *Martinico*, which he expected at *Guardalupe* in a few Days, and adviſed us to come on Shore and ſtay for the Flag; and ſo we did, being extream glad and ſurprized at this unexpected Deliverance, expecting little more here than a Belly-full of freſh Water.

FROM the Shore we went to an Inn, I leaning on two of our Men, the Captain and another, not being able to walk alone; and ſtaid about a Week before the Flag came, and we were much refreſhed, the People being kind.

THE Flag being come, commanded by Captain *Birmingham*, we made known our Condition to him, and he was very kind, giving us conſiderable Credit with the *French* for our Paſſages and Expences; and, on the 26th of the Eighth Month, we ſet Sail for *Antigua*, by way of *Montſerrat*; and, on the 29th, near Night, arrived ſafe in the Harbour. That Evening, being a little cheered in my Spirits to meet with ſome Friends, and again returned among our own Nation, I went to *Jonas Langford*'s; where I was kindly and openly received and entertained, and nothing omitted in order to my Recovery, being much overrun by this Time with a ſcorbutick Humour over my Body, eſpecially my Legs; from which both my good Friend *Jonas* and his Wife took great Pains to recover me, and with good Succeſs; though I got not fully clear for ſome Time after.

ANNO 1714.

* A JOURNAL *from* PENSYLVANIA *to* BARBADOES, &c. *in the Year* 1714.

ON the 3d of the Second Month, 1714, taking Leave of ſome of my moſt particular Friends and Acquaintance, under a ſuitable Concern on all Sides, I ſet Sail from *Philadelphia*, in the *Hope Galley*, *John Richmond*, Commander, and that Night arrived at *Newcaſtle upon Delaware*; and next Day, being the Firſt of the Week, was at a Meeting there; where it pleaſed my great LORD and Maſter to favour me with his good Preſence, and the Conſolation of it; which I received as a Teſtimony and Confirmation, that the LORD was pleaſed with that Undertaking; and, ſpending the remaining Part of the Day with ſeveral Friends and Acquaintance, both from *Philadelphia* and of that Place, the next Morning we fell down to *Elſenburgh*, and went on Shore for ſome freſh Proviſions; and, being Wind-bound, were at a Marriage there on the 7th; and, on the 10th, fell down to *Lewis*; where, the Winds being contrary, and bad Weather, we ſtaid till the 15th, about Two in the Morning; and then ſet Sail in order for *Barbadoes*.

Newcaſtle upon Delaware.

THE Winds ſtanding ſoutherly, and about the Tropick of *Cancer*, becalmed ſome Days, it was the 15th of the Third Month before we ſaw the Iſland of *Barbadoes*, and that Evening landed at the *Bridge*, our deſired Haven; where I met with a kind Reception from my Friends, and ſome others of the Inhabitants there, and took my Lodgings at my dear Friend *John Grove*'s; where I had been ſo kindly entertained in my former Viſit to that Iſland.

Barbadoes.

ON the 16th, being the Firſt of the Week, I was at the Meeting in that Town; where divers ſorts of People appeared, and ſome *Jews*, and all were generally ſober; and Things well and comfortable.

Bridge.

ON the 18th I was at another Meeting there; where were many of the Inhabitants, and I found rather an Increaſe of the Teſtimony of Truth; and Things were plain and well, Truth being over the Minds of the Auditory in a general Way, and ſeveral broken and comforted.

ON the 20th, being the Fifth of the Week, I was at the Monthly Meeting at the *Bridge*; which was open and well, and my Certificates were read there.

ON the 23d, the Firſt of the Week, I was again at the *Bridge*. The Meeting was large, and ſome *Jews* there; and Things clear and well, the LORD's Power and Preſence being with us.

ON the 25th I was at the ſame Place, and ſeveral of the Inhabitants at the Meeting; which was open, and ſome broken and tendered by the divine Power of Truth. That Evening, accompanied by our Friend *John Grove*, and others, (*John Oxley* not being yet returned for *Penſylvania*, was there alſo) I went up to the *Spring* Meeting-houſe, and the next Day was at the Meeting there; which was but

Spring.

* The Reader will here obſerve a Chaſm in the Journal of near *five Years*; of which Time the Editors have found no Account amongſt the Author's Papers, except by a Letter to his Wife, writ from *Antigua*; wherein he mentions his Deſign of getting a Paſſage to *Barbadoes*, and thence to return home; which probably would not take up many Months.

In this Period alſo, the Editors ſuppoſe, (from certain Circumſtances) that the Author buried his Wife, and was moſtly engaged in publick Buſineſs, till 1714; when he found a Concern to viſit *Barbadoes* again, and where the Journal commences a-new as above.

ANNO 1714. ſmall, but divers Strangers there. After the Meeting I went to Colonel *Parſon*'s Houſe, being kindly invited thither both by him and his Wife; and that Night I lodged there; where ſeveral of us were generouſly entertained.

ON the 27th I went to viſit our ancient Friend, *Francis Gamble*, and Family, where we dined; and, in the Afternoon, called to ſee *Samuel Richards*, and Family; and that Night lodged with *Thomas Jackman*, at *Spight's-Town*; where we were kindly and well entertained, and the next Day was at their Meeting there; which was but ſmall, yet well and comfortable.

Spight's-Town.

ON the 29th we went with our Friend *Edward Harriſon*, to viſit his Mother, Brother, and Siſter, the two Women being under ſome Convincement; but his Brother being a Major, and young, ſeemed not much apprehenſive of the Way of Truth; but yet was courteous, and made us very welcome: And my Spirit was much comforted in a Senſe of the Love and Viſitation of GOD towards his Mother and Siſter; and my hearty Deſire and Prayer to GOD was, that they might embrace the merciful Offers of the LORD, whilſt he was pleaſed to continue them; of which I was not without Hopes, conſidering how near they were to Truth; waiting at home in Silence together for the LORD's Teachings, and, in ſome Meaſure, then ſenſible of it.

ON the 30th in the Evening, returning from thence, I went back to *Thomas Jackman*'s, and there reſted that Night; and, next Day, was at the Meeting at that Place; which was larger than before, and pretty many Strangers; the LORD affording his bleſſed Preſence, and the Teſtimony of Truth coming pretty cloſe home to ſeveral of them: That Evening I returned with *John Grove* to his Houſe at the *Bridge*.

NEXT Day was their Six Weeks Meeting; where I was preſent: But being rather a Meeting of Buſineſs, and but few left in the Iſland taking Cognizance of the publick Affairs thereof, it was very ſmall.

THE 1ſt of the Fourth Month, being their Week-day's Meeting of courſe, I was alſo there: It was ſomething heavy in the Forepart; but Truth wrought through in ſome Meaſure, and I had Comfort in it.

HERE I remained till the 3d, on which was another of their Week-day Meetings (for they have two each Week). It was ſmall, but living; and ſeveral Strangers being there, were touched, and ſeemed ſatisfied.

ON the 4th I was at an appointed Meeting, about five Miles from the Town, at the Houſe of our Friend *Bridget Peirce*; which was for the moſt part made up of young People, and generally ſober, ſeveral being a little affected.

ON the 6th, being the Firſt of the Week, I was at another appointed Meeting at *Alice Thorpe*'s; which was larger than expected, and Things opened fully; and ſome were reached and touched with the Power of Truth.

ON the 8th, being the Third of the Week, I went to the Quarterly Meeting at *Spring*, which held till the Fifth of the Week, incluſive: It was very open, and ſeveral of the Gentry there, and generally ſatisfied. We being kindly invited by Colonel *Parſons* to his Houſe, dined and lodged there ſeveral Times, and ſome of us all the Time of the Meeting.

Spring.

ON

ON the 11th, being the Sixth of the Week, we went to our Friend *Mercy Evans*'s Houſe, and thence to the Windward Meeting on the Firſt Day following; which, as uſual, was ſmall and heavy, there being no conſtant Meeting at that Place, *Mercy Evans* and *Anne Gettings* being the only Friends there; whereas in Time paſt there was a large Meeting, and the Houſe will hold ſome hundreds: So great is the falling away there, as alſo in all Parts of the Iſland. ANNO 1714. Windward.

ON the 15th, being the Third of the Week, I was again at the *Bridge*; where the Meeting was ſmall, no Notice being given; but it was comfortable, the LORD being near the Right-minded. Bridge.

I REMAINED there this Week, and was at their Meeting again on the Fifth; which was alſo ſmall, but comfortable.

ON the 20th, being the Firſt of the Week, I was at an appointed Meeting in *Scotland*, at the Houſe of the late Colonel *John Holder*, now under the Management of our Friend *Iſrael Lewis*. The Meeting was pretty large and well, many Strangers being there, and ſome of them tendered, and generally ſatisfied. Scotland.

ON the 21ſt I returned from hence to Major *Daniel Hooper*'s, accompanied by *John Grove*, *Iſrael Lewis*, their Wives, and ſome other Friends; and there had ſome Diſcourſe on various Points of Religion, eſpecially about the Sacraments; which ended to my Satisfaction, and, I ſuppoſe, theirs alſo, as to the main of what paſſed; which was all in Moderation.

LODGING here this Night, where we were kindly and courteouſly entertained, we went thence to the *Bridge* next Day, to the Meeting there; which was ſmall and ſilent, but comfortable.

ON the 24th, being their Monthly Meeting, I was there, and Things were well and ſatisfactory.

ON the 27th, being the Firſt of the Week, I was again at the *Bridge*; where the Meeting was large and well, many Strangers being there, and, for any Thing I could obſerve, well ſatisfied.

ON the 29th, being the Third of the Week, I was at the ſame Place; the Meeting, moſtly Friends, being ſmall but comfortable.

ON the 30th, we had an appointed Meeting at *James Clement*'s Houſe; which was pretty full, and a good Meeting, Things opening clear to general Satisfaction.

ON the 2d of the Fifth Month, being the Sixth of the Week, we were at *Spight's-Town* Meeting; where Things came cloſe upon ſuch as deſpiſe the Day of ſmall Things, neglecting the plain Language, plain Apparel, *&c.* and ſuch as baſely equivocate about the Prieſts Dues, and appear in Arms on training Days, and the like; which was of Service, as I heard ſince, ſome being guilty of all theſe Things. Spight's-Town.

ON the 3d, we were with our Friend *Edward Harriſon* at Dinner; and, in the Evening, went to our Friend *Olive Peter*'s Houſe, where we lodged; and the next Day we were at *Pumkinhill* Meeting; which, being the Firſt of the Week, was large and open: That Evening we returned to *Spight's-Town* with our Friend Pumkinhill.

ANNO 1714. Friend *Thomas Jackman*; and lodged there that Night, and next Day returned to the *Bridge*.

Bridge. ON the 7th, being the Fourth of the Week, we were at their General Meeting at the *Bridge*; which was the ſmaller by reaſon of the Paucity of Strangers; but, holding two Days, was open and well.

ON the 11th, being the Firſt of the Week, I was at the *Bridge* again; where the Meeting was large: In the Afternoon (there being always two Meetings there on that Day) the Point of Bread and Wine was fully ſpoke to; to which I heard not any Objections ſince, though many Strangers, uſing that Sacrament, were preſent.

ON the 13th I was there again, being a ſmall, but quiet and comfortable Meeting.

ON the 15th I was again there, and the Meeting was larger. *John Oxley*, who had been with me from my Landing, then took Leave in order for *Antigua*, and ſailed on the 17th.

ON the 16th, in the Morning, I went to pay my Reſpects to ------- *Sharp*, Preſident of the Iſland, in company of my Friend *John Grove*, and we were kindly received; and that Day dined with *Stephen Thomas*, my Ship-mate from *Antigua* to *York*, in a former Voyage, where we were kindly and plentifully entertained; and, after Dinner, had ſome Diſcourſe on religious Things with him, and ſome others, *viz.* Captain *Vanbrook*, of a Man of War, Captain *Holland*, *&c.* were there on the ſame Account; and all to our mutual Satisfaction.

ON the 18th, being the Firſt of the Week, I was at the *Bridge*; where, by reaſon of the Rain, the Meeting was ſmall and heavy in the Morning; but, in the Afternoon, though ſmall, was very freſh and lively.

ON the 20th I was there again, and ſo continued from thence till the 22d; where the Meeting was well. About this Time happened a Funeral of an ancient Woman Friend; on which Occaſion many People being gathered, I had a good Time at the Grave-yard; and ſo continued in Town till the 27th of the Sixth Month, the Meetings being generally ſmall, by reaſon of the great Rains; but ſometimes larger, and for the moſt part lively and well, and attended with pretty many Strangers.

Thickets. ON the 29th, I went up to the Thickets to *Mercy Evans*'s, and was at their Meeting on the 31ſt, being the Firſt of the Week; and that Meeting being almoſt wholly loſt, I went from Houſe to Houſe among them, exhorting them to more Diligence, and they promiſed Amendment.

Bridge. ON the 31ſt I returned to the *Bridge*, having lodged the Night before at *Charles Edgerton*'s.

Black-rock. ON the 3d of the Seventh Month, being the Sixth of the Week, we had a Meeting at *Bridget Pierce*'s, at the *Black-rock*; which was ſmall, but indifferent well.

ON the 5th we had a Meeting at *William Howard*'s, within two Miles of that Place; which was larger, and an open good Meeting, Truth being over all.

ON

ON the 6th I went up to the *Thickets*, accompanied with our Friends *Edward Harriſon* and *John Oxley*; and, on the 7th, 8th, and 9th, we were at the Quarterly Meeting there; where were ſeveral great ones of the World, and Truth was over moſt of them: The Meetings were well and comfortable, tho' great Heavineſs uſually in the Beginning of them. ANNO 1714. Thickets.

ON the 9th, at Night, I returned to the *Bridge*; where I ſtaid till the 22d, and had ſome private Conference with one *Acourt*, an Epiſcopal Prieſt, who aſſerted, That the Church of *England* had Power to work Miracles; and gave this Inſtance, *viz.* "That the Archbiſhop of *Canterbury*, having this Power, "(as the reſt of the Biſhops) and laying his Hands upon the King or Queen, "(or anointing them) devolved that Power on them." This being an Allegation I had never met with before, my Curioſity led me to aſk ſome Queſtions upon it. Bridge.

"1*ſt*, WHAT kind of Miracles theſe were?

"2*d*, WHETHER that Biſhop, and the reſt of them, could work the ſame "Miracles?" But all I could find in this was curing of that Diſtemper, commonly called the *King's Evil*; which none of the King's Biſhops of *England*, I preſume, will pretend to cure by Miracle: and then *Nemo poteſt plus in alium transferre quam in ſeſe habet, an virtualiter, an formaliter*: What he hath not in himſelf he cannot transfer to another. What mean Shifts will Men fly to in ſupport of a bad Cauſe! For the Queſtion was, Whether they were Miniſters of CHRIST? He affirmed they were, and had their Power by laying on of Hands; being the ſame Power that the Apoſtles had: and conſequently, as he ſuppoſed, were obliged to affirm working of Miracles, neceſſary to that Calling. He ſaid alſo, "That the Church of *Rome* is a true Church, though corrupt; and that "Miniſters made by the Pope, and that Clergy, are true Miniſters: That the "Church of *Rome* was calumniated, and not ſo bad as reported: That they had "excellent Things among them; and that our Martyrs of the Church of *En*-"*gland* had no Need in thoſe Days to inſiſt ſo much on theſe Points as they "did; but that many of them might have ſaved their Lives by juſt Conde-"ſcenſion;" with more to this Antiproteſtant Purpoſe. To which I anſwered, "That it was apparent which Way they were driving; but now GOD had "been pleaſed to throw a Block in their Way, which would ſtop their Career:" the News of the Acceſſion of King *George* I. having been come a little before this.

WE touched alſo on Baptiſm. He alledged, that the Text in *Mat.* xxviii. in the *Greek*, is moſt properly rendered, *To baptize all Nations, teaching them*, &c. Putting *Baptiſm* firſt, to anſwer their own Uſage of Infant-ſprinkling, or Rantiſm; which being confuted by *Edward Harriſon*, (being preſent at the Conference) I had no occaſion to ſay any Thing to the Language, but to note to my Friend *Acourt*, "That ſuch little Shifts rather ruined than advanced their Cauſe; "and that the due Application of the Element, in the Mode of Baptiſm, was "to be regarded by all thoſe who apprehend Water to be meant, as well as "the proper Subjects of Baptiſm; in all which CHRIST was only ſufficient, "and left nothing to be amended in any Inſtitution of his in his Church, by any "Succeſſor or Repreſentative, or Pretender of that kind." I put him upon proving their Practice, *viz.* "Whether CHRIST had at any Time inſtituted "ſprinkling Infants in the Name of the Father, Son, and Holy Ghoſt, ſigning "them with the Sign of the Croſs, with Godfathers, &c. and obliging them to "promiſe as they do; and annex Regeneration to this as a neceſſary Conſe-

ANNO 1714. "quence?" Which not being able to do by Scripture, he fled to the Power and Tradition of the Church in ſuch Caſes; which being only their own Pretence, for what they pleaſe to impoſe in their Way, as the Church of *Rome* in theirs, was juſtly rejected as unſcriptural; and ſo Matters ended.

Spring. ON the 22d, being the Fourth of the Week, I had a Meeting at the *Spring*; which was pretty large and well.

Spights Town ON the 24th I was at a Meeting at *Spights-Town:* It was ſmall, but well in the End, though heavy in the firſt Part; there being ſome unfaithful ſtill in point of Sufferings on account of Prieſts Pay and Training. Here I ſtaid till the 26th, which being the Firſt of the Week, the Meeting was pretty large, in which were ſome *Jews*, to whoſe State Things opened much, and we had a good Meeting; but the unfaithful were judged with great Sharpneſs. That Evening I returned to the *Bridge*.

Bridge. AT the *Bridge* I ſtaid till the 17th of the Eighth Month; which being the Firſt of the Week, and about to take Leave of the Iſland, the Meeting was large, open, and free, and Truth in full Dominion to general Satisfaction: And as many of different Perſuaſions had frequented the Meetings during my Abode there, ſo divers expreſs'd their Concern at my Departure; among whom was Captain *Vanbreck*, Commander of the *Aſſiſtance* Man of War, and ſeveral with him, who came to ſee me after this laſt Meeting, as they had ſometimes before; and I parted with them all in Peace and Love; leaving the End of all my Labours among them to the LORD, for whoſe Sake I was ſo long there.

ON the 18th I took Leave of Friends at the *Bridge*; and that Day, accompanied by *Stephen Thomas*, and ſeveral of them, I went to *Samuel Richard*'s Houſe, near *Spights-Town*, and the next Morning went thither; where I met with my dear Friend *Edward Harriſon*, old *Francis Gamble*, and ſeveral other Friends; and lodged with *Thomas Jackman* that Night.

ON the 20th, about Four in the Afternoon, I took Leave of the Friends there in tender and mutual Love, and immediately embarked on board the *Bond* Frigate, Captain *Peter Blackſton*, Commander, for *London*.

AFTER as good and comfortable a Paſſage as could reaſonably have been expected, the Time of Year conſidered, the Wind falling away we were becalm'd about Two in the Morning, on the 25th of the Ninth Month; and as ſoon as the Day afforded a Sufficiency of Light, we found ourſelves to the North of the *Land's-End*, and between that and the Iſles of *Scilly*, and both in View; and being almoſt calm all that Day, in the Evening we got into the Chops of
London. the Channel: but by reaſon of contrary Winds, landed not at *London* till the 6th of the Tenth Month, and lodged at *John Crouche*'s, in *Crown-Court*, in *Grace-Church-Street*.

THE LORD having been with me, to comfort me, and bear up my Mind, thro' divers Exerciſes, ariſing from Weakneſs of Body, and the Fatigues of my Voyage thro' the great Ocean, his Goodneſs continued with me, and tendered my Heart after I arrived at this great City, both in my Retirements, and alſo in Meetings; where I declined to appear in publick, as long as I could be ſtill in Peace, but ſuffered under the Burden of the Word of Truth, and a right Concern in it, by reaſon of ſome forward Spirits; who, having accuſtomed themſelves to talk of the Things of GOD, in their own Power and Wills, left me no Room in

ſome

ſome Meetings, to diſcharge my Mind of thoſe Things incumbent upon me; though Friends who had formerly known me were very kind, and we were mutually comforted one in another, both in Converſations and Meetings; the LORD's Preſence being glorioufly with us in ſome Meetings, to the Honour of his own holy Name, and our Conſolation. ANNO 1714.

NOW, as I returned into my native Land, in the Drawings of the Love of GOD, and Power of his holy Commandment, in the Simplicity of the bleſſed Truth, I appeared as the LORD was pleaſed to make way for me, being reconciled unto GOD and to all Men, and unengaged in their various Feuds, Strifes, and Emulations; which I found to be many. On the 12th, being the Firſt of the Week, in the Meeting at *Grace-Church-Street*, in the Morning, I prayed for the King, as my Concern was at that Seaſon; from which ſome made this Remark, That I was no *Jacobite*, (a Diſtinction now on foot, it ſeems, among ſuch as concern themſelves in the States and Kingdoms of Men, and are in Emulation in their Minds who ſhall rule, and who ſhall not) ſuppoſing me, as I may collect from hence, to concern myſelf, as too many, even among our own ſelves, unwiſely do, in the Advancement or Diſappointment of particular Perſons unto the Thrones and Dignities of this World; which I never took to be my Buſineſs, but to leave it to GOD, and pray for thoſe he advances in the Courſe of his Providence, that they may rule in moral Righteouſneſs and Truth, and we be protected, relieved, and defended by them, againſt all thoſe who would oppreſs or injure us, in Things pertaining to this preſent World.

ON the 15th, being the Fourth Day of the Week, accompanied by *John Crouch*, with whom I lodged, I went to *Ruſcomb*, to viſit *William Penn* and his Family. He was then under the lamentable Effects of an apoplectick Fit, which he had had ſome Time before: for his Memory was almoſt quite loſt, and the Uſe of his Underſtanding ſuſpended; ſo that he was not ſo converſible as formerly; and yet as near the Truth, in the Love of it, as before: Wherein appeared the great Mercy and Favour of GOD, who looks not as Man looks: For though, to ſome, this Accident might look like Judgment, and no doubt his Enemies ſo accounted it; yet it will bear quite another Interpretation, if it be conſidered, how little Time of Reſt he ever had from the Importunities of the Affairs of others, to the great Hurt of his own, and Suſpenſion of all his Enjoyments, till this happened to him; by which he was rendered incapable of all Buſineſs, and yet ſenſible of the Enjoyment of Truth, as at any Time in all his Life. Ruſcomb.

WHEN I went to the Houſe, I thought myſelf ſtrong enough to ſee him in that Condition; but when I entered the Room, and perceived the great Defect of his Expreſſions for want of Memory, it greatly bowed my Spirit, under a Conſideration of the Uncertainty of all human Qualifications; and what the fineſt of Men are ſoon reduced to by a Diſorder of the Organs of that Body, with which the Soul is connected, and acts during this preſent Mode of Being. When theſe are but a little obſtructed in their various Functions, a Man of the cleareſt Parts, and fineſt Expreſſion, becomes ſcarce intelligible. Nevertheleſs, no Inſanity or Lunacy at all appeared in his Actions; and his Mind was in an innocent State, as appeared by his very loving Deportment to all that came near him: and that he had ſtill a good Senſe of Truth was plain, by ſome very clear Sentences he ſpoke in the Life and Power of Truth, in an Evening Meeting we had together there; wherein we were greatly comforted: ſo that I was ready to think this was a ſort of Sequeſtration of him from all the Concerns of this Life,

which

ANNO 1714. which ſo much oppreſs'd him; not in Judgment, but in Mercy, that he might have reſt, and not be oppreſs'd thereby to the End.

Reading. ON the 18th, being the Seventh of the Week, I went thence to *Reading*, and lodged that Night at *William Lambell*'s, and was at their Meeting next Day, Forenoon and Afternoon; which was a pretty good Meeting. That Evening I returned to *William Penn*'s, and, on the Third Day following, returned to *London*; where I ſtaid till the 6th of the Firſt Month, being the Firſt of the Winchmore-hill. Week, and was accompanied by ſeveral Friends from thence to *Winchmorehill* Meeting; which was large and well. That Night I went to *Buſh-Hill*, to *Samuel Waldenfield*'s; and *John Fream* and *Thomas Goldney* being there at their Country Houſes, and *Henry Goldney* ſtaying with me, I tarried there for their good Converſation, and the Advantage of the Air, being then under the Affliction of a great Cold, till the 9th; and then went to the Meeting at Hartford. *Hartford.*

THE Meeting was not large, no Notice being given, but comfortable and well. That Night I lodged at *John Prior*'s; where I was courteouſly and well entertained.

ON the 10th, being the Fifth of the Week, I went to *Hitchin*, where I was at their Week-day Meeting; which was likewiſe ſmall, for the ſame Reaſon: For the Occaſion of my going down into the North at this Time was on account of my Father; who, hearing of my being in *Britain*, had writ earneſtly for me to come to him, he being then about the 84th Year of his Age, had loſt his Sight, and ill of an Aſthma, and very deſirous to ſpeak with me before he departed this Life; which he expected would be quickly; ſo that I took Meetings as they fell in my Way, not appointing any: But here we had a freſh Meeting; and that of *Balduck* being the next Day, I ſent word thither of my Intentions to be there; but that Night tarried at *Hitchin*, at the Widow *Suſannah Turner*'s.

Balduck. ON the 11th, being the Sixth of the Week, I went to *Balduck*; where the Meeting was a little larger, by reaſon of the Notice, and was indifferent well; only ſome too much under a dull heavy Spirit, of which I admoniſhed them, as greatly hindering the Growth of all that give way to it. That Night I lodged at the Widow *Izard*'s; where, being ſtill a little bad, and the next Day proving wet, I ſtaid the Meeting on the Firſt Day following; where *Thomas Thompſon* alſo was from *Hitchin*. The Meeting was large and open, and generally well ſatisfied, the Love of Truth being with us, and Things clear and well. That Night I was at the ſame Place.

ON the 14th, calling at *Ampthill*, at *Joſeph Barber*'s, I went on to *Apleygyſe*, and that Night lodged at *Thomas How*'s; where I tarried till the 16th: For a Miſtake happening by ſome Account from *Hitchin*, of my Intentions of being here on the Firſt Day, many had come under that Apprehenſion; which proving a Diſappointment, I was willing to ſtay ſo long, that the fuller Notice might be given, and the Diſadvantage of that Miſtake repaired as much as might be.

Hockſlyme. ON the 16th, being the Fourth of the Week, I was at *Hockſlyme*, near *Apleygyſe*; where the Meeting was not large, and at leaſt half not Friends; but Things opened pretty well, and we had a good Meeting; and that Night I went on to *Newport-*
Newport-Pagnal. *Pagnal*, and lodged at *Thomas Cowper*'s, and next Day was at their Meeting; which was but ſmall, but open, and ſome, not of our Communion, were touched, and generally well ſatisfied; the Teſtimony coming againſt Covetouſneſs, and

a drowſy Spirit. That Evening we had a large Meeting at *Sherrington*, where moſt were Strangers; and many Things being opened among them, tending to Convincement and Faith in the divine Light, all were very ſtill, attentive and ſolid; and I departed in Peace, and lodged in that Town at *John Bavington*'s. ANNO 1714.

ON the 18th I ſet forward for *Northampton*; where arriving by Ten, I alighted at *Simon Packwood*'s, and refreſhed myſelf; and that Evening went on to *Harborough*, and lodged at *Sarah Smith*'s; and went thence, next Morning, to *Leiceſter*, to *John Brooke*'s; where I was very courteouſly entertained by *Anne* his Wife; having been requeſted by him, at *London*, before I came from thence, to take up Lodging at his Houſe.

ON the 20th, being the Firſt of the Week, I was at the Meeting there; which was open, large, and tender; and many Strangers coming in, ſeveral were pretty well affected with the Teſtimony of Truth. Leiceſter.

ON the 21ſt I departed thence, and at Night was at *Nottingham*, where I lodged at *John Johnſon*'s, and was kindly entertained, and very well. Next Day I was at their Meeting; which was pretty large, and ſeveral Strangers preſent; but attended, in the Forepart of it, with a heavy drowſy Spirit; which being overcome, the latter Part was clear and free, ſeveral Things well opened, and ſome broken and tendered, ſo that it was generally a good Meeting; and I tarried there that Night. Nottingham.

ON the 23d I went to *Mansfield*, accompanied by *William Thompſon* and *William Davis*, and alighted at *Richard Marriot*'s; and it being their Week-day Meeting, I ſtaid; which was ſmall, by reaſon of the ſhort Notice; and, tho' very heavy in the Forepart of it, a drowſy Spirit being too much over ſome, yet proved an open good Meeting in the End, and Friends were very loving and free after it: After I had refreſhed myſelf at the ſaid *Richard Marriot*'s, I went that Evening to *Balber-Hall*, to Sir *John Rhodes*'s, and *William Thompſon* with me; where I was kindly received by him, and the old Lady his Mother. Here I ſtaid ſeveral Days, and had good Converſation with them, being very open-minded and courteous, and of a good Underſtanding in the Things of GOD. He was convinced when young, and held his Integrity thro' many Temptations: But his Circumſtances differing from moſt among us in ſome reſpects, he lived unmarried, having a great Averſion to all that were wanton, light, or vain; and being of nice Sentiments, both as to Virtue, Temper, Education and Parts; all theſe (as I ſuppoſe) he has not found to concur ſo perfectly in any one agreeable Perſon, as both to pleaſe the Delicacy of his own Judgment, and ſuit the Good-liking of his Friends; which probably may have rendered his Life leſs ſatisfactory, having, for the moſt part, little agreeable Society; and though very ſenſible of theſe, and many other Diſadvantages in this World for the Sake of Truth, yet he ſtands ſteady and true, preferring the Simplicity of Truth, and the Enjoyment of it, before all other Things. Mansfield.

ON the 27th, being the Firſt of the Week, he went with me to the Meeting at *Hanſworth-Woodhouſe*, (the Meeting he belongs to) and afterwards to the Houſe of *Michael Milner*; where I lodged that Night and the next; but he returned home. The Meeting was not large, by reaſon of the Rain and bad Ways. They are moſtly a young ſort of People, and ſome of them not much acquainted with Truth; but though my Exerciſe was a little laborious, yet we had a pretty good Meeting, and ſeveral were tendered. 1715. Hanſworth-Woodhouſe.

ANNO 1715. ON the 29th I went forward to *Burton*, and ſtaid that Night there with *Francis Harriſon*; where I had great Peace and Comfort in the bleſſed Truth; and where I had a Secret opened to me by my dear Saviour, which my Soul humbly deſires of him may be recorded in me for evermore. And though I was pleaſed with *Francis Harriſon*'s innocent and loving Society, the Circumſtances of my Journey (preſſing for the Yearly Meeting at *Kendal*) would not admit of longer

Leeds. ſtay; and therefore, on the 30th, went on to *Leeds*, and lodged at *Benjamin Horner*'s. It was the Fourth of the Week, and their Meeting; which was very open and tender to many, and a very good Meeting. Here I met with my old Friend and Companion *Aaron Atkinſon*, and we were glad one of another in the Truth; and Friends Hearts being opened, ſeveral came to ſee me after the Meeting: That Night, and the next, I lodged at *Benjamin Horner*'s; and, on the 1ſt of the Second Month, accompanied by *Aaron*, and ſome others, I went forward to the Widow *Myer*'s; where I ſtaid that Night; and the next Day called at *Skipton*, and thence to *Settle* that Night, and lodged at *William Birbeck*'s.

Bentham. ON the 3d, being the Firſt of the Week, I went on to *Bentham* Meeting; and, being a cold rainy Morning, got Cold, which was a little troubleſome; but after the Meeting, which was but ſmall, though pretty well, I went forward to *Gail* with *John Moore*; where I ſtaid that Night. Here I met with ſome other Friends going towards *Kendal* to the Yearly Meeting.

Kendal. ON the 4th, in the Morning, we went to *Kendal*; where I was at the Yearly Meeting of Miniſtring Friends, and had ſome Time in publick therein; which was acceptable, and I was eaſy and well, and ſo ſtaid the Meeting; which was very large, but not ſo thoroughly ſeaſoned as might have been, by reaſon of the Forwardneſs of ſome; which is too often the Caſe of ſuch Meetings, where thoſe of leaſt Weight and Service are often in the Way, obſtructing the Service of ſuch as have the real Concern, and are better qualified for the Work; a Diſtemper the Church labours too much under in many Places at this Day, and hath been of great Hurt; but in the main we had a good Meeting, the LORD being near the Faithful; and I having a little Time therein one Day, was pretty eaſy.

THE Meeting ended on the 7th, being the Fifth of the Week, and I went on to *Penrith* next Day, accompanied with my old Friend and Companion *John Bowſtead*; who, with many other *Cumberland* Friends of my Acquaintance, and others raiſed up ſince my Departure, were come to the Meeting; and we were mutually glad of each other.

Penrith. I LODGED with *John Benſon* that Night; and next Day had a Meeting there, which was very ſmall but lively; and being refreſhed in the Truth among them, we went that Night to *John Bowſtead*'s, to *Aglionby*, and there lodged.

ON the 9th I went to *Carliſle*, to *Iſaac Huntington*'s; where I was kindly entertained, and where ſeveral of my old Acquaintance came to ſee me with Reſpect; which they expreſs'd as fully as I could receive it in their Way, and more.

NOTICE being had of my being at the Meeting there the next Day, the Curioſity of many drew them thither, and Things were indifferent well in the Forenoon; but there was a greater Gathering in the Afternoon, and greater Openneſs, and the Truth came over them in a good Degree; and, being much ſpent in the Meeting, I ſtaid there that Night.

ON

ON the 11th I viſited ſome old Acquaintance, and then went to *Juſtice-Town* to viſit my Father; who was very aged, and without Sight, but exceeding glad of my Arrival, and very kind. ANNO 1715.

HERE I ſtaid till the 13th, being the Fourth of the Week, and then went to the Meeting at *Solport*; which was not very large, being their Seed-time, but indifferent well; and that Night I lodged at *Moſs-Side*, at *John Irwin*'s. Solport.

ON the 14th I went to ſee my Siſter at *Kingfield*, and ſtaid one Night there; and then returned to *Juſtice-Town* to my Father, and there ſtaid till the Firſt Day Morning, and then went to *Kirklinton* Meeting; which was large, but not ſo open as I could have deſired, the Expectation of the People being too much outward. Kirklinton.

THAT Night I ſtaid at *Chriſtopher Story*'s, at *Righead*; and, on the Second Day, returned to *Carliſle*, and thence back to *Juſtice-Town*; where I ſtaid till the 20th, and then returned to *Carliſle*, to their Week-day Meeting; which was ſmall, no Notice being given, but quiet, and pretty open.

ON the 21ſt I went to the *Moorhouſe* Meeting; which, alſo being without Notice, and happening on the High Court Day at *Brough*, the Meeting was ſmall, but open and tender, and Things were well. That Night I returned to *Juſtice-Town*. Moorhouſe.

ON the 22d, being the Sixth Day of the Week, I returned to *Carliſle*, to their Monthly Meeting; which was large, open, and Friends generally ſatisfied. After the Meeting I returned to my Father's, at *Juſtice-Town*. Carliſle.

THE next Day I took Leave of my Father in great Tenderneſs, who was much troubled to part with me; but, having overcome that Difficulty, I went that Afternoon to *Carliſle*, and ſtaid there that Night at *Iſaac Huntington*'s.

ON the 24th, being the Firſt Day of the Week, I went to *Wigton*, and lodged at *John Senhouſe*'s. At this Place lived *William Robinſon*, and his Brother *John*, who, with *Job Pearſon*, and his Brother *Lot*, and ſome others, their wicked Accomplices, were become the moſt violent and brutiſh Oppoſers of us in our Meetings that have ever yet appeared; occaſioned by their being denied for their ill Behaviour, and contentious and imperious Spirits, as appears by the Minutes of the Monthly and Quarterly Meeting againſt them.

THE Meeting was large, there being Friends from divers Parts, but not fully gathered, till *John Robinſon* and his Wife began in the Meeting, with hideous and Bedlam Noiſes, and falſe Accuſations againſt Friends in general, to make exceeding great Diſturbance; accuſing me alſo as a Perſecutor, like *Bonner*, before I ſaid any Thing in the Meeting, the Woman being altogether a Stranger to me, and I had been but little acquainted with the Man, and not ſeen him for about 20 Years; but their implacable Rage is againſt the divine Truth, and all that dwell therein, or name it; and I had only at this Time a Taſte (tho' a great Surfeit thereby) of what Friends have there, and elſewhere, endured from theſe wicked People.

Henry Atkinſon ſtood up firſt to ſpeak, and at the ſame Time, cloſe crowding by him, ſtood this Woman, the moſt hardened and impudent of any I ever ſaw in human Shape: As ſoon as he began, ſhe ſet up her Noiſe, which was very loud;

ANNO 1715. loud; and in the ſame Time he uttered every Sentence, ſhe alſo uttered theſe Words, *perſecuting Quakers*, with ſome others at ſome Times, containing Reproaches againſt ſome of the Magiſtrates by Name; ſo that much of what he ſaid could not be heard. When he had done I ſtood up; and, though I had not given her the leaſt Provocation, ſhe ſerved me the ſame Way; but my Voice being ſtronger than hers, and finding out the Time ſhe kept in her Words, I ſpoke in the Intervals of hers, and ſo diſappointed her in ſome Degree, being rather better heard than *Henry:* For all their Deſign was, to vex and grieve us in our Meetings, ſo as that our Minds might not be exerciſed in the Virtue of Truth, and to drown our Voices, that the People might not hear; often furiouſly repeating theſe blaſphemous Words, *The Quakers' God is the Devil:* Thus ſhe continued the greateſt part of all the Meeting; but when at any Time ſhe ceaſed, then her Huſband began to prate, pervert Scripture, and utter many falſe Accuſations againſt us; which uſually he did in Times of our Silence, having but a low Voice.

AND *Richard Wait* praying towards the Concluſion of the Meeting, ſhe roared out aloud all the Time, in the ſame Strain of wicked and diabolical Language as before; but, notwithſtanding all the Rage of Satan, in theſe his fuming Inſtruments, the LORD's bleſſed Preſence was with us, and, in the main we had a good Meeting.

IN the Afternoon, the Meeting being gathered, was very large, and more People of the World there, and ſhe acted the ſame Part againſt *Henry Atkinſon* and me; but my Voice, and his alſo, being above her, and Truth over the Meeting, her Voice was little minded; ſo that in the main the LORD gave us a comfortable Meeting, and honoured us with his holy Preſence, to the great Rage and Torment of theſe Furies. After I had done I gave the People an Account of them, and why they were thus enraged, ſaying, "That all the various "Sects and Profeſſors of CHRIST in the World had certain and reſpective Rules "of Diſcipline, and Terms of Communion, that all their ſeveral Members were "ſubject to, whilſt of that Communion, or Sect; which Rules, or Terms, be-"ing tranſgreſſed by any, whilſt of the Profeſſion, ſuch Tranſgreſſor was dealt "with, and proceeded againſt according to their known and ſtated Rules; but, "perſiſting in the Offence, was denied Communion till reformed.

Mat.xviii.15, 16, 17, 18. "THAT CHRIST had commanded, that *if a Brother offends, tell him of it "between him and thee; and if he hear thee*, (that is, leave off the Thing of-"fending) *thou haſt gained thy Brother*; (gaining him being the true End of "dealing with him): *If he hear thee not*, (if he perſiſt in his Offence) *then take "one or two more with thee, that in the Mouths of two or three Witneſſes every "Word may be eſtabliſhed; and if he will not hear them, tell the Church; and if "he will not hear the Church, then let him be unto thee as an Heathen Man, and a "Publican:* That is, to deny him Chriſtian, or religious Communion; which, "by ſome, is called *Excommunication.*

"NOW, we have our Monthly, Quarterly, and Yearly Meetings, in which "we negotiate all the Affairs of our Community; as touching the Poor, the "Diſcipline, the Chriſtian Rule and Order of our Society; that all may be pre-"ſerved in a due Decorum and Deportment, in all Things becoming our holy "Chriſtian Profeſſion; that nothing immoral, uncivil, or unrighteous, or of "evil Report, or Tendency, may take place among us: and theſe Men main-"taining Practices which ſome were offended at, have been proceeded againſt "according to our ſaid Method; and, perſiſting in their Offences, we have "ſeen Cauſe to deny them Communion, as not being of the ſame Spirit and

Prac-

" Practice with us; which Excommunication, tho' it extends not either to Life, " Limb, Liberty, Property, or good Name, other than as the Matters of Fact " they have done are irreputable in their own Nature; yet the evil Spirit that " rules in them, is ſo enraged, and they by it, that they have, from Time to " Time ever ſince, behaved themſelves in this violent and wicked Manner, as " you have this Day obſerved, and abundantly worſe at many Times and Places; " all which was borne for ſome Years with great Patience, till our peaceable " Meetings were not only by their Means turn'd into Stages of Contention and " Diſturbance, but great Violence done by them to many of us, eſpecially our " Miniſters, in the Time of their Miniſtry; by which their Health hath been " impaired, and even their Lives, by conſequence, endangered, till the Civil " Magiſtrate taking Cognizance of them, exerted his juſt Authority for their " Suppreſſion, in Aid of the Civil Peace, and Security of our Perſons from their " Violence; to which we have Right with all other Subjects of the Kingdom, " as Members of it; upon which theſe Agreſſors bawl out, *Perſecution*, *Perſe-* " *cution*, as you have now heard, though they themſelves are the only Perſecu- " tors in all theſe Things. ANNO 1715.

" NOW obſerve, if this were the Caſe of the Church of *England*, or Preſ- " byterians, or Papiſts, or Baptiſts, to be thus uſed by Perſons excommunicated " by them reſpectively, how would it reliſh to any of them? Would they think " themſelves obliged to ſit ſtill under ſuch Violences, without any Regard had " to the civil Peace of Mankind, thus invaded on the moſt ſolemn Occaſion? " I do not believe they would. Why then ſhould we, who are equally privi- " leged to the Protection of the Civil Magiſtrate, who is ordained of GOD as " a Terror to Evil-doers, and a Praiſe to them that do well? I think no rati- " onal conſiderate Perſon can blame us, if we have, or yet ſhould, excite the " Magiſtrates againſt all ſuch, notwithſtanding any unjuſt Clamour of Perſecu- " tion againſt them and us for ſo doing, ſince theſe People's Ceſſation from " Violence will releaſe them, whenever they think proper to be quiet."

HAVING ſpoke thus, moſt of the People ſeemed quiet and pleaſed; but the meaner and mobbiſh ſort, that take Pleaſure in Tumults and Diſquiet, were diſſatisfied, not being gratified in a Diſpute they expected, ſeeing *John Robinſon* ſtand up on a Table pretending to anſwer; but *Henry Atkinſon* going to Prayer, the Meeting ended, and Friends departed, to the further enraging of thoſe bru- tiſh Adverſaries: But Dr *Huntington*, and ſome others of the young Men, ſtaying with ſome of the People, entered into the Merits of the firſt Occaſion of the Of- fence given by theſe Tranſgreſſors, (which was about one of them impoſing him- ſelf indecently upon his Wife and Women, in the Time of her Labour) and expoſed them much before ſuch as remained in the Meeting-houſe: And ſo Things ended at that Time.

THAT Evening a Friend's Child in Town died, and was buried next Day; on occaſion whereof this *Robinſon*'s Wife, repairing early to the Grave-yard, placed herſelf in the moſt convenient Place near the Grave, for the greater Advantage of Annoyance by her Noiſe, in caſe any ſhould be concerned to ſpeak to the People; which falling to my Lot, ſhe behaved in the ſame Manner as the Day before; but being over her, I was heard intelligibly, and Things were pretty well: And all be- ing ended, I told her, the beſt Way of Reaſoning with her was by a Ducking- ſtool, or a few good Rods at the Tail of a Cart, frequently uſed with Scolds, and Perſons of her Behaviour, in ſeveral Parts of the *Engliſh* Dominions: But this had no other Effect, than giving her a Handle, and occaſion for greater Abuſe, and for raging the more furiouſly; ſo there we left her.

ANNO 1715. THAT Evening I went to *Lawrence-Holm*, and lodged with my honourable Friend *Robert Atkinſon*, a clear and faithful Miniſter of the Goſpel of Peace, and a great Sufferer on account of Tythes, and greatly hated and abuſed by theſe Perſons, being an Oppoſer of their ungodly Proceedings; and, accompanied by him the next Day, I went to *Holm* Meeting; which was not large, but a good open Time the LORD gave us together, and Things opened clear relating to the Affairs above ſaid, to general Satisfaction; and that Night I lodged at *Joſeph Oſtle*'s, near the Meeting-houſe.

Lawrence-Holm.

Allanby. ON the 27th, I was at the Meeting at *Allanby*; which was alſo ſmall, but very freſh and open, and Things further opened on theſe Accounts: for hereaways had much Diſturbance been, theſe Perſons living near, and belonging formerly to *Holm* Meeting. That Evening I went to *Cockermouth*, and lodged at *John Tiffin*'s.

Pardſay-Crag ON the 28th I was at *Pardſay-Crag* Meeting; which was pretty large, but not very open, though, in the main, a good Meeting. That Night I went with *James Dickinſon*, who was lately returned from *North America*, from a Viſit to Friends in theſe Parts.

Broughton. ON the 29th we went together to *Broughton*; where the Meeting was but ſmall, but enlarged in the Enjoyment of Life; for it was very open, and Things clear and well. That Night and the next I ſtaid there, at the Widow *Mary Bowman*'s, Relict to *Jonathan Bowman*; who, to his dying Day, entertained Strangers, and other Friends, on all Occaſions; which honourable Practice is alſo continued by her, he having left her a Competency, which ſhe applies that Way with all Readineſs and Alacrity.

Cockermouth ON the 1ſt of the Third Month, being the Firſt of the Week, I returned to *Cockermouth*; where the Meeting was large, and pretty well, there being great Mixture and Variety of Spirits and States, but, in the main, well in the Forenoon, and better in the Afternoon. That Night I lodged again at *John Tiffin*'s.

ON the 2d I went to *Whitehaven*, and alighted at an Inn; from whence letting my old Friend and School-fellow, *John Gilpin*, a Merchant in that Place, know of my being there, he quickly came to me, and kindly invited me to his Houſe, to take up my Quarters whilſt I ſtaid there; which I readily and kindly accepted, for I always loved him: And, after we had paid a Viſit to his Brother, a Counſellor and Juſtice of the Peace, (under whom I made my firſt Beginnings of the Study of the Law) where I was very reſpectfully received, we went home to his Houſe; and his Wife, being a diſcreet religious Perſon in their Way, (being Presbyterians of the moſt moderate ſort) I was very eaſy and free. They were Sons of Dr *Richard Gilpin*, of *Scaleby-Caſtle*, in *Cumberland*, a famous and learned Phyſician, and alſo a Superintendant among that People in *Oliver*'s Days.

Weſtſide. ON the 3d I went to the Meeting at *Weſtſide*, about three Miles from *Whitehaven*; where came *John Gilpin*, his Wife, their Preſbyterian Miniſter, (*Thomas Dixon*) Juſtice *Gilpin*'s eldeſt Son, a very diſcreet Youth, and ſeveral others of that ſort, and alſo of the Church of *England*: And though I had at that Time a great Cold upon me, and my Voice more affected thereby than in all my Life before, yet Things opened pretty clear, and I was intelligible to them, and much better as I proceeded in my Exerciſe; and it was a pretty good Meeting. We all returned that Evening to *Whitehaven*; but I had ſome Senſe upon my Mind, that

that the Preſbyterian Miniſter was not pleaſed with ſome Things, though he had been very quiet in the Meeting, and ſaid nothing. The Points I had moſt in hand were Freedom from Sin in this Life, the Neceſſity of it, and Baptiſm; ſetting forth the general Fall of Man, and Redemption by CHRIST, offered to all in the Grace of GOD come upon all through him; and ſetting forth the Baptiſm of the Spirit, as the only true, permanent, and ſaving Baptiſm; and that ſince every Apoſtle of CHRIST had every Qualification neceſſary to ſo great a Work, without any Dependance on any other in any Part of his Miniſtry; and as the great Apoſtle *Paul* was not one whit behind the chief of them, and ſent in a more eſpecial Manner to our Forefathers, the *Gentiles*, and exerciſed his Miniſtry where CHRIST had not once been named, yet this great Apoſtle confeſſeth CHRIST ſent him not to that Work of Water Baptiſm; by which it appears it was not neceſſary, nor any Part of the Goſpel Diſpenſation: And ſince he, the firſt great Miniſter, thus peculiarly ſent to them, had no Authority from CHRIST to baptize with Water, no Man could ſucceed him in what he had not himſelf: And therefore all Pretences of that kind at this Day are vain and groundleſs; with many Scriptures to the ſame Purpoſe. ANNO 1715.

THE next Day the above Prieſt wrote me a Letter, which, ſome Days after I departed thence, was delivered me by my Friend *John Gilpin*, at *Broughton-Tower*, in *Lancaſhire*; ſo that I had no Opportunity to ſpeak with him upon it. It was in theſe Words, *viz.*

SIR, *Whitehaven, May* 4. 1715.

" THE ſincere Regard I bear to one of CHRIST's Inſtitutions, is the
" Reaſon of my giving you this Trouble. It was no ſmall Grief to me,
" when I heard you teach the People Yeſterday, That Water Baptiſm was no
" Part of the Commiſſion, which we find *Mat.* xxviii. 19.

" I SHALL offer you two undeniable Inſtances to prove, that the Apoſtles
" did baptize with Water by virtue of their Commiſſion: The firſt is in *Acts*
" viii. 38, 39. *They went down both into the Water, both Philip and the Eunuch,*
" *and he baptized him. And when they were come up out of the Water*, &c.
" This was a Fact done near upon two Years after the Date of the Commiſſion
" in *Mat.* xxviii. 19. and almoſt ſo long a Time after the Effuſion of the Spi-
" rit, who was promiſed to lead the Apoſtles into all Truth; and, I believe,
" you won't ſay, they were left for all that Time under a Miſtake about the
" Meaning of their Commiſſion.

" THE ſecond Inſtance, which I would earneſtly recommend to your ſerious
" Conſideration, is in *Acts* x. 47, 48. *Can any Man forbid Water, that theſe ſhould*
" *not be baptized, which have received the Holy Ghoſt as well as we? And he*
" *commanded them to be baptized*, &c. Upon this Inſtance of Fact, I would
" offer you the following Remarks:

" *1ſt*, THIS Fact was done near upon eight Years after the Date of the
" Commiſſion in *Mat.* xxviii. 19. and after the Apoſtles had received the Pro-
" miſe of the Spirit, who was to lead them into all Truth: And I believe
" you will think it too abſurd to ſay, they were all this length of Time in the
" Dark about their Commiſſion, which it moſt highly concerned them to know.

" *2d*, I OBSERVE that Water Baptiſm was, in that Inſtance, judged neceſ-
" ſary after theſe *Gentiles* had been baptized by the Holy Ghoſt; as you find,
" *Acts* x. 44, 45, 46. For Proof of this look alſo forward to *Acts* xi. 15, 16.

" where

ANNO 1715.

" where *Peter*, in his Defence before the Apoſtles and Brethren, uſed theſe " Words, *And as I began to ſpeak, the Holy Ghoſt fell on them as on us at the Be-* " *ginning: then remembered I the Word of the Lord, how that he had ſaid, John* " *indeed baptized with Water, but you ſhall be baptized with the Holy Ghoſt.* " Hence it is undeniably plain, that Water Baptiſm was ſuperadded to the Bap- " tiſm of the Holy Spirit.

" 3*d*, I REMARK, that the Apoſtles at *Jeruſalem*, when *Peter*'s Conduct " came to be examined, did not blame him for exceeding his Commiſſion, when " he ordered the converted *Gentiles* to be baptized with Water; and conſequent- " ly we have their joint Concurrence and Approbation of Water Baptiſm. It " cannot be thought *Peter* would have wanted a Reprehenſion from them, had " he been in the wrong.

" 4*th*, I REMARK therefore upon the whole, and in the Fear of GOD, that " you do what, in *Peter*'s Words, no Man can lawfully do; *i. e.* you withold " Water, and permit not the Uſe of it, though CHRIST has appointed it. I " wiſh I could not ſay alſo, in *Peter*'s Language, *Acts* xi. 17. That *you with-* " *ſtand God.*

" THOUGH Water Baptiſm does not ſave any more than Circumciſion, yet " that is no Reaſon to reject one of CHRIST's Appointments. I muſt beg of " you in the Name of GOD, and as you regard his Truths, that you would im- " partially conſider this Letter, and ſee whether you have not manifeſt Rea- " ſon to fear their Guilt who break one, tho' it ſhould be the leaſt of CHRIST's " Commandments, and teach others to do ſo too; and that conſequently you're " in danger of being the leaſt in the Kingdom of GOD. I am,

SIR,

Your ſincere Friend and Servant,

THO. DIXON.

ON the 4th I appointed another Meeting at *John Nicholſon*'s, about a Mile from *Whitehaven*; where went *John Gilpin*, his Wife and Servants, Juſtice *Gilpin*'s Daughter, and ſome of their Servants, and many People from the Town; ſo that there was a conſiderable large Meeting, and moſt of them not of our Communion; and a good Meeting it was, Truth being over them, and Things largely and clearly opened to them; ſo that I did not hear of any Objection, though there was preſent one *Gail*, who, I have heard, writ ſome ſcurrilous Things againſt us ſome Time ſince: but I have not heard he ſaid any Thing, only, that I was no Quaker; but for what Reaſon I know not. The Meeting ending in a ſolid Frame, I returned that Night with *John Gilpin*.

THE next Day, though very rainy, cold, and ſtormy Weather, he accompanied me to *Pardſay* Meeting, which was very open and well; and that Night he went with me to *Peter Fearn*'s. Here it was that he told me of the Letter above, but that he was not to deliver it till he had taken a Copy, the Author pretending he had not any himſelf, being done in haſte.

ON the 6th, in the Morning, we went from thence, and, that Night late, arrived at *Broughton-Tower*, at the Widow *Anne Sawrey*'s, Siſter to *John Gilpin*, and an old Acquaintance; but being long abſent, and not thought of, ſhe did not know me for ſome Time; but was courteous, and, when known, very reſpectful. There I ſtaid two Nights, and had ſome Diſcourſe with the Family

on

on ſeveral Points; as, Baptiſm, the Supper, Inſpiration, the Maintenance of Miniſters, *&c.* She was an ingenious and wiſe Woman, and her two Sons, young Men, very ſober and hopeful, and her Daughter alſo: I left them all with much Affection and Reſpect. ANNO 1715.

ON the 8th, being the Firſt of the Week, I departed thence to *Swarthmore* Meeting, where I was not expected; and the Meeting was pretty large and open. That Night I ſtaid with *Daniel Abraham*, at *Swarthmore-Hall*. Swarthmore.

ON the 9th, in the Afternoon, I went to *William Rawlinſon*'s, at *Graithwait*; and ſo to *Hawkſide* Meeting on the 10th; which was not large, but very open and well; and the Widow *Sawrey* came thither, and ſeemed well ſatisfied. After the Meeting we all returned to *William Rawlinſon*'s, Dr *Iſaac Huntington* coming to me at *Hawkſide*, in order for *London*. Hawkſide.

ON the 11th we went to the Meeting at *Height*; which was ſmall, but very open and tender. That Night I lodged at *William Barrow*'s, at *Aſet* Height.

THE next Day we went thence to *Yelland*; where was a large Meeting, and pretty open; and ſome Friends from about *Kendal* were there. It being a rainy Day, we ſtaid that Night at the Widow *Mary Hubberſtead*'s. Yelland.

ON the 13th we went to *Lancaſter*; where the Meeting was ſmall, but open, the Truth bearing rather an Authority than Tenderneſs; though ſeveral were tendered, and it was a good Meeting. After it I went to *William Stout*'s. Lancaſter.

THAT Afternoon we went forward to a Place near the Road-ſide, called *Slaugaker*, and lodged with *John Corbiſhley*, a Farmer there; and, on the 14th, went to *Sanckey*, near *Warrington*, and ſtaid there at *Gilbert Thompſon*'s; their Meeting being pretty large next Day, and indifferent open. Sanckey.

ON the 17th we went thence to *Franley*; where the Meeting was ſmall, but very freſh and tender. That Night we lodged with *Richard Starckey*, near that Place. Franley.

ON the 18th we went to *Middlewich*; where the Meeting was very ſmall, but freſh and open. After the Meeting we dined at *George Becket*'s, he and his Wife being very kind; and that Evening went forward to *Stonylow*, and ſtaid that Night with *Richard Timmis*, a Farmer there; where we were kindly entertained. Middlewich.

ON the 19th we went on to *Stafford*, where we expected a Meeting; but, the Notes miſcarrying, we went to *Wolverhampton*, and lodged with *Charles Oſborne*. Wolverhampton.

ON the 20th, being the Sixth of the Week, we had a large Meeting there: For Notice being given privately, that there was a Stranger from *America*, and Rumour magnifying me above what I was, raiſed a Curioſity in many both to ſee and hear me; ſo that the Place was crowded with Perſons of ſome Rank not of our Communion, and the LORD was pleaſed to condeſcend to them, ſo as to open ſome great Things, in a Degree of Power and Light, ſatisfactory to moſt; which ſome of them were heard to declare as they paſs'd the Streets; and Friends alſo were pleaſed and comforted.

ANNO 1715. THE Day following we went on to *Birmingham*, and lodged with *John Pemberton*, where we were courteouſly entertained; and the next Day had two Meetings there: That in the Morning conſiſted moſtly of Friends, and was pretty open; but Truth appeared in Majeſty and Dominion, Imperial rather than Sweetneſs, but not without a full Degree of that to its proper Objects; and, in the Afternoon, Things were largely and clearly opened, in the Wiſdom and Dominion of the Power of Truth; and many Strangers being there, were generally brought under, and Truth in Dominion, and the Hearts of Friends very open.

Birmingham.

Warwick. ON the 23d we went to *Warwick*, and lodged with *William Berry*; and the Day following had a Meeting there; which was as large as uſual, and pretty freſh and open. That Evening we went forward with *Samuel Overton* to *Grovefield*, about three Miles, where we lodged.

Banbury. ON the 25th we went to *Banbury*; and that Evening had a pretty large Meeting there; which, though hard and dry in the Beginning, yet was open and free in the End. Here I met with *Daniel Bell* and *John Cloſe*; and that Night we lodged with *Edward Willis*.

Hook-Norton. ON the 26th, being the Fifth of the Week, we were all three at a Meeting at *Hook-Norton*; which was but ſmall, by reaſon of a Fair at *Banbury*, but a good Meeting: After ſome Refreſhment at *John Parke*'s, where we alighted, we went in the Evening, forward to *Henry Clarke*'s, to *Chipping-Norton*, guided by our Friend *E------ S------*, a Perſon of great Innocency and Sweetneſs, whoſe undeſigning Deportment was pleaſingly attracting: This was the firſt of our Acquaintance, but under a due Diſtance and Guard on either Side, Circumſtances every way commanding it; and there we had an Evening Meeting, not large, nor very open, but, in the main, of Service, and well.

ON the 27th we went on to *Whitney*, and lodged at *Jeremy Warings* that Night, having a Meeting in the Evening; which was very hard and dull during the greateſt Part of it, but well in the End to moſt.

ON the 28th, being the Seventh of the Week, we proceeded to *Oxford*, and lodged with *Thomas Nichols, jun.* and that Afternoon went to moſt of the Colleges in the City, and viewed the Buildings and Gardens, which, in their kinds, are pleaſant and commodious; but that very great Load and Power of Darkneſs which I felt (not the like in all *South Britain*) was ſo much an Overbalance to any Satisfaction I had therein, that I think I ſhall never ſee them any more: And which Power ſoon after ſhewed itſelf by its Fruits; for, in the Evening, a great Mob of the Scholars and others, aroſe and gutted (as they called it) the Presbyterian Meeting-houſe; that is, they broke all the Windows, Doors, Benches, Wainſcots, and Seats, carrying them away, and burning and deſtroying them; which made a great Uproar in the City.

ON the 29th I was there at the Meeting; which, in the Forenoon, was not large, though ſeveral Scholars and others came; and the Scholars were fluctuating and unſettled, but did not make any great Diſturbance in the Morning Meeting: However, Friends having heard that they intended to uſe our Meeting-houſe as they had done that of the Presbyterians, an Advertiſement thereof in Writing was drawn up, directed to the Mayor, and ſent by a Friend; but the Mayor being abſent at the Time, it was left with his Servant, who promiſed to give it him as ſoon as he came: It contained alſo a Requeſt to the Mayor to protect us againſt the

the intended Violence, as the Prime Civil Officer of the City; but we had no Benefit by it, as the Sequel proved. ANNO 1715.

IN the Afternoon the Meeting was large, and many of the Scholars there: A few came at firſt, and ſome of them wearied in the Time of Silence, but others ſtaid; and, after I had ſpoke a while, more came, and generally ſtaid; and many Things were opened to them, which ſeemed to reach their Underſtandings, and take them; and other People of ſome Faſhion in the World came alſo, and all were very civil and quiet to the End of the Meeting, the Scholars taking off their Caps in the Time of Prayer; ſo that the Meeting was very comfortable, and of good Service: And after the Service was over, they not being haſty to depart, I made a ſhort Speech to them, and ſaid, "That I had ſeen ſeveral "Colleges and Scholars in divers Parts of the World, and much Rudeneſs a-"mong ſome of them; but as Civility becomes all Men of Learning and Wiſ-"dom, ſo their Deportment that Day had engaged my good Opinion of "them:" But I knew the Truth was at that Time over moſt of them, and kept them quiet.

AFTER the Meeting we returned to our Quarters; and, about Nine in the Evening, hearing a great Noiſe of the Mob at a Diſtance, we had ſoon after an Account, that they were uſing our Meeting-houſe as they had done that of the Presbyterians the Night before: They broke in by Violence, and took away all the Forms and Seats that were looſe, and ſuch as were faſt round the Houſe they broke and defaced: They took away the Doors alſo off the Hinges, and burnt them, with part of the Wainſcot, in their Bonfire: They broke alſo all the Windows and Stanchers; and the Room next the Meeting-houſe they alſo abuſed and defaced; ſo that the whole was all ruined and deſtroyed, except the Walls and Tyling. Yet all this did not cool their Rage; for they broke into the Dwelling-houſe of our ancient Friend *Thomas Nichols*'s Daughter, then a Widow, where *Thomas* alſo was; and, under Pretence of ſearching after a young Nobleman, who they ſaid was murdered and hid there, or ſome where thereabouts, (though there was no ſuch Thing at all, only they put on this ſenſeleſs Cover for their Wickedneſs) they broke all the Windows, and threw in ſome hundred Weight of Stones and Dirt, covering the Beds therewith, breaking ſeveral Things in the Rooms, and making great Deſtruction, and alſo ſheding ſome Blood. From thence they went to the Baptiſts' Meeting-houſe, and gutted that alſo, as their Term is: and as they came up Street from that Piece of Service, I lodging with young *Thomas Nichols*, we expected the ſame Uſage as the Widow his Siſter had met with, and therefore got for Safety into the Stair Caſe, he and his Wife and little Children, and my Companion and I; and there ſat on the Stairs, and about, out of the Way of the Stones: and as they came up to the Houſe, they let fly their Volly, and broke all the Windows, and ſo went along without doing us any further Harm: But this I obſerved, that as Satan raged in them before they came up to the Houſe, blowing them up by his infernal Breath into a Temper fit for the Action, Truth in our Minds moved his divine Love, and filled us with heavenly Conſolation and Life; ſo that we were without any Fear or Amazement of what they could do farther. By the Time all was over it was about Two in the Morning; and there came in ſome of the ſober Neighbours, who gave us ſome of this Mob's unreaſonable Reaſons for their Violence and Oppreſſion, as they had collected them, in diſcourſing with ſome of them. They ſaid, that ſome of the Low Party, on the Seventh Day Afternoon, being at a Tavern in Town, there drank Healths and Confuſions, talking of burning the late Queen's Picture and *Sacheveral*'s; and, in revenge of this,

ANNO 1715. this, they gutted the Presbyterian Meeting-houſe: and their Pretence for uſing us in the ſame Manner was, becauſe we voted for the Low Members of that preſent Parliament.

THE next Morning we went to ſee the Ruins of our Meeting-houſe, and that of our Friend *Nichols*'s; and, as we were at the former, I ſtood upon a ſmall Eminence, and looking about over the Place, (many Scholars and People being there) ſaid pretty loud, ſo that they might all hear, *Can theſe be the Effects of Religion and Learning!* upon which ſeveral of the Scholars hung down their Heads, but none anſwered. Then young *Thomas Nichols* made a ſhort Speech, but very cloſe, putting them in mind of *Sodom* and *Gomorrah*; and that this was the ſame evil Spirit which wrought in that wicked Generation, upon whom came Deſtruction, that now wrought in them; and that if they continued in ſuch Evils, the ſame juſt GOD might bring like condign Puniſhment upon them. To which they made no Reply, but that the Mob had done it, and it was ill done; ſo would have excuſed themſelves: but ſome others ſaid, they themſelves were that Mob, and would be met with one Day. After ſome Time we returned to our Friend's Houſe, and ſo departed that wicked Place. This is one of the blind Eyes of this poor Nation! This is one of the filthy Fountains of their Religion and Learning, from whence the whole Land is poiſoned and undone. Can ſweet and bitter Waters iſſue from the ſame Place? Or can Religion flow from hence to the Nation, where the Life of Religion is ſo remote from theſe vain Pretenders? And what Learning can they have, who are deſtitute of all Principles of Civil Behaviour?

London. THAT Night we went to *Richard Richardſon*'s, near *Uxbridge*; and, on the 31ſt, to *London*, being about a Week before the Yearly Meeting; which, in the main, was much more comfortable, through the great Mercy of GOD, than many expected: For as the *Affirmation*, from the Beginning of it, had occaſioned much Diſturbance in the Church, ſome being for, and ſome againſt it; ſo theſe Diviſions had ever been very oppreſſive to my Spirit, as knowing nothing could hurt us more than that, or give Satan or evil Men more Advantage againſt us: But though, from its firſt Birth, I never liked it, yet I ever kept true Charity to thoſe Friends who were for it, as believing they ſaw no Hurt in it, tho', I thought, I did; and, at my coming over to *London*, I laboured among them, to regain and keep a right Temper one towards another; and, as they talked of a farther Solicitation concerning it, (the late Act being ready to expire) I adviſed ſeveral leading Men on both Sides to proceed in one joint Intereſt as one People; for tho' we could not all agree about the Definition of an Oath, or in what relation the Affirmation ſtood to an Oath, yet we all were as one Man ſtill, that an Oath is not conſiſtent with CHRIST's Doctrine; and accordingly they did both ſollicit for a plain Affirmation, without the ſacred Name at all: But that could not be obtained; all that the Parliament would do, was to perpetuate the former, adding ſome Clauſes for the levying of Tythes. When this came to be diſcourſed in the Meeting, the Minds of ſome on both Sides being heated, Things were like to run high; but the LORD was near, and, by his bleſſed Wiſdom and Power, preſerved us in Unity. Some few of theſe who were for the Affirmation inclined to have it eſtabliſhed over all, as the Teſtimony of Truth by the Yearly Meeting; and ſome others, on the other Side, were reſolved to reject it, and teſtify againſt it, as ſhort of the Teſtimony of Truth: But ſeeing the Tendency of ſuch a Diviſion, I and ſome others laboured for Peace; and, with much Long-ſuffering, Patience, and Labour in the Love and Wiſdom of Truth, and as he opened and made way, Things came at laſt to this good Iſſue, That ſuch as could take the Affirmation, might have

have the Benefit of it without Cenſure of their Brethren, and ſuch as could not take it, ſhould not be reproached by them; but that the Meeting for Sufferings ſhould continue their Care and Solicitations, together with the Diſſatisfied, for further Eaſe in that Point, at a fit Seaſon: And with this Concluſion both Sides were at laſt eaſy, and the Meeting ended in more Peace and brotherly Kindneſs than for ſome Years before, and to a more general Satisfaction; for which my Soul was truly thankful, with many more. ANNO 1715.

THE Meeting being thus well over, on the 17th Day of the fourth Month I went with ſome Friends from *London* that Night to *Braintree*, and lodged with *John Bangs*; where next Day Afternoon I writ good part of an Anſwer to *Thomas Dixon*'s Letter; and, on the 19th, being the Firſt of the Week, was at their Meeting, both Forenoon and Afternoon. The Meetings were large, and filled with Strangers, who were generally ſatisfied. Braintree.

ON the 20th I went to *Colcheſter*, to the Quarterly Meeting, and lodged at *Benjamin Dike*'s; and the Third and Fourth Days being their Yearly Meeting, I ſtaid there; where the LORD gave us a comfortable Time, ſetting his bleſſed Truth and its living Teſtimony over all; and Things were open and clear. Colcheſter.

ON the 22d, being the Fourth of the Week, after the Meeting, I went thence to *Edmundsbury*, and lodged with the Widow *Dikes*; and, on the 23d, was at their Meeting; which was very dry and barren, but yet had ſome Service and Comfort. Edmundsbury.

ON the 24th I went forward to *Thetford*; where the Meeting was ſmall, but a little opener than the other: That Night I proceeded to *Brandon* with *Thomas Brewſter*, and lodged there. Thetford.

ON the 25th I went on to *Great Ellingham*, and lodged with the Widow *Mary Dykes*, being nearer the Meeting next Day, which was to be at *Hingam*, to which I went accordingly; and it was a large and good Meeting, being their General Meeting, many of divers Perſuaſions being there. That Evening I went with *Richard Aſhby* to his Houſe. Hingam.

ON the 27th we went together to the Quarterly Meeting at *Norwich*, (I lodging at *Joſeph Gurney*'s) and on the two Days following was their Yearly Meeting, which was very large, eſpecially the laſt Day; when came Abundance of People of all ſorts, and Things were full and plain: The more particular Matters wherein I was concerned, being about the Kingdom of CHRIST, the Kingdoms of Men, and the Kingdom of Antichriſt, with his Prieſtcraft and Fallacy; which reached many Underſtandings, and affected the People as well as Friends; and Truth gained among them to our mutual Comfort. Norwich.

ON the 1ſt of the Fifth Month, being the Sixth Day of the Week, I was at a Meeting at *Tisborough*, appointed by *Benjamin Bangs*; which was not large, but pretty well. I ſtaid there that Night and the next, and lodged with *Thomas Gooch*; where I was well and eaſy. Tisborough.

ON the 3d, being the Firſt of the Week, I was at a General Meeting at *Titſil*; which was large, and many of the World's People there; and Truth ſhined over all. In this Meeting I had an Opening concerning that Creed, commonly called the *Apoſtles Creed*, and took ſome Exceptions to ſome Terms of it, Titſil.

ANNO 1715. it, *viz.* CHRIST's *deſcending into Hell*, and *the Holy Catholick Church*, as they call it; the former importing more than the State of the Dead; and the latter ſhewing plainly what Church (and not the Apoſtles) was the Author of it; and I did not obſerve or hear of any uneaſy, but ſatisfied. That Evening I returned to *Thomas Gooch*'s.

ON the 4th I went back to *Norwich*, where I ſtaid that Night; and, on the Day following, went by Water, accompanied by *John Gurney*, and ſeveral other Friends, down to *Yarmouth*, expecting a Veſſel to ſail next Day for *Holland*, in which I intended to go; but the Wind proving contrary, we appointed a Meeting at *Yarmouth*. The Meeting of itſelf was very ſmall; but there came many of the People, and a looſe airy Company generally they were, though ſome ſober Perſons were among them; and in the main Things were well.

Yarmouth.

ON the 7th we returned to *Norwich*; where I ſtaid till the 11th, being at their Meeting on the Firſt Day; which was very large in the Afternoon, and Things opened fully.

ON the 11th, being the Second Day of the Week, I went back to *Yarmouth* on the ſame Account as before; but the Wind proving contrary again, we had another Meeting there on the 12th; which was far larger than before, but ſome of the People more rude, and yet in the main it was a good Meeting, ſeveral being tender, and many brought down under a Senſe of the Weight of Truth. This Time alſo I lodged at *Mary Low*'s, where I remained till the 17th, and finiſhed and ſent my Anſwer to *Thomas Dixon*'s Letter from *Whitehaven*; which was as follows:

Friend Thomas Dixon, *Yarmouth, 18th Fourth Month, 1715.*

" THINE of the 4th of *May*, as thou calls it, was delivered me by " my reſpected Friend *John Gilpin*, at *Broughton-Tower*, ſome Days after " I departed from *Whitehaven*; but have not ſince had any Time to anſwer it, " till now it recurs to my Remembrance at this leiſure Hour: Nor ſhould I " now, if I were out of all Hopes to inform thy Underſtanding; or could be- " lieve thou hadſt no other End in writing than Controverſy. For though I " have no Reaſon to fear any Man, or Sect, on this Subject, yet to anſwer many " particular Perſons in writing, (each that can raiſe an Objection having the " ſame Right) would protract too much of that Time, which I am more obli- " ged to apply to the general; and had much rather, in convenient Time and " Place, have diſcourſed with thee on this great Subject, in a publick Auditory; " where ſuch as were at that Meeting, as alſo many more, might have had the " Benefit, *pro* and *con*, ariſing by ſuch a Conference.

" I SHALL, in the firſt Place, tranſcribe thy Letter, leſt thy Copy may be " miſlaid, or loſt, and then ſubſcribe a full and fair Anſwer; in which I ſhall aim " at thy Satisfaction upon the true Foundation of impartial Truth: In reading " whereof I intreat thee, as thou tendereſt thy own good, and that alſo of thoſe " thou teacheſt, lay aſide all Prepoſſeſſions and Prejudices, ariſing from Edu- " cation, and human Acquiſition, or Intereſt, and diſpoſe thy Mind to receive " the Truth in its own Simplicity, as it is in JESUS. [*Here* Thomas Dixon's " *Letter was inſerted, which ſee Page* 471.]

" CONSIDERING thy Readineſs to go to that Meeting in my Company, " and thy civil Behaviour in it, which I was pleaſed with, together with the " Cha-

" Character I had of thee, by ſome of thy own People I can well credit, I will " not think thou came there on Purpoſe to watch for Evil, or Quarrel; yet " conſidering alſo thy Capacity, as a Man, and how clear and diſtinct Things " were then opened, notwithſtanding the Diſadvantage I laid under, by reaſon " of that great Cold and bodily Weakneſs, I could not reaſonably have expect- " ed ſuch (or any) Objections on this Subject; which, how weighty ſoever in " thy Scales, in thoſe of the Sanctuary, and mine, have little in them. ANNO 1714.

" THE Subſtance of thy Letter is in two Parts; 1*ſt*, A Poſition, That " CHRIST inſtituted Water Baptiſm, when he ſaid to his Diſciples, *Go ye there-* " *fore, and teach all Nations, baptizing them in the Name of the Father, and of* " *the Son, and of the Holy Ghoſt*, &c. Mat. xxviii. 19.

" 2*dly*, To prove this, thou advances ſeveral Scriptures, where ſome of the " Apoſtles did baptize with Water, or commanded it; even ſome that had re- " ceived the Holy Ghoſt, as well as ſome others who had not: concluding " hence, that it muſt be Water Baptiſm which was inſtituted as aforeſaid.

" I OWN the Matters of Fact according to Scripture, but deny the Conſe- " quences drawn from them in thy Letter, *viz.* That Water Baptiſm was in- " ſtituted in theſe Words, *Mat.* xxviii. 19. or that they baptized with Water, " by any Commiſſion thereby given them.

" THE firſt Thing I put thee upon is, to examine diligently the Sincerity " of thy Regard to this Inſtitution, even in thy own Senſe; for I cannot think " thou art ignorant that the Word, from which we take the Word *Baptize*, ſig- " nifies, to go into Water, to waſh, or immerge, or go under Water, coming " of the Word *Bapto*, to tinge, or dye, or colour, by dipping, or immerging: " Whereas thy Practice is (if thou art of the Presbyterian Mode, as I am in- " formed) only to rantize, or ſprinkle Infants. If then it had been Water Bap- " tiſm which was there inſtituted, or if it was ſo in thy Apprehenſion, how " canſt thou be ſincere, to lay aſide Water Baptiſm, and uſe only ſprinkling In- " fants; which is an Error, both from the Mode and Subject, and no other " than a Relick of the pretended Baptiſm of that Church, which uſes Salt, Spittle, " Cream, God-fathers, the Sign of the Croſs, Vows, Promiſes, a Covenant of " Works, *&c.* and hath not kept it? Where did any of CHRIST's Apoſtles " ſprinkle Infants with Water at all, or waſh or dip any other in or with Wa- " ter, in the Name of the Father, Son, and Holy Ghoſt? If they had taken " that Inſtitution, for a Commiſſion for Water Baptiſm, they would have pur- " ſued it in the Terms, Mode, and Subjects of it: But I do not find they ever " baptized any with Water in that Name, either before or after that Command; " therefore not by virtue of it, but upon ſome other Bottom, cuſtomary or pru- " dential; much leſs ſprinkle Infants.

" FOR the better underſtanding of CHRIST's Command, and the Doctrine " and Diſtinction of Baptiſms, and the Nature and End of his one divine, ſpiri- " tual, and permanent Baptiſm, I begin with *John*'s Baptiſm, and obſerve,

" 1*ſt*, THAT when the Word of GOD came unto *John* in the Wilderneſs, Luke iii. 2. " commanding him to baptize *Iſrael*, and preach Repentance to them, (for he " was not ſent to any other) we do not read that he baptized in the Name of the " Father, Son, and Holy Ghoſt, nor in the Name of the LORD, or in the Name " of the LORD JESUS, but exhorted them to believe in him that was then Acts xix. 4.

" to

ANNO 1715.

" to come; CHRIST not being at that Time made manifeſt unto *Iſrael*, tho' " he was among the People: But as CHRIST was born a *Jew*, and was cir- John i. 26, 33. " cumciſed, and Debtor to the Law to fulfil it, which alſo he did; ſo the Di- Luke ii 21. " ſpenſation of *John* immediately preceeding CHRIST's, it was incumbent on Mat. iii. 15. " him to fulfil the Righteouſneſs of that alſo; thereby compleating all Righ- " teouſneſs of this kind in himſelf: and concentring the Subſtance of all Diſpen- Col. ii. 11. 12. " ſations in one, he became thenceforward the Diſpenſer of Righteouſneſs unto " all who believed, followed, and obeyed him: But as *Iſrael* was at that Time Mat. iv. 16, " in a State of Darkneſs and Degeneracy from GOD, the LORD treated them 17. " even as Strangers proſelyted; who, under the Law, were not admitted to the " Privileges of the Children of that Covenant, till firſt baptized. Obſerve then, " that CHRIST, entering upon his Miniſtry ſoon after he had received Water " Baptiſm, went on with *John*, both as to Water Baptiſm, and ſuch Doctrines Mark i. 14. " as might excite the People to Repentance, being the Thing then moſt neceſ- " ſary to a further Manifeſtation of CHRIST; and in which Doctrines and Mat. xv. 24. " Baptiſm CHRIST alſo was only ſent to *Iſrael*; not miniſtring Water Bap- John iv. 2. " tiſm in his own Perſon, being below him, but countenancing his Diſciples " therein upon the firſt Foundation by *John:* And it is no-way likely that *John* " (to whom CHRIST had at this Time been ſo fully manifeſted, that he point- " ed to him, as with the Finger, as the Lamb of GOD, the true Meſſiah, taking — i. 29, 36. " away the Sins of the World) would now baptize in the Name of one to come, " or exhort them to believe in one to come, but in the Name of him whom he " had thus declared to the People to be the very CHRIST; nor that the Diſ- " ciples of CHRIST, who alſo baptized with the ſame Baptiſm, and at the " ſame Time, and preached the ſame Doctrine, did it in the Name of one to " come, but of their Lord and Maſter, in whom from the Beginning they had " believed: and upon this Foundation and Beginning (and not upon that Com- " mand, *Mat.* xxviii. 19.) was the Practice of Water Baptiſm continued; as " in *Acts* ii. 38. viii. 12, 16. xix. 5. and 1 *Cor.* i. 13. in all which, or in any " other Place of Scripture, that I can find, where any Name at all is uſed, " there is not any Baptiſm with Water in the Name of the Father, Son, and " Holy Ghoſt, but in the Name of the Son only; which manifeſts it to be ſtill " the ſame Baptiſm of *John*, in its Mode and End; at firſt without any diſtinct " Name, and afterwards in the Name of JESUS the Meſſiah, the true Sub- " ſtance and Antitype of all Figures.

" AGAIN, obſerve nicely, that whilſt this Baptiſm of *John* was yet on foot, " he foretold them of another Baptiſm, by another Adminiſtrator, to take place " afterwards, ſaying, *I indeed baptize* (or have baptized) *you with Water unto* — iii. 11. " *Repentance*, (or Amendment of Life) *but he that cometh after me is mightier* Mark i. 8. " *than I, the Latchets of whoſe Shoes I am not worthy to ſtoop down and unlooſe*; Luke iii. 16. " *he it is that baptizeth* (or ſhall baptize you) *with the Holy Ghoſt, and with Fire.* " This was whilſt *John* was yet in his Miniſtry, and before CHRIST was cru- " cified; and of which Baptiſm with the Holy Ghoſt CHRIST alſo ſpake at " that Time mentioned, *Mat.* xxviii. 19. which was after his Reſurrection, and " a little before his Aſcenſion; and was no other Thing than the Coming of " the Holy Ghoſt, or Spirit of Truth (or CHRIST in Spirit) with Power, upon " thoſe who had believed, and looked for his Coming: For CHRIST intro- " duced this Inſtitution with a Commemoration of the Promiſe he had made them " before of the Spirit of Truth, before he was crucified, after this Manner, ſaying, John xiv. 16, " *I will pray the Father, and he ſhall give you another Comforter, that he may a-* — 20. " *bide with you for ever: Even the Spirit of Truth; whom the World cannot re-* " *ceive, becauſe it ſeeth him not, neither knoweth him: but ye know him, for he* " *dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will*

" *come*

" *come to you. Yet a little while, and the World ſeeth me no more: but ye ſee me;* ANNO
" *becauſe I live ye ſhall live alſo. At that Day ye ſhall know, that I am in my* 1715.
" *Father, and you in me, and I in you.* And of this Promiſe, I ſay, he remind-
" ed them, and renewed it to them after his Reſurrection, and a little before
" his Aſcenſion; leading them as it were Step by Step, as they were able to
" go, ſaying, That (as was the Tenor of his firſt Miniſtry, repent and believe Mark i. 15.
" the Goſpel) *Repentance* and *Remiſſion* of *Sins* ſhould be *preached* in his Name
" among all Nations, beginning at *Jeruſalem. And, behold, I ſend the Promiſe* Luke xxiv.
" *of my Father upon you*, ſaid he, *which you have heard of me* (for which they 47, 49.
" were to wait): *For John truly baptized with Water, but ye ſhall be baptized* Acts i. 4, 5.
" *with the Holy Ghoſt not many Days hence. All Power is given unto me in Hea-* Mat. xxviii.
" *ven and in Earth: Go ye therefore and teach all Nations, baptizing them into the* 18, 19.
" *Name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to*
" *obſerve all Things whatſoever I have commanded you; and, lo, I am with you*
" *alway, even unto the End of the World.* And, as if he had explained what he
" intended by this Baptiſm, and made it the ſame with preaching the Goſpel,
" he alſo ſaid, *Go ye into all the World, and preach the Goſpel unto every Creature:* Mark xvi. 15,
" *He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall* 16.
" *be damned. But tarry ye in the City of Jeruſalem until ye be endued with Power* Luke xxiv. 49
" *from on high. But ye ſhall receive Power after that the Holy Ghoſt is come upon* Acts i. 8.
" *you; and ye ſhall be Witneſſes unto me, both in Jeruſalem, and in all Judea, and*
" *in Samaria, and unto the uttermoſt Parts of the Earth.* Now I obſerve, that
" though theſe Texts are diſperſed in Holy Scriptures, yet they were all ſpoken
" by CHRIST at the ſame Time, on the ſame Subjects, and relate to the ſame
" Things; one Part being written at one Time, and another Part at another,
" by the ſeveral Evangeliſts: From which I clearly infer, that there are two
" diſtinct Baptiſms; the one with Water, aſcribed to *John*; and the other
" with the Holy Ghoſt, aſcribed to CHRIST; and the latter by him that hath
" all Power in Heaven and in Earth, commanded to the Apoſtles; promiſing
" that they ſhould have Power by the Holy Ghoſt, and to be with them there-
" in (that is, to preach the Goſpel in the Power of the Father, Word and Spirit,
" which three are one) to the End of the World; annexing Salvation to true
" Faith in its right Object, and this Baptiſm, and Damnation to Unbelief of
" this Goſpel: The Myſtery whereof the Apoſtles were ſo far from underſtand-
" ing at that Time, that they anſwered to all this by a foreign Queſtion, *viz.*
" *Lord, wilt thou at this Time reſtore again the Kingdom to Iſrael?* Like ſome —— 6.
" others now in this Day, thirſting after temporal Rule, and an earthly Domi-
" nion, looking for a Day when they ſhall have it, being not well appriſed of
" the Nature of the heavenly.

" As to the *Practice* of the Apoſtle in the Inſtances given, where they both
" went down into the Water, and he baptized (that is, *waſhed*, not ſprinkled)
" him, though at firſt View there ſeems to be ſomething in it, yet, upon a tho-
" rough Obſervation, thy Deductions and Concluſions therefrom are only ſup-
" poſititious, uncertain, not fairly or ſafely deducible, or conſequential: For,
" 1*ſt*, there is not any Water mentioned in the inſtitutive Words, but as aſcri-
" bed to *John* only, and in Contradiſtinction to CHRIST's Baptiſm with the
" Holy Ghoſt and Word, which is as a Fire. 2*dly*, If the Apoſtles had bap-
" tized with Water from that Text, they would, no doubt, have purſued the
" Terms of it, which were, *in the Name of the Father, Son, and Holy Ghoſt:*
" But no fair Inſtance can be given from Scripture, where any of them baptized
" with Water in the Name of the Father, Son, and Holy Ghoſt, but in the
" Name of the Son only, where any Name at all was uſed; therefore that Text
" was not the true Ground of that Baptiſm. Again, as *Practice* is not Inſtitu-

ANNO 1715. " tion, ſo their Practice, if ſo it had been, can be no Rule or Warrant to me, " to imitate them in this, more than in ſome other *Practices*; which, how pru- " dential ſoever in that Day, the Reaſons not holding perpetually, the Obliga- " tions ceaſe alſo; as the Practice of *Peter*, and others, upon the believing *Gen-* " *tiles*, for the Sake of the believing *Jews:* In which wrong and blameable Gal. ii. 3, 9, 11, 14. " Practice *Paul* withſtood him to the Face, and, by the Spirit of Truth, re- " cords him blame-worthy; and that long after the Holy Ghoſt had come upon Acts xvi. 3. Gal. v. 2. " both (if not all) of them. *Paul* practiſed Circumciſion on *Timothy*; and yet " the ſame *Paul*, at another Time, tells them, that if they were circumciſed, " CHRIST ſhould profit them nothing. And after he had preached the Go- Rom. x. 4. " ſpel many Years, and CHRIST the End of the Law for Righteouſneſs to all Acts xv. 10, 19. " that believed; and they had all declared againſt Circumciſion; yet, by *Prac-* " *tice* of legal Rites, and that by Advice of *James* and the Elders, he contra- —xx. 20, &c. " dicts his Doctrine: So that this is no Obligation on us to follow him or them " at this Day, in theſe and the like *Practices.*

" AND though the Holy Ghoſt fell on them according to Promiſe, yet they " did not thereby become omniſcient, (though the Holy Ghoſt is ſo) or were let " into the whole Council of GOD at once, or knew any more at all of the My- " ſteries of GOD thereby, than he in his own Time, and from Time to Time, " and one Degree after another, and as they were able to bear it, opened: And " as *Peter* all this Time, till prepared by a Viſion, had not underſtood ſo much —x. 11, 34. " as that the *Gentiles* ſhould be ſaved by CHRIST, 'tis no Wonder to me he " ſhould ask that Queſtion on Water Baptiſm ſo ſoon after, in Terms by no " means implying any Command for it, but as a Thing formerly in uſe, as I " have ſhewed, and then not fully decreaſed; or, by decreaſing, ended, accor- John iii. 30. " ding to *John*'s Prediction; *He* (CHRIST) *muſt increaſe, but I muſt decreaſe.* " That which decreaſeth indefinitely cometh to an End, though at a Time un- " certain (and ſo did that Water Baptiſm); but that which increaſeth indeter- " minately (as doth CHRIST's Baptiſm) never endeth: And of the Increaſe of Iſa. ix. 6, 7, 8. " that heavenly Kingdom and Government, begun in CHRIST's ſpiritual Bap- " tiſm, there ſhall be no End. But though *Peter* did ask that Queſtion, and " command them to be baptized, 'tis plain, from his Repetition of the Matter Acts xi. 14. " in his Defence before the Apoſtles and Brethren, that it was not by Water " Baptiſm, but by the *Words* of the *Goſpel preached* by *Peter*, from the Word " of Life which wrought in *Peter*, that *Cornelius* and his Houſe were ſaved, as " *Repentance* and *Remiſſion* of *Sins* was to be *preached:* and as clear alſo, That — — 15. 16. " *Peter* there applies CHRIST's Words, in his Inſtitution, or declaring of — i. 5. " the Baptiſm of the Spirit, to the falling, or coming, of the Spirit on thoſe — x. 44. " that heard and believed; ſaying, *Then* (at the ſame Time, and in the very Act " of *Preaching*) *remembered I the Word of the Lord, how that he ſaid, John in-* " *deed* baptized with Water, *but ye ſhall be* baptized with the Holy Ghoſt: " they not in all the Scripture ever mentioning any other Water Baptiſm than " *John*'s, but ſtill continuing the Diſtinction between Water Baptiſm and the " Spirit's Baptiſm, and applying the former to *John*, as the firſt Miniſter of it, " and the other to CHRIST; who, I ſay, is ſtill the only true and ever-living " Baptizer, prime and potential Agent, though the Apoſtles then were, and " CHRIST's Miniſters now are, inſtrumental in his Hand therein, by their living " Miniſtry to all that believe: * [And, which is very remarkable and cogent, " the ſame *Peter*, long after all this, when both himſelf and the Churches were " come to a greater Growth, and more able to bear and apprehend the Know- " ledge of the Myſteries of the Kingdom of CHRIST, gives a plain Negative " to

* This between [ ] was not in the Copy ſent to *Thomas Dixon*, nor in that afterwards ſent to *James Dickenſon*.

ANNO 1715.

" to that Baptiſm, (*viz.* Water Baptiſm) which extends only to the putting away " the Filth of the Fleſh: and as plainly aſſerts and affirms that Baptiſm, (*viz.* the " Baptiſm of the Holy Ghoſt) which gives the Anſwer of a good Conſcience to- " wards GOD, to be the only remaining Baptiſm; which is otherwiſe called the " *Laver of Regeneration*; where he is full and home to the Point, ſaying, *Not by* " *Works of Righteouſneſs* which we have done, *but according to his Mercy he* ſaved " us, *by the* waſhing *of* Regeneration, *and* renewing *of the* Holy Ghoſt; *which he* " *ſhed on us abundantly, through Jeſus Chriſt our Saviour.*] But as to the Reproof " of the reſt of the Apoſtles and Brethren upon *Peter*, in caſe he had gone be- " yond his Commiſſion, 'tis very plain they were all as ignorant at that Time of " the Mind of the Spirit, touching the Salvation of the *Gentiles* by CHRIST, " as *Peter* had been, till now they were convinced of it by Matter of Fact, re- " lated by *Peter* in his Defence, when they ignorantly called him to an Account " about it as an Evil; where *Peter* gives them no occaſion to reprove him for " what he had commanded about Water Baptiſm, or exceeding his Commiſſion " therein; for it was of ſo little Moment that he ſays nothing of it there: So " that there cannot be any Thing in that but uncertain Conjecture; too ſlender " a Foundation, or Support, for any Thing that would acquire the Name of " an Ordinance of the LORD JESUS. And, as I told the Auditory in the " Meeting, if Water Baptiſm had been there a Command to all the Miniſters of " CHRIST to the End of the World, it would have been ſo to the Apoſtle " *Paul*; who was not one whit behind the chief of them; ſpake with more " Tongues than all the *Corinthians*; in whom the Grace of GOD wrought " mightily; who preached the Goſpel fully from *Jeruſalem* to *Illyricum*, and " ſtrove to preach, not where CHRIST was named, leſt he ſhould build on " another Man's Foundation; and yet had not any Command from CHRIST " for Water Baptiſm, but *practiſing* it upon ſome without any Command; I " may conclude, without Violence to any Text, or Derogation from the Digni- " ty of any of the Apoſtles, that as this great Miniſter of the *Gentiles* did not " think that Text, *Mat.* xxviii. 19. any Command to him; neither did the " other Apoſtles; nor did they practiſe Water Baptiſm from it, or as a Thing " neceſſary in the Church to the End of the World. And I do tell thee, that " though I have a Diſpenſation of the ſame Goſpel, in ſome Meaſure, committed " unto me, by the Power of the ſame Holy Spirit, yet I have no Command " for Water Baptiſm; but rather to detect the Fallacy and Ignorance, as alſo " the Preſumption of ſuch as uſe ſomething they falſely call Water Baptiſm; " being no Inſtitution of CHRIST, but their own Invention; by means where- " of, with other ſuch like Things, People being deceived, as if they were come " to the Inſtitution and Baptiſm of CHRIST, are held in Darkneſs, and under " the *Egyptian* Slavery of Antichriſt, and his Emiſſaries, in various Forms; ma- " king Gain and Merchandize of them; glorying in their Fleſh through their " own carnal Ordinances, and not in the LORD.

1 Pet. iii. 21. Tit. iii. 5, 6. Mat. xxviii. 19. 2 Cor. xi. 5. 1 Cor. xiv. 18 Gal ii. 8, 9. Rom. xv. 19, 20. 1 Cor. i. 17, 14, 16.

" AND as to thy Remark upon the whole, *&c.* *Peter*'s Words, *Who can* " *forbid Water*, &c. are, as I have ſaid, far from importing any Inſtitution here, " or Practice of Water Baptiſm from the Text alledged, *Mat.* xxviii. 19. but, " very probably, from a prudential Conſideration of the State of thoſe believing " *Jews*, then with *Peter*, and ſome others who had received *John*'s Baptiſm " (all accounting him a Prophet, and highly eſteeming him, and what he did " in his Day); who, otherwiſe, being yet as Children in the Truth, might have " thought the New-converted wanted ſomething they ſhould have had, as many " of the believing *Jews* were ſtill zealous for the Law, after they had believed, " though it was fully at an End in point of Obligation, by the one Offering;

Acts xxi 20.

" but

ANNO 1715.

" but they not being able to underſtand it, were indulged in ſome Rites of the " Law, and in *John*'s Baptiſm, for a Seaſon; both which wore off gradually " by the Advancement of the divine Subſtance of all Shadows: But the *Prac-* " *tice* of Circumciſion, and other Rites of the *Jews*, after the Coming of the " Holy Ghoſt, did not perpetuate them; no more does their *Practice* eſtabliſh " Water Baptiſm. I therefore ſay, Who is he that does practiſe it at this Day, " where he hath no Command from CHRIST for it, if he truly fears GOD? and " who is he that, believing this to be a Command of CHRIST, dares decline the " *Practice*, both in Mode and Subject, and obtrude on Mankind another Thing? " For Sprinkling is no Baptiſm, nor Infants Subjects of that ſuppoſed Ordinance. " Pray then conſider, Do not ſuch as will thus practiſe, dictate to CHRIST, " and impoſe the Inventions of Men in Will-worſhip, and Self-agency and Ad- " vancement, inſtead of his Appointments? But I having the Mind of GOD, " both in declining Water Baptiſm, and perſuading the People to believe in the " Son of GOD, and to wait for his fiery Baptiſm, as he is the Word of GOD, " as well to cleanſe them thoroughly from their own Sins, as alſo to initiate " them into the Divine Nature of the Son, by the Power and Virtue of his Holy " Spirit, that they may ſin no more againſt him, through their own fallen Na- " ture, and the Temptations and Workings of Satan, that old Enemy, therein, " I am in no Fear at all of what here is ſuggeſted from (in the moſt favourable " Senſe) a well intended Zeal, ſhort of a real Knowledge of the Way of GOD, " in his preſent Diſpenſation to the Nations; and yet I withold not Water from " theſe who will needs be dabbling, though CHRIST has not appointed it, ſince " every Man muſt at laſt account for his own Doings: Nor can I be reaſona- " bly thought to withſtand GOD, in declining the Uſe of Water Baptiſm; or
Acts xi. 17. " that Text applicable to me on that Account, ſince it hath no relation to with- " ſtanding GOD about Water Baptiſm, but the Gift of the Holy Ghoſt, and " his Baptiſm, for the Salvation of the *Gentiles*, miniſtered by *Peter*'s Preaching; " for which I am now perſuading thee to wait, being thyſelf a *Gentile*.

" AS to thy laſt Head: If that had been Water Baptiſm which CHRIST " ſent his Apoſtles with, it had been indiſpenſibly neceſſary to Salvation, being
Mat. xxviii. 19. " commanded by him that hath all Power, and ſubſequently annexed to true
Mark xxvi. 15 16. " and ſaving Faith, and the Promiſe of Salvation joined to both, *viz. He that* " *believeth, and is baptized, ſhall be ſaved:* But ſince, where true Faith goeth not " before, in the proper Subjects of this ſpiritual Baptiſm, there can be no ſuch " Baptiſm; therefore he added, in the ſame Place, *He that believeth not ſhall be*
Acts xi 15, 16. —x. 34, 35. " *damned:* And accordingly, as *Peter* was preaching the Goſpel, the *Holy Ghoſt* " *fell on all that heard* (that is, believed) *the Word*; it being probable that ſome " heard the *Words*, and not the *Word*. And this Goſpel is, that *God is no Re-* " *ſpecter of Perſons, but in every Nation he that feareth him, and worketh Righte-* " *ouſneſs, is accepted with him*; that the Word which GOD ſent to *Iſrael* was
Luke ii. 14. —xxiv. 47. Acts i. 8. " *Peace by Jeſus Chriſt*; which Word was even the ſame which CHRIST ſpoke " of, and accordingly came through all *Judea*, beginning in *Galilee, after the* " *Baptiſm which John preached*; how that GOD anointed JESUS of *Nazareth* " *with the Holy Ghoſt*, and with Power, *&c.* Him GOD raiſed up the third " Day, and he commanded us to preach to the People, and to *teſtify that it is* " *he* that is ordained of GOD, a Judge of the Quick and Dead, *&c.* To him " alſo gave all the Prophets witneſs, that *through his Name*, all that *believe* in him " ſhall *receive* Remiſſion of Sins. In all which he no way inculcates any Water " Baptiſm, but mentions only that of *John* occaſionally; placing the whole " Weight upon this, that through *his Name* (that is, his Virtue and Power) *all* " *that believe in him* ſhall receive Remiſſion of Sins: Agreeing with *Acts* iv. 12. " where he ſaith, *There is no other Name under Heaven given among Men, where-*

" *by*

" *by we muſt be ſaved.* Whereas, if he had intended to adminiſter Water Bap- ANNO
" tiſm as an Inſtitution of CHRIST, 'tis more than probable he would have 1715.
" ſaid ſomething there of it to engage them to embrace it. What he ſaid af-
" terwards in that Queſtion, *Who can forbid Water?* being no part of his Go-
" ſpel, or Sermon, whilſt under the immediate Power and Operation of the
" Holy Ghoſt and Word; nor ſpoken *to* the new Converts, but *of* them to
" the *Jewiſh* Believers. Nor does it appear that they were at all baptized with
" Water, notwithſtanding that Commandment, though I ſhall not contend it;
" but do ſay, That in the very Act of *Peter*'s preaching this Goſpel, *the Holy*
" *Ghoſt fell on all that heard* (that is, believed and received) *the Word*; which
" Falling and Act of the Holy Ghoſt and Word, is truly that Baptiſm, *Mat.*
" xxviii. 19. and not Water Baptiſm. From all which I will obſerve to thee
" theſe two great Points; *1ſt*, That there is a Baptiſm (*viz.* of the Spirit) re-
" ally and indiſpenſibly neceſſary to Salvation. And, *2dly*, that there is ſome-
" thing to be preached, and alſo to be believed, on Pain of Damnation, by thoſe
" that hear it; which is, in a few Words, compriſed in the Miſſion of that great
" Apoſtle, who was *not ſent to baptize, but to preach the Goſpel*; the Sum of 1 Cor. i. 17.
" which Goſpel and Miſſion was, *to turn them* (our Anceſtors, the *Gentiles*) *from* Acts xxvi. 17,
" *Darkneſs to Light*, (that is, to CHRIST, who is that Light, even that true 18.
" Light, *which lighteth every Man that cometh into the World*) *and from the* — viii. 12.
" *Power of Satan unto God*, in order to obtain that great and neceſſary End, *viz.* John i. 9.
" *an Inheritance among them that are ſanctified by Faith, which is in Chriſt Je-* 1 John v. 4.
" *ſus*; which Faith overcomes the World, and Nature and Spirit of it, in all Col. ii. 12.
" thoſe who come to this living Faith of the Operation of GOD, and have the John xii. 46.
" Son and Word of GOD for the ſaving Object of it, as he is Light, in their Acts xx. 32.
" own Hearts: which great and ſaving Myſtery, that it may effectually be
" made manifeſt in thee, my well-meaning Friend, is my ſincere Deſire and
" Prayer to the GOD and Father of my dear LORD JESUS.

" FURTHER, if Water Baptiſm had been a ſtanding Commandment of
" CHRIST to the End of the World, it had been made thereby neceſſary to
" Salvation; becauſe every Breach of any Command of GOD is Sin: for *Sin is a*
" *Tranſgreſſion of the Law*, and the Commandment is that Law to him to whom it
" is given: But Water Baptiſm was not ſo commanded, as appears by what
" I have above written. But if Water Baptiſm had been the Thing there com-
" manded, and yet not ſaving now, any more than Circumciſion was in its Time,
" but to be practiſed only becauſe commanded, how doſt thou eſcape the Force
" of that Commandment in neglecting Baptiſm, and ſubſtituting Rantiſm; and
" of that other, where he ſaith, *If I then, your Lord and Maſter, have waſhed* John xiii. 14,
" *your Feet, ye alſo* ought *to waſh the Feet of one another?* But if Humility, and 15.
" a brotherly and charitable Care one over another's Ways, to their walking in
" the clear Way and Path of Truth and Life, will excuſe this Practice, as to the
" formal Act of waſhing one another's Feet, Why may not a real inward Sancti-
" fication, through Faith in the Word, Light, Grace, or Spirit of CHRIST,
" excuſe from the Uſe of Water, without any Danger at all, either of reſiſting
" GOD, or fearing the Guilt of thoſe who break, and teach the Breach of one,
" though the leaſt of CHRIST's Commandments? But though the Command- Mat. v. 17, 18
" ments there intended were not of this ſhadowy kind, but the moral and per- 19.
" manent Commandments of GOD, couched in the great Two, comprehending — xxii. 37—
" the whole Law and the Prophets? yet he that takes Water Baptiſm to be 40.
" one of CHRIST's Inſtitutions, and neglects and practiſes ſome leſſer Thing
" in pretence of it, which CHRIST hath not inſtituted, taketh away from that
" Ordinance; and if his Share that taketh away from the Prophecy of the Book Rev. xxii. 18,
" ſhall be taken out of the Book of Life, hath not he, who thus embezzles an Or- 19.

ANNO 1715.

" dinance of CHRIST, reaſon to fear the ſame Judgment? Pray then make
" haſte, reform, and eſcape it: Thus *ad hominem*. But if Water Baptiſm does
" not ſave any more than Circumciſion, which I readily grant, then we need not
" be ſo hot about it, as to want Water to quench it; ſince *neither Circumciſion,*
" *nor Uncircumciſion* (Baptiſm, or Rantiſm with Water, or no Baptiſm with Wa-
Gal. vi. 15. " ter) *availeth any Thing, but a new Creature*, and keeping the Commandments
1 Cor. vii. 19. " of GOD; which cannot intend Commandments of this kind, for Circumci-
" ſion was one of them.

" TO conclude, I do already, through the Grace of GOD, regard his ſaving
" Truths with all my Heart; and am, by the ſame Grace, a Miniſter of Truth,
" in ſome Meaſure; (of which, when ſubjected to that holy Name, Nature, and
" Power, of which thou here ſpeakeſt in Words, thou wilt not be ignorant) and
" have impartially conſidered the Tenor of thy Letter; and, upon a full, clear,
" and ſolid Conſideration of all theſe Things, many Years ago, as alſo again on
" this Occaſion, I perfectly know, and fully underſtand, by the Mind of my
" deareſt LORD, that I have no Reaſon at all to fear the Guilt aforeſaid; but
" have as great Encouragement as any Mortal ought to expect, both in Promo-
Eph. i. 22. 23 — iv. 4, 5. " tion of the one Baptiſm of the one Spirit, which baptizes every living belie-
1 Cor. xii. 13. " ving Member into the one holy Church and living Body; and expoſing the
" Fallacy of Antichriſt, and his Miniſters, of every Form and Transformation,
" in what they falſely call the Ordinances and Commandments of CHRIST;
" and which GOD never ſent them to perform, whatever ſome well-meaning
" Perſons among them, like thyſelf, may ſuppoſe or dream of: and yet have ſo
" learned of the LORD, as not to expect any other Reward in his holy and glo-
" rious Kingdom, than what he ſhall pleaſe freely to give, as if I had not wrought
" in his Vineyard.

" AND now, dear Friend, I recommend thee to GOD; exhorting thee to
" believe in his Grace given thee through CHRIST JESUS the LORD; even
" in the ingrafted Word, which is able to ſave thy Soul; and that without any
" ſuch Means as ſprinkling with Water, in the Name of the Father, Son, and
" Holy Ghoſt, or any other Mode of uſing elementary Water: for through
" Faith in the true Light, and walking therein, is not only the true Church Fel-
" lowſhip, but alſo there, and not otherwiſe, doth the Blood of CHRIST the
1 John i. 7. " Son cleanſe from all Unrighteouſneſs: Which Salvation, that it may be thy
" ſpeedy Experience, as to the Commencement of it in this Life, and Com-
" pletion thereof in that which is to come, in the Glory and Kingdom of my
" deareſt LORD, is the repeated, ſincere and earneſt Supplication (to him who
" hath all Power in Heaven and Earth, and alone is able to effect it in all) of

Thy true and loving Friend,

to ſerve thee as far as I may, in Chriſt Jeſus,

THO. STORY.

" *P. S.* THIS was begun, and much of it done according to the Date; but,
" by reaſon of my tranſient Way of living, was not finiſhed till lately. I
" have been waiting here ſome Days for a Paſſage to *Holland*, where I am
" now going, and ſhall be glad to hear from thee at my Return; which
" I hope will be in two or three Months; and if thou wilt favour me
" with a few Lines, direct to be left with *John Crouch*, Upholſterer, in
" *Crown Court*, in *Grace-Church-Street*, *London*. If ſo directed, though
" before my Return, it will come ſafe to hand."

I WROTE alſo to *John Gilpin*, in which I incloſed the above; which was as follows: ANNO 1715.

Yarmouth, 14*th Fifth Month*, 1715.

Dear Friend, John Gilpin,

" THE incloſed is an Anſwer to that of my Friend *Thomas Dixon*, where-
" in I have taken more Pains than was preciſely neceſſary for the Refu-
" tation of his Miſtake of the Text, *Mat.* xxviii. 19. which I could have done
" in a few Lines; but, for his full Information, I have enlarged on the Subject,
" and can ſay more ſtill, if any Objection ſhall yet remain with him, or any of
" you that may read it; and ſhall, through the Grace of GOD, be willing to take
" any Pains for his, or any of your real Service or Information, in that, or any
" other Point the LORD may make me inſtrumental in for your good: In
" which, though I have, and may write bold and ſharp in ſome Parts, the Na-
" ture of the Thing requiring it, yet I have nothing in me but real Friendſhip,
" and upon the beſt Foundation, to all that are called by the Name of the
" LORD JESUS; and can ſay, that nothing could give me more ſolid Satis-
" faction, than that the *Gentiles* profeſſing CHRIST every where, might really
" embrace him in the preſent Way of his Coming in them; and eſpecially you
" and ſome others I love in a more particular Manner. And ſince my Friend
" *Dixon* thought fit to hand his Letter to me by thy Means, I think none more
" proper to hand him this Anſwer, which I deſire he may take in good part;
" for I am filled with many good Deſires for him, in which thyſelf and thine
" are not the leaſt Sharers: ſince I can ſay freely, that not only thy late Civi-
" lities and good Wife's, in my Viſit at *Whitehaven*, but ſomething more in-
" ward and divine obliges to it; in which I would now alſo embrace the whole
" Family, of which thou art a Member, whom I now love as well as ever, and to
" whom pleaſe preſent my Reſpects, as Occaſion may offer, as if all named.

" I AM Debtor to my Friend at *Broughton-Tower*, and would ſalute her in a
" few Lines, with my Acknowledgements, but know not how to direct; of
" which pray inform me.

" THE ſetting in of the Evening allowing me little more Light, haſtens me
" to a Concluſion of this with that of the Day, which is in very ſincere Reſpects
" from,

Dear Friend,

Thy very loving Friend,

THO. STORY.

I REMAINED at *Yarmouth* till the 17th of the Fifth Month, being the Firſt Day of the Week, and the People generally at their own Worſhip, and no Notice of my being there, the Time of ſailing ſo uncertain, the Meeting was more ſelect, and much quieter and more comfortable, the LORD being with us, and a few ſober People alſo well ſatisfied who ſat with us. The Afternoon Meeting being ended, the Wind came fair, and Notice being given me by ------- *Gymer*, Maſter of the Veſſel, the *Eagle of Yarmouth*, I went on board about Six in the Evening.

ANNO 1715.

A JOURNAL *from* ENGLAND *to* HOLLAND, FRIEZLAND, *and* GERMANY, *in the Year* 1715.

HAVING embark'd on board the *Eagle of Yarmouth*, on the 17th of the Fifth Month, in the Evening, with a fair Breeze, we arrived well the next Day, about Two in the Afternoon, in Sight of the *Goree*, off from the *Maze*, and ſet in towards the Sands, and the firſt two Buoyes placed there; but no Pilot coming out, we anchored further out that Evening; where a brisk Gale took us in the Night, and raiſed the Sea, but we ſuſtained no Damage; and, in the Morning, weighing Anchor, a Pilot came out to us, and conveyed us up the River to the *Bril*, from whence we continued our Courſe directly for *Rotterdam*; where, through the Goodneſs of the LORD, we arrived well about four in the Afternoon, on the 19th, and I took up my Lodging with my Friend and old Acquaintance, *Robert Gerard*, formerly of *Aberdeen*, in *Scotland*, who, for ſome Years had lived there, occaſioned by his Marriage; where I was kindly received and entertained.

ON the 20th, being the Fourth of the Week, I was at their Meeting; which is very ſmall, there not being above four ſmall Families, and not all under a Profeſſion of Truth: but the LORD, who is not confined to Number, but opened the Law and the Prophets to the two Diſciples going to *Emaus*, was pleaſed to viſit us together, tender our Hearts by the ſame Word of his Grace, and make them burn within us, to our ſolid Conſolation.

HERE I tarried ſome Days, and wrote ſome Letters, particularly one to *James Dickenſon*, (in which I incloſed a Copy of my Anſwer to *Thomas Dixon*, the Presbyterian Miniſter at *Whitehaven*, in *Cumberland*) which was as follows:

Rotterdam, 25*th Fifth Month*, 1715.

Dear Friend, James Dickinſon,

" THOU wilt perceive, by the Contents of the incloſed Copy, that when " I was in *Cumberland*, *Thomas Dixon*, a Presbyterian Miniſter at *White-* " *haven*, came to a Meeting which was at *Weſtſide*; where he took ſome Except- " tions to what I ſaid on the Subject of Baptiſm, and writ me a Letter upon it, " which I had no Time to anſwer till after the Yearly Meeting at *London:* But " having lately finiſhed it, I ſent it from *Yarmouth* laſt Week, where I then was; " and judging it proper that ſome Friend in *Cumberland* ſhould have a Copy, " leſt I ſhould be miſrepreſented in my Abſence, and Truth ſuffer, I would " have ſent it from thence, but the Wind coming fair in the Afternoon of the " laſt Firſt Day, after the Meeting, I was obliged to depart thence before I could " finiſh it: And thinking thyſelf the moſt proper Perſon, I ſend it herewith to " anſwer the End aforeſaid, hoping thou wilt not begrudge the Charge; and I " deſire thee to make uſe of it as occaſion may offer.

" I COULD wiſh a Meeting-houſe could be had at *Whitehaven*; for there is " an Openneſs in ſome of the People, and will be more in Time; of which " I hope Friends there in the County are ſenſible, and will be mindful.

" THE Yearly Meetings at *Colcheſter* and *Norwich* were both very large and " pretty open, eſpecially to the People, and ſeveral reached and affected; but " in ſome other Places in theſe Counties of *Eſſex*, *Suffolk*, and *Norfolk*, where

" the

ANNO 1715.

" the Meetings were moſt of Friends, Things were but very lean and dry; the " Reaſon whereof, by the Tenor of the Teſtimony, is Unfaithfulneſs and Eaſe, " eſpecially in a ſecret and colluſive Way of paying Prieſts; of which too " many are guilty, and ſome of them lately made more ſenſible of the Evil " than before: It being upon me to tell them, in the open Yearly Meeting at " *Norwich*, That ſuch as are Profeſſors of Truth, and ſupport an Antichriſtian " Prieſthood, are guilty of High Treaſon againſt his divine Majeſty, the Lord " of Lords, and King of Kings; which ſome taking hard, and telling me of it, " the LORD ſupported his own Teſtimony, and brought one of the ſtiff ones " under, ſo as to own his Miſtake. The LORD is at work in many Places, " and great Openneſs among the People of divers Notions in theſe Eaſtern Parts " of *England*, and here and there one comes forward to own the Truth; but " where Friends are not come up to that Stature therein, where they might " have been for the Time, this is, ever was, and will be a Stumbling-block in " the Way of the Weak. I find Things pretty quiet about the Affirmation, " the Point long deſired by ſome being gained; and, I think, the more tender " ſort that are for it, fully deſirous of a further Sollicitation, the ſtiffeſt of all be- " ing about *London* and *Briſtol*; and, I believe, not half the Number they have " boaſted of in the World, are, in their own Judgments, really for it; but many " have been miſled by Practice and Management; whoſe Eyes the LORD will " open in his own Time, and make all conclude to his own Glory; it being no " leſs than his Counſel that brought Things to ſo good a Concluſion at our laſt " Yearly Meeting; tho' many have ſtill the Load of a further Travel on them, " which yet is much better than an open Diviſion; which would have been ſtill " a greater Stumbling-block in the Way of the Nations, the Eyes of many being " ſtill upon us. I departed from *Yarmouth* on the laſt Firſt Day, about Six in " the Evening, and, after a comfortable Voyage, arrived here well on the Third, " about four; where ſeveral Friends came on board in a few Minutes, and ac- " companied me to the Houſe of our Friend *Robert Gerard*, formerly of *Aber-* " *deen*, where now I am in as good Health as ſince I came to *Europe*; for which " I am thankful. I have been but at one Meeting, which was laſt Fourth Day, " and very ſmall, tho' ſeveral Maſters of Veſſels, *&c.* from *England* were at it, " there being but three or four Families in Town, and ſome of them ſcarce un- " der a Profeſſion, and but few in the Form of the Teſtimony, in Speech, Ap- " parel, and Behaviour, but moral and civil: and yet, O the Mercy and Kindneſs " of the LORD! his tendering Preſence was with us, and we were comforted " therein. *John Padley* was here ſome Weeks before me, and is now at *Amſterdam*, " where he ſtays for me, and whither I intend to go, as the LORD may make " way, about the next Fourth Day; but expect little but Exerciſe in all theſe " Parts, ſeeing at how low an Ebb Things are every where; ſome of the An- " cients, who were as Pillars, are gone into Whims, and the young ones to the " World, and the Ways of it, without Reproof; nay, by Encouragement from " their Parents, whilſt they themſelves continue to profeſs the holy Truth: And " yet, to the Praiſe of his bleſſed Grace, for whom are all Things, there is ſtill " a ſmall Remnant alive, to whoſe Number and Strength the LORD will yet " add, in his own full and appointed Seaſon.

" I SHOULD be glad of a Letter from thee, (which will come ſafe by the way " of *London*) and to hear of thine and Wife's Welfare. We had little Time at " *London*, Things being heavy, and all buſy and troubled, but better Times may " come; which, when ſo allotted, will be acceptable, as thy Society and Friend- " ſhip hath ever been to *Thy truly loving Friend and Brother,*
in the beſt Relation, THO. STORY.

" MY kind Love to Friends your Way."

ANNO 1715. ON the 26th, being the Third of the Week, I ſet forward by *Delft*, *Leyden*, and *Harlaem*, by Water; and, ſtaying a little at *Harlaem*, at our Friend *Peter Leonard*'s, to refreſh us, where I met with *John Padley*, from *London*, we went that Evening to *Amſterdam*, where the Meeting falling of courſe the next Day, was ſmall, and in the fore Part of it very heavy and dull, under the Temptation of a ſleepy Spirit, which prevailed on ſeveral; there being rather a Lukewarmneſs and Declenſion in this City, than a going forward: but the LORD was pleaſed to make way for us, through this Vail of Darkneſs; and the Meeting ended in ſome Degree of Life, and Things were pretty well. Here *Jacob Claus* interpreted for me, as *Archibald Hope* had done in *Rotterdam*; which being a Thing I had not been acquainted with, was a little ſtrange at firſt, but, as I gained Experience, it became more eaſy, and my Spirit more at Liberty in that Exerciſe.

THE next Day we returned to *Harlaem*, where we had an appointed Meeting: for tho' they have formerly had a ſettled Meeting there, moſt of them are become ſo cold, that they have wholly dropped it, and ſome of them ſo weak as to go among the Meniſts to hear them. There having been pretty good Notice given, the Meeting was pretty large, moſt of them Meniſts, and ſome Preſbyterians, and one Miniſter, the publick Preacher in that Town. Things opened large and clear among them, and Truth was in good Dominion in the Life and Power of it. They were generally very quiet, and ſome of them pretty much reached by the Power of Truth, and tendered; and were loving after the Meeting, and departed in a very ſolid Condition from the Place. That Night we lodged at *Peter Leonard*'s.

ON the 29th we went to the Houſe of *Simon Bevel*, to have made him a Viſit: He had once known a pretty good Condition; but marrying a Meniſt, ſhe had drawn him aſide with her; and he coming to this Meeting, was reached and affected, which drew ſome Notice from us: When we went to his Houſe, he happened to be gone to *Amſterdam*; however, his Wife received us courteouſly, and invited us into an Arbour in the Garden, and brought thither ſome of her good Things, ſuitable to the Time and Occaſion, to compleat her Civilities; but we having a greater Eye upon the LORD than theſe, and more towards her good than her Entertainment, the LORD was pleaſed to draw us into a ſweet Silence; and, being about half a Dozen in all, gave me a few Words to her in particular, which alſo reached all; and then *John Padley* prayed, and we had a very tender and divine Seaſon: After which we departed in great Love and Peace, ſhe inviting us thither again in our Return that Way, if it ſhould pleaſe the LORD ſo to order it.

HAVING finiſhed this ſatisfactory Viſit, we returned that Forenoon to *Amſterdam*, and were at their Firſt Day Meeting; which, in the Forenoon, was pretty well filled with Strangers, ſome ſuppoſed to be young Princes, or Nobles, by their Garb and Retinue: Things opened clear and well concerning the Way of Truth, and I was interpreted by *William Sewel*; and the People were very quiet, and many of them ſeemed concerned, and in ſome Meaſure reached by the Truth. In the Afternoon their Meeting is uſually more ſelect; which being known to the Inhabitants, it was ſmaller, but more Strangers than commonly: Beſides, in this Country, they make ſo little of the Firſt Day, that many buy and ſell in the Shops in the Afternoons, and are thereby detained from all Worſhip, and others go a pleaſuring in Walks, Gardens, Coaches, Boats, and the like; ſo that all Places of Worſhip, I am told, are very thin at ſuch Times. Our Meeting was open and comfortable, the LORD being with us, to the Praiſe of his holy Name, who is worthy for ever.

HERE we remained till the 2d of the Sixth Month, being the Third of the Week, and about Nine in the Morning went thence, *Peter Leonard* being with us as our Companion and Interpreter; and, in the Afternoon, arrived at *Horn*, in *North Holland*, and went thence that Evening in a Waggon belonging to *Peter Hornſon*, a Friend, to *Twisk*, and lodged at the Houſe of *Haijans Grootewall*, a Friend. On the 3d we had two Meetings there, one about Nine in the Morning, and another about half an Hour after Six in the Evening: The firſt was pretty well filled, and open and well, but the ſecond not ſo full, the People being about their Cattle and Buſineſs; but the Meeting was open and well, and ſeveral tendered and comforted in the Truth; whoſe bleſſed Power was over all. That Night we ſtaid there. ANNO 1714. Twiſk.

ON the 4th we went back to *Horn*, to the Houſe of *John Williamſon-Flaſhbloom*, (a Meniſt, but convinced of Truth) and were well entertained there. Here we had a Meeting in the Meniſts' Meeting-houſe; which was not large but pretty open and well: Several of their chief Men were there, and were very ſober, though, I ſuppoſe, not pleaſed; for there are a Sect among them called *Collegians*, who deny the Divinity of CHRIST, or that the Spirit of GOD is now to be expected as of old; and that Men may, if they will, keep all the Doctrines and Commandments of CHRIST, and in ſo doing are ſaved. And the Teſtimony of Truth that Day went againſt them in all theſe Points; but we did not meet with any Oppoſition, for the Truth was over them. Horn.

THAT Afternoon we went by Waggon to *Enchuyſin*; where we lodged at an Inn, and went to ſee one *Martin Daniel*, a Baker, who is conv inced of Truth, but has not Strength to profeſs it: He and his Wife were very kind, and invited us to lodge there; but we put it off, leſt we ſhould be burthenſome to them, only being there at Dinner: I having ſomething to ſay on that Occaſion, they were reached, and their Hearts ſtill more open; and we exhorted them to be noble, and take up the Croſs freely, and deſpiſe the Shame, which now, as well as of old, attends the Profeſſion of the LORD JESUS, according to the preſent Diſpenſation. The Weather being bad, we ſtaid there till the 6th, being the Seventh of the Week, about half an Hour after Three in the Morning, and then ſet Sail for *Harlingen*, in *Weſt Friezland*; where we arrived about Eleven Forenoon.

ON the 7th, being the Firſt of the Week, we had two Meetings at *Harlingen*, in a Room which Friends have for that Purpoſe, being but two or three ſmall Families, and ſeveral of the Collegian Meniſts came thither; but I believe our Doctrine, though ſound and good according to Holy Scripture, witneſſing to the Son of GOD, the divine Word, a reaſonable and holy Soul, and human Body, ſubſtantially and truly united, and now glorified together, did not pleaſe ſome of them; though others of the Meniſts were well ſatisfied, and ſeveral of them came to ſee us at our Friend, the Widow *Ametie Joeſten*'s Houſe, where we lodged: The LORD was with us, and all was well and comfortable, ſeveral being touched with a Senſe of Truth. Harlingen.

NEXT Morning early we departed thence in a Draw-boat, and, by the Way of *Franckar*, *Leuwarden*, (the Prince of *Friezland*'s Seat) and *Donum*, to *Groeningen*; where we arrived about Nine at Night, and lodged at an Inn.

ABOUT half an Hour after Three the next Morning we ſet forward hence, in a Draw-boat, towards *Delf-Zell*; and from thence over the River, and up

ANNO 1715. Embden.

the Shore of *Eaſt Friezland*, to *Embden*; where we arrived before Night: and there being only one poor old Widow remaining in that City under the Profeſſion of Truth, called *Heſter Jans*, we went to an Inn; and, after ſome Refreſhment, went to viſit her; which ſhe took well, and was rejoiced to ſee us: After that we walked through much of the City, and round good part of the Banks; but were all of us greatly loaden in our Spirits, in a Senſe of the Power of Darkneſs, which is great there. Returning to our Inn under this Senſe, it pleaſed the LORD to viſit us together in a Time of holy Silence, and make us all ſenſible of his divine Love to a People there; in which our Spirits were releaſed from the other Load, and became now freighted with a Burden of Love, in order to a Viſitation of ſome of them: And accordingly, next Day, we had a Meeting at the Widow's Houſe, which, being but ſmall, was well filled; ſo that ſeveral went up into an upper Room, where they could hear, and many in the Street about the Windows, and were generally ſober, and pretty many well affected; and, the LORD being with us, we had a comfortable Time, and the Principle and Doctrine of Truth clearly opened in a good Degree of Life and Love, and the People departed in a viſible Solidity, in a general Way: So that I have Hopes of the Place, that the Inhabitants will receive Truth, and entertain it better than heretofore; for there were ſeveral Friends there formerly, but, being greatly perſecuted, ſome went from the Place, and others died: But this City (as all other perſecuting Cities and Kingdoms muſt) falling into a very ſenſible Decay, and the Burghers reflecting upon their former Behaviour to Truth, and its Followers, began to be ſenſible in ſome Meaſure of their Error, and would now gladly receive any Friends that would ſettle among them: and who knows but that, if they continue humble, and in that good Mind, the LORD may both ſend, and alſo raiſe many among them, to his own Glory, and their great Comfort in him.

AFTER this Meeting we reigned over all in the LORD; who, when and where he is pleaſed to ariſe in his great Power, ſoon ſubdues and puts all Things under him: So that, as in the Evening before we had been greatly burdened, we were now as much rejoiced in him; to whom be Rule and Dominion for ever.

BEING returned to our Inn, we had a Meſſage from *Hendrick Zwart* and his Wife, a conſiderable Merchant in that City, to invite us to Dinner; but being provided for in the Inn, we, acknowledging the Civility, declined the Proffer, but gave them to expect a Viſit as we paſſed that Way, intending on our Journey that Afternoon; and accordingly were very kindly entertained, ſhe being related to *Peter Leonard*'s Wife; and told us, that they did not know of the Meeting till it was almoſt over, elſe had both been there; and we parted with much Reſpect on all Sides, being invited to take our Lodging there at our Return that Way. Thus we departed that City, the People in the Streets ſhewing no Diſlike, but rather Civility, as we paſſed along; and that Night paſſed by Waggon to *Leere*, and lodged at an Inn.

ON the 11th, early in the Morning, we went from hence to *Detran* and *Apen*, and ſo to *Oldenburg*; where we were ſtopped a little at the Gate, and examined whence we came, and what we were; but nothing uncommon impoſed upon us; and that being the Waggon Stage, we refreſhed ourſelves at the Inn, and were ſenſible of a great Power of Darkneſs in that City, of which we ſpoke one to another, and ſoon departed thence, being again examined as we paſſed out at the Gate by the Commander of the Guard, and our Names again taken, as they had been at the Gate where we entered, ſo that they were very ſtrict in their Way; and, finding no Contradiction or Fault in us, we paſſed thence in the Wag-

Waggon to *Telhoiſe*, an Inn on the Bank of the River; where we arrived within Night, going with Horſes and Waggon into the Houſe, where there were a Coach and Chariot before, all on the ſame Floor, and the People, and Fire, and all their Affairs in one View, the Horſes being ſet on each Side, all within the ſame Walls (though they have ſome Chambers apart); which, though ſtrange and odd to us, yet is the common Way in that Part of the World throughout our Journey; and look'd ſomething like *Noah*'s Ark, where all Kinds were together. ANNO 1715.

ON the 12th, early in the Morning, we ſet forward in an open Waggon (they being altogether ſo in that Country, and not by much ſo commodious or comfortable as in *Holland*, the moſt regular People in many Things I ever yet obſerved); and, being ſome Rain, it was a little unpleaſant, and ſo paſſed on by *Delmenhorſt* to the City of *Breme*; and there, dining at an Inn, we heard that the Plague was at the City of *Altena* (within a Mile of *Hamburgh*, whither we were going); and that it was ſhut up and guarded on all Sides, about 600 Soldiers being appointed by the *Hamburghers*, by Conſent of the King of *Denmark*, to that Service. This gave us ſome Exerciſe; for, at firſt hearing, it look'd, to human Reaſon, a little dangerous to proceed towards a Place ſo circumſtanced, and by other Towns and Places too, where, being Strangers, we muſt expect ſtrict Examinations, beſides our own perſonal Danger of the Sickneſs: but, after ſome inward Retirement, our Way was cleared up through all Difficulties, and we reſolved to proceed on our Journey and Service. Here we ſpoke with *Sarah Schreders*, a friendly Woman, and loving the Way of Truth. She told us of ſome others there who alſo favoured it; that there was great Diviſion among the People about Religion; and that one of the publick Preachers, having come near the Doctrine of Truth, telling them that outward Baptiſm, and Bread and Wine without the Subſtance, would not do, was ſilenced by a prevailing Party, but had ſtill many on his Side; and feeling ſome Degree of Openneſs in my Mind to the Inhabitants, I kept the Place in remembrance, intending that Way in our Return. From hence we departed about Five in the Evening, and that Night, about Eleven, arrived at *Otterberg*, and lodged at an Inn.

DEPARTING early in the Morning, as we rid along a Cauſeway, one of the Waggon Wheels came off, and the Waggon fell down, but no further Harm happen'd to any; and it being put to rights, we proceeded; and, by the Way of *Cloyſterſeven*, we went to *Buxtyhude*; where we dined at an Inn, and heard fully how Things were at *Altena* and *Hamburgh*; the former cloſely ſhut up, ſo that the Soldiers had ſtrict Orders to fire upon any Perſon who ſhould attempt to come out; but the latter was yet clear and open. We went that Afternoon over the River *Elfe*, to a Place called *Blankeneſs*; where we lodged, being too late to reach *Hamburgh* before the Time of ſhutting up the Gates.

ON the 14th we went early to Town, and were ſtrictly examined by the Out-guards; but (having a Certificate from our laſt Inn, teſtifying that we had come over the River thither in the Evening, and we letting them know that we had come directly from *Holland*) had Admittance into the City, and were kindly received and entertained by our Friend *Jacob Hagen*, with whom we ſtaid that Day; but could not have a Meeting, becauſe the People were generally at their Worſhip, and none there under a Profeſſion of Truth but himſelf, and but few inclinable that Way: But the next Day, being the Second of the Week, we had a Meeting at his Houſe; and he being acquainted with moſt Merchants and Perſons of Account, and reſpected in the City; and having given Notice to ſuch as he thought religiouſly inclined, there came, among others, *Depelius*, Chan- Hamburgh.

ANNO 1715. cellor and Counſellor of the King of *Denmark*, *Heyeman*, a Counſellor of the Duke of *Ploen*, near *Lubeck*, Dr *Spreeckelſen*, Dr *Wiegers*, alſo a Merchant from *Riga*, and divers other Merchants of his Acquaintance. They were all Men of Appearance in their Way, and promiſed little towards the Comfort of a Meeting, rather like Perſons of Curioſity than Religion; and ſome of the Merchants at firſt a little light, talkative, and buſy with their Snuff-boxes among themſelves; and my Spirit was much down, and under Heavineſs, till about a Quarter of an Hour had paſt, the Truth began to work, and ſoon aroſe in me over their Spirits; and then I had Courage and Strength, and Things opening much to the inward Appearance of the divine Word, they were brought under in ſome Degree; and it was a good Meeting; and moſt of them took us kindly by the Hands after the Meeting was over, and paſſed away very ſolidly. The Friend told us afterwards who they were; and that the above Chancellor of the King of *Denmark* was an Enemy to all Prieſtcraft, and had writ and publiſhed ſome very ſmart Things againſt the *Lutheran* Prieſts, which had much galled them; but being a very clear Writer, and ſober Perſon, they lie under it. He is a Man of a good and manly Aſpect, and behaved very ſoberly and inwardly in theMeeting.

REMAINING here till the next Day Afternoon, *Jacob Hagen* related the following Paſſage, *viz.* "In the Year 1712 the *Czar* of *Muſcovy*, being in the "City of *Frederickſtadt*, in *Holſtein*, about two Days Journey from hence, with "5000 Soldiers to aſſiſt the *Danes* againſt the *Swedes*, after he had quartered "his Men, enquired of one of the Burgomaſters, whether there were any of "the People called Quakers there? The ſaid Officer told him there were a few. "Then the *Czar* aſked him if they had a Meeting in that Place? The Officer "told him they had. Then the *Czar* bid the Officer let the Friends know, "that if they would appoint their Meeting that Forenoon, being the Firſt Day, "he would be at it. The Officer replied, that there were 30 of his Soldiers in "the Meeting-place; ſo that there could not be any Meeting in it. When the "*Czar* heard that, he was angry that they had put Soldiers there, and ſent an "Order by one of his own Captains, that they ſhould all be put out forthwith, "and that Notice ſhould be given to the Friends by the Captain, that if they "would appoint their Meeting, he would come to it; and accordingly the Officer gave Notice thereof to the ſaid *Jacob Hagen*, then at *Frederickſtadt*, and "*Philip Defair*, a publick Friend, who lived there; and not only ordered the "Soldiers out of the Room, but made them take away all they had brought "thither: And, the Place being made ready, they had their Meeting at the ſecond Hour Afternoon; to which the *Czar* came, and brought with him Prince "*Menzikoff*, of *Muſcovy*, the General *Dolgorucky*, and ſeveral other of his Dukes, "Generals, and Secretaries of State, and other great Men; and, a great Crowd "following, he ordered the Door to be ſhut, as ſoon as a competent Number "were in to ſit comfortably; and many more came to the Windows, and all about: And, after ſome Time of Silence, *Philip Defair* preached the Doctrine "of Truth among them, and all ſat very quiet, but eſpecially the *Czar*; who "ſat very gravely all the Time of Silence, and all the others, being awed by "his Example and Preſence, did ſo likewiſe: But the *Muſcovite* Lords and "Generals not underſtanding the Language, and the *Czar* himſelf underſtanding "it pretty well, interpreted to them what was declared, with much Gravity and "Seriouſneſs; commending what he heard, ſaying, That whoever could live according to that Doctrine would be happy. The Meeting ending, *Jacob Hagen* was about to ſpeak to the *Czar*, but one who had been a *Lutheran* Prieſt, "then out of Office, who had farmed of Friends the reſt of the Houſe, of which "the Meeting-houſe is part; and it appearing to the Soldiers when they had

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" entered it, as one Houſe, he had ſhewed them the Meeting-room as being a " Part of the whole, as if it had been his, and ſo had ſaved his own Part clear " of the Soldiers: This Prieſt, fearing the Conſequence, if his Deceit had appear- " ed to the *Czar*, craftily and deceitfully ſtept to him in the mean time, and, " feignedly thanking him for freeing the Place of the Soldiers, requeſted that " he might have Leave to put up a Paper on the Houſe Door, to ſignify that " it was a Church, or Place of Worſhip, the *Czar* having ordered that all " Churches ſhould be free from his Soldiers; and though the *Czar* did not " anſwer him, yet he put up a Paper, and the Soldiers came no more there: " But by this means our Friends were prevented at that Time from ſpeaking " to the *Czar*; who, whilſt there, went to ſeveral other ſorts of Worſhip, but " did not ſeem to be pleaſed with any but our Meeting: A Friend after this " preſenting him with *Robert Barclay*'s *Catechiſm* and *Apology* in *High Dutch*, " he ſaid he would have them tranſlated, and printed in his own Language." ANNO 1715.

ON the Third Day after Dinner I had a ſecret Work of Truth in my Mind, and we were all drawn into Silence, and, after ſome Time, to Prayer, and we were comforted together: And this being a little over, Notice was given to *Jacob Hagen*, that there was an Order come from the King of *Denmark* to ſhut up the City of *Hamburgh*, as *Altena* was, he being informed that the Plague was alſo among them. We being prepared by ſo good a Seaſon, were not ſurprized at it; but, having no farther Concerns there at that Time, and intending forward towards *Frederickſtadt* the next Morning at fartheſt (having ſtaid that Morning at *J. Hagen*'s Requeſt) we were adviſed, leſt the Place ſhould be ſhut up, and we detained there, to depart that Afternoon on our Way; which we did accordingly, though ſome of us could have been very free, and rather have ſtaid longer. It was near Five in the Evening before we ſet forward, and it began to rain as we departed the City; and, being in an open Waggon, we were much wet; and which was worſt of all, we had an idle ill-natured Driver, who, being hardy himſelf, and able to endure the Weather, would hardly go out of a Foot-pace; ſo that it was very late before we reached the Inn: and, when there, had but mean Accommodations, ſome of us lying only on Straw, and covered with wet Cloaths.

ON the 17th, early in the Morning, we again ſet forward, it ſtill raining, and went about the ſame Pace as before, till we came to another Stage, where we dined: And there we had the Satisfaction to change our Waggon-driver; and though it rained ſtill, yet we were much better uſed, and proceeded more chearfully, for this went a good Pace; and we ſhortened our Journey a great deal that Afternoon, but very wet ſtill, and all of us had taken Cold.

THE next Morning, being fair and clear, we ſet out early; and, driving at a good Rate, and the Weather continuing good, our Cloaths dried as we rid along, and we were a little more chearful, and about Eleven Forenoon we arrived at *Frederickſtadt*; and, coming to the Houſe of our Friend *Gyſmond Outerloo*, who married *Elizabeth*, Daughter of *Thomas Dell*, of *Kenſington*, we were joyfully received, and kindly and plentifully entertained with them, and his Father and Mother, they all living together: And, having Things ſuitable, the Cold we had taken went off gradually; and, being comforted together in the Love of Truth, we ſoon forgot the Fatigue of our Journey; which, in the Time of it, was a little exerciſing. Here they confirmed to us what I have written above of the *Czar*; and related many other Things of him of a good Tendency; one of which was this, " That he uſed quite another Way with his Officers, and others,

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ANNO 1715.

" than had been reported of him when in his own Country; for he was ſo fa-
" miliar, that he would have them call him ſometimes by his Name, and ſeem-
" ed better pleaſed with that Way than his former Diſtance; only in Times of
" their Worſhip, which they ſometimes held in the Market-place, he would
" then, as is uſual at home, reſume great Dignity on him; and one Time, be-
" ing rainy Weather when they were at it, he, wearing his own Hair, pulled off
" the great Wig from one of his Dukes, and put it on himſelf, to cover him
" from the Rain, making the Owner ſtand bare-headed the while: for it ſeems
" he is ſo abſolute, that there muſt be no grumbling at what he does, Life and
" Eſtate being wholly at his Diſcretion."

Frederick-ſtadt.

ON the 19th, being the Sixth of the Week, we had a Meeting in Town, where came many of the Inhabitants, and ſome of the beſt Rank, in common Acceptation: Things opened full and clear, and they were generally ſatisfied, and ſome tendered, and Friends much comforted; and we were glad together of our Viſit.

ON the Firſt Day following we had two Meetings there; which were both large and open, and the People generally well affected. The Teſtimony of Truth was clear, and ſome made in a Meaſure ſenſible of the Power of Truth, and tendered. After the Meeting in the Afternoon was over, I ſpoke thus to the People before they departed, " That ſince there was ſo much Difference between
" our *Engliſh* Language and theirs, that the ſame Matters delivered in the for-
" mer, could not be ſo quickly delivered in all reſpects to the ſame Advantages
" in the other, they might probably not well apprehend every Thing according
" to the true Intent of it; and our Teſtimony, by that means, might ſuffer Loſs,
" and ſome might not have the full Benefit of it: And therefore I told them,
" that if any Scruples aroſe, we were ready, at any convenient Time and Place,
" to explain every Thing, or remove any Objection." But we heard of none any where among them.

ON the 23d we went with ſeveral Friends, by Waggon, to the City of *Tuning*, about nine *Engliſh* Miles from *Frederickſtadt*, to try if we could have a Meeting; and ſeveral were ſpoke to, but none would entertain a Meeting in their Houſes, being afraid of their Prieſt (they are generally *Lutherans*); which ſome of our Company conſidering, went to the Prieſt's Houſe, and aſked him if he would let us have a Meeting in his Houſe: This he did not reſent, as might have been expected, but was pretty civil in the main; and told them he could not conſent to it, he being a Preacher among a People of other Principles, it would look ſtrange in him to admit ſuch a Meeting in his Houſe: But he ſending for two more of his Brethren, one of them was more warm and averſe: however they parted pretty friendly on all Hands. After this we walked through the Streets, and all about the Town; but had nothing to ſay to the People there. They took great Notice of us, but offered no Uncivility. After this we went to the Houſe of the Chief Burgomaſter, to have ſpoke with him about a Meeting in Town; but were told he was gone to Court, but might be ſpoke with between One and Two of the Clock Afternoon: We went again at that Time; but they ſaid he was gone to Court again, ſo that we did not ſee him. Then returning to our Inn, we gave Notice in Town from thence that we intended a Meeting next Day at *Frederickſtadt*; and thither we returned that Evening.

AND here I think it not improper to relate what I had from ſeveral Friends concerning a former Viſit to this by *Chriſtopher Midel*, who ſometimes had been

" Preacher

Preacher to the *Daniſh* Chappel, at *Well-Cloſe*, near *Ratcliff*, *London*; but, being convinced of Truth, and faithful, had received a Part of this Miniſtry; and it was after this Manner, *viz.* "About ſeven or eight Years ago, *Chriſtopher* "had come to this City of *Tuning*, then under the Command of the *Swedes*, "and preached the Truth in the open Streets; and ſome were affected with his "Innocency and Doctrine: But the Magiſtrates ſent Soldiers to apprehend him, "and take him out of the City, and all the Centinels were ordered not to ſuf- "fer him to come in again; ſo that he lay two Nights without the Gates, one "in the Fields, and another in a Farmer's Houſe: But tho' the Soldiers could not "ſuffer him to go into the City, yet they were very reſpectful to him, and he "ſpoke much of the Way of Truth among them; which ſeemed to take place "with ſeveral in ſome Meaſure. At length he ſent to the Governor of the City, "who was alſo the chief Military Officer, deſiring to ſpeak with him; and "the Governor came to him, to whom *Chriſtopher* made known his Caſe, de- "ſiring he might have Liberty to clear his Mind to the People. The Gover- "nor was reſpectful to him, and told him, that if he had applied to him firſt, "before he had been put out of the City by Order of the Magiſtrates, he could "have anſwered his Requeſt; but ſince they had done it, if he ſhould now pro- "tect him againſt them, it would raiſe a Difference, which he thought was not "proper at that Juncture of Affairs there. And after they had reaſoned the "Caſe fully, the Governor took out a handful of Money, which he would have "preſented to *Chriſtopher*, ſuppoſing, being a Stranger and Traveller, he might "want, to bear his Charges: But *Chriſtopher* refuſed it, with Acknowledgements "of his kind Offer; and let him underſtand that he was not under any Neceſſity "that way; and ſo departed from that City." But we may obſerve how the LORD orders Things in the Courſe of his Providence; this City afterwards, *viz.* in the Year 1712, being beſieged by the *Czar* and King of *Denmark*, fell into their Hands; and theſe Banks, Ditches, Gates, and Bridges, which had kept out this Servant of the LORD from declaring Truth in the City, are now ſo levelled, filled up and demoliſhed, that a Stranger can ſcarce diſcern where they have been, but as ſhewn by others that knew them before: And yet the Inhabitants, being guided by their Prieſts, (as remote from the Truth, in Nature and Spirit, as thoſe from whom they are a little reformed in Notions) do ſtill continue their Averſion to Truth, the only Way by which they can have true Peace and Safety.

ANNO 1715.

I NOW return to *Frederickſtadt*; where, on the 24th, we had a large Meeting, where the Magiſtrates of *Tuning*, and ſome of the chief of the Inhabitants, made ſome Amends for their Remiſsneſs the Day before at their own City; for both the Burgomaſters came to the Meeting, and alſo the Secretary, or Town Clerk, with many of the Inhabitants, as alſo many of the chief, as well as others the Inhabitants of *Frederickſtadt*, and Places adjacent, and many others, with ſeveral Prieſts and Teachers of different Sects; and were generally very ſober, and ſeveral well affected; and the bleſſed Truth reigned in Majeſty over all, to his own Glory; and I believe many were touched with a Senſe of the Virtue of it, and their Underſtandings in ſome Degree opened. The Matter, in the main delivered, was concerning the Law written in the Heart; the Light of the *Gentiles*, and the Univerſality of it; the Neceſſity of Faith in that Light, and Advantages ariſing thereby; that though this Law of the Spirit of Life, come by JESUS CHRIST, makes free from the Law of Sin and Death, where it is truly opened and revealed, yet this, being compared to a Book in the Hand of the Angel, *there is none in Heaven, or Earth, or under the Earth, can open it, but the Lion of the Tribe of Judah*, which is the LORD JESUS CHRIST, who came of that Royal Tribe; and therefore 'tis in vain to depend upon the Learned, who cannot open it, becauſe it is ſealed, or the Unlearned, becauſe they are ſo; nor upon

Frederick-ſtadt.

Rev. v. 3.

ANNO 1715. upon the Princes or Potentates of this World, who alſo are unable; but upon the LORD alone: *For as none knows the Things of a Man, but the Spirit of a Man which is in him; ſo no Man knows the Things of God, but by the Spirit of God; and the Spirit ſearcheth all Things, even the deep Things of God:* And that as the Vail was (and is ſtill) over the Heart of the *Jew* whilſt the Law was read unto him; and he, in hearing of the Letter, is ſtill ignorant of the Spirit; even ſo the *Gentiles*, though the Law is written in them, *it is even in their Hearts*, but yet ſealed: ſo that though they read the Holy Scriptures, which teſtify of the true and living GOD, and alſo of his Son CHRIST JESUS, and alſo hear the Things of GOD plainly and fully declared by the hearing of the outward Ear; yet ſo long as the Law is ſealed up in the Heart, they neither underſtand the Scriptures, which are ſome of the Things of GOD, nor what is declared unto them, though in the Wiſdom and Demonſtration of his Holy Spirit. I exhorted them therefore to believe in the Son of GOD, the Light of the *Gentiles*, who once had appeared to the *Jews* in that holy Body; and, fulfilling the Will of the Father therein, is alſo come in Spirit according to his Promiſe; and by whom all are taught that believe, and have a divine Underſtanding by him: but the Wiſe and Learned in this World, by all their Wiſdom, know not GOD; but one giving one Conjecture and Opinion, and another giving another, concerning the Myſteries in the Holy Scriptures, they have led thoſe that followed them into great Confuſion; and being departed from the Spirit of the LORD JESUS, the Prince of Righteouſneſs and Peace, they are gone into Wars and Deſtruction, making outward as well as inward Deſolation; in which they have proceeded to that Degree, that profeſſed Chriſtians have commixed the Blood one of another with the Blood of Horſes and Cattle in the open Fields. O great Abomination before the LORD! with many more cloſe Things, which that Day, in the Authority of the living Truth, were delivered among them; ſo that ſome of them ſeemed to ſtand in Admiration, and all were ſtill and ſolid; and I heard of none but one Prieſt that muttered, who thought I bore too hard upon the Learned, and left them too little Share in the Knowledge of the Things of GOD; wherein he miſtook me: for though their Learning without the Spirit doth not qualify them to teach the Things of GOD, they are not unqualified only by having it; but, as ſubſervient to Truth, it may be, and is really uſeful. But he only talked ſoftly at a Diſtance, ſo that I had no Opportunity to confer with him on that Subject; and, in the general, Things were very well, and well taken.

Cor. ii. 10, 11.

ON the 25th we were at their Monthly Meeting at *Frederickſtadt*, which was altogether of Friends; who, tho' few in Number, the LORD was near, and we were tendered and comforted together in his holy Love; which alone edifies the whole Body, which is one in all Lands.

AND, being invited the Day before by one of the Burgomaſters to dine with him, we went accordingly after the Meeting; where we were kindly and plentifully entertained. His Wife had been at the Meeting the Day before, and ſpoke well of it at Table; where I alſo had ſome Words in Prayer before we ate, which was freſh and open. He was very free and open with us, being himſelf a Meniſt: And after ſome Hours Time after Dinner ſpent in Diſcourſe, on Matters chiefly about Religion, wherein we had no Difference, we departed thence, and viſited the Widows and Fatherleſs among Friends in Town, there being ſeven Widows in all, and one with ſeven ſmall Children, their Huſbands having died in a great Sickneſs (like that at *Altena*) ſome Time before.

THAT Afternoon ſome Friends went to a neighbouring Village to try if a Meeting could be had; and, among others, ſpoke with a Prieſt, who was a Lutheran;

theran; who gave them a very civil Anſwer, ſaying, "My Houſe ſhould be "open on that Account; but I being a Preacher myſelf in the Place, and put in "by the Magiſtrates, I do not know how they may reſent it, if I ſhould admit "Strangers of other Principles to preach in my Houſe:" and ſo excuſed himſelf; but ſaid he would be glad of a Viſit from us. ANNO 1715.

ON the 26th we had another Meeting at *Frederickſtadt*; at which were ſeveral Prieſts and Miniſters of different Perſuaſions, and one of the Regents, or Fellows, or Profeſſors of the College at *Keel*, the Seat of the Duke of *Holſtein*, and ſeveral again from *Tuning*, &c. for it was their Market-day, and after their Buſineſs therein was much over. The Meeting was open, and many Things cleared to them, and all very quiet; and moſt of Friends and I took particular Notice of the ſtill and innocent Behaviour and Countenance of the Teacher of the Armenians in *Frederickſtadt*, then in the Meeting; who ſeemed to be affected with Truth, and inwardly reached by it. This alſo was a good and comfortable Meeting.

THE Firſt Day following, being the 28th, we were again at *Frederickſtadt*; where the Meeting was large and open, both Forenoon and Afternoon; and there came many of the ſame People, and ſome others, who were generally ſtill, and the Way of Truth and Life was plainly opened to them, and ſeveral affected with the Power of it in ſome Meaſure: And Truth being over all in the Majeſty of it, had Honour and Praiſe, and is alone worthy.

AND there being a Marriage intended between a Couple of Friends, Notice was given thereof largely before-hand, and it being appointed the next Day, *viz.* the 29th, there came a great Crowd of all ſorts; ſo that many, who came a little after the Hour appointed, not being able to come ſo near as either to hear or ſee, went away; but as many as could crowd into the Houſe, and about the Doors and Windows, and Lane, ſtaid; the Novelty of the Marriage inducing many that were not concerned about Religion. The LORD was pleaſed to favour us with his Preſence, and open Things ſuitable to the Occaſion; and, I believe, ſo as moſt of them had never heard before on the Subject of Marriage: For when that of the Marriage Supper and ten Virgins came up in the Wiſdom and Authority of Truth, ſetting forth the Enjoyments of the five wiſe, and Miſery and Diſappointment of the five fooliſh, the whole Auditory were brought under the Awe of it, and became as ſtill as the moſt ſedate Meeting of Friends; and the LORD's Power was over all magnified, and the Buyers and Sellers of Oil, or what they may ſo call, expoſed. There were many affected at this Meeting with a ſolid Senſe of the Virtue of Truth; and I obſerved the Profeſſor aboveſaid was there, as he had been, I think, at every Meeting, and alſo the Armenian Preacher, very ſolid. We went to Dinner after Meeting, with the new-married Couple; where came alſo ſome of the more ſober of the Neighbourhood; and all ended in a decent Manner, and to common Satisfaction; the LORD honouring his own Name among his little Family there, and drawing ſeveral into a good-liking of his holy and living Way.

ON the 30th, in the Afternoon, being the Third of the Week, we had a ſelect Meeting with Friends at *Frederickſtadt*, and the LORD was pleaſed to viſit us together, and afford us a comfortable Seaſon and Parting: But though intended for Friends alone, and in our Lodging at *Gilbert Otterloo*'s, yet ſome others found us out, and came thither; not diminiſhing, but adding to our Satisfaction, being made ſenſible of the Power of the bleſſed Truth, then eminently among us to his own Glory; and, among the reſt, was *Jacob Van-Maſeick*, a

Wine

ANNO 1715. Wine Merchant of that Place; who had been at moſt of our Meetings there; and, I think, fully convinced of Truth, having own'd himſelf ſatisfied on the Point of Baptiſm at the ſecond Meeting we had there.

AFTER Meeting we went to take Leave of *Nicholas Ovens*, the Burgomaſter, who had been friendly to us; but, not being within, his Wife entertained us with Friendſhip, repeating her Satisfaction with a Meeting ſhe had been at, and alſo with what had paſſed at their own Table when we were there: But though we had not the Opportunity of ſeeing him at his own Houſe, he came a little after to our Lodging, and brought us a Paſs under his Hand, and the Seal of the City, very neceſſary in thoſe Parts, by reaſon of the great Sickneſs at *Altena*, and the Suſpicion on *Hamburgh* on that Account; and, after ſome free and religious Converſation, and good Wiſhes on all Sides, he departed, ſhewing us Reſpect, and made the Paſs without any Charge.

ON the 31ſt, in the Morning, we ſet forward from hence, accompanied to the River by moſt of the Friends there, and ſome others already named, and parted with them near the River on the Bank; leaving them in much Love, in which we had been drawn to viſit them. It was a ſolid, but not altogether ſorrowful Parting, though not without Tears; for we bear in our Breaſts, on all Sides, I believe, that which will make our mutual Remembrance comfortable in diſtant Places and Times. We had the Company of our Friends *Gilbert Otterloo*, and *John Van-Campen*, as far as the Ferry-houſe on the *Elſe*, near *Brunsbottle*; where we arrived in the Evening about Sun-ſet. But one Thing I obſerved at the Town of *Mildorp*, in our Way, where we tarried to refreſh ourſelves, which I think fit to note here: "There was a Church (ſo called) in Town, about 400 "Years old, as they ſaid, into which I and *Peter Leonards* went, being open; "and there we ſaw ſeveral Pictures and Images (they call) of CHRIST, in ſe- "veral Conditions; as, in his Office, upon the Croſs, riſen again, *&c.* and "one of a golden Colour all over; which, I may ſuppoſe, was moſt bowed be- "fore, becauſe of its Reſemblance to a Metal ſo deſirable to moſt of ſuch Image- "preachers. Here were painted and wooden Chriſts in Statuary and Image- "ry, painted Heaven, painted Hell, painted Saints, and the damned in Paint; "and all this among Profeſſors of CHRIST, pretending Reformation from that "Church, (or pretended Church) condemned for Idolatry and for ſuch Worſhip; "and all juſtly condemned by the Holy Scriptures, (which theſe falſely ſay is "the Rule of their Faith, Manners, and Worſhip) being without any Reſem- "blance to it, and condemned by it, and by the Practice of the Saints in all "Ages. This Place, though Lutheran People, is much more bepictured "and imaged than the Jeſuits' Church at *Port-a-Paix*, in *Hiſpaniola*, or any "of the ſame ſort I ſaw at Cape *Francois*, in that Iſland. We ſaw alſo their "Font, or Fountain, in which they baptize their little Infants, who do not want "it; wherein was Water, (not from a living Spring, ariſing in that Fountain) "repreſenting the living Water, of which they, poor Souls, were too ignorant; for "it ſtunk, as all ſuch dead Forms and Inventions of fooliſh Men do, in the No- "ſtrils of the LORD. Upon this Fountain were Images of little Babes, in divers "Poſtures, and one with a Ladder in its Hand to climb up to Heaven with. "Their Altar alſo, where their Sacrifice of Bread and Wine is uſually conſecra- "ted, was all full of the ſame ſort of Images, and dead Reſemblances; which "gave me occaſion to think theſe Worſhippers and Communicants have "no diſcerning of the Body of the LORD; *for it is the Spirit that quick-* John vi. 63. "*eneth, the Fleſh profiteth nothing.* And ſince the real Fleſh itſelf, in compari- "ſon of the living Word and quickening Spirit which dwelt therein, did not "profit, if they could really have eat it in their own carnal Senſe, when the

"LORD

" LORD uttered that myſterious and divine Saying among that Generation; ANNO
" much leſs does any Symbol, or Repreſentation of eating that Body, now pro- 1715.
" fit ſuch as are occupied therein; their Eccleſiaſtical Bagpipes being not li-
" ving, but dead Organs; their Candleſticks, and, in ſhort, their whole guilded,
" painted, and antick Finery, appeared more like the vain-glory of *Dives*,
" who was there depicted in Hell, crying aloud (in a Speech ſcript from his
" Mouth) unto painted *Abraham*, with painted *Lazarus* with him, in their paint-
" ed Heaven, than Inſtruments of the Worſhip of him who made Heaven and
" Earth, and all Things therein; who is that glorious and holy Spirit, who is
" only worſhipped in Spirit and in Truth, and by the only Mediation and Me-
" dium of him who is that Truth."

I OBSERVED the People in the Inn, as ſoon as the Clock ſtruck, ſuddenly to change their ſeveral Poſtures, and ſeem to be very ſerious and ſilent, and every where enter upon ſome ſeeming Devotion, as when they ſay what they call their Grace; ſome pulling off their Hats, and ſitting ſtill, as if at Prayer, and others turning to the Windows and Walls in like Serioufneſs: which gave me occaſion to enquire the Meaning of it; and I was anſwered, it was the Cuſtom of that Place, that as ſoon as the People heard the Clock ſtrike Twelve, they all went to Prayer: But I obſerved the Ceremony did not laſt long, nor did any of them pray with an audible Voice.

They ſeem'd nevertheleſs a People ready for the Reception of better Things; and, I believe, the LORD will, in his own Way and Time, viſit them. I aſked our Landlord, or Hoſt, why they had ſo many Images of CHRIST in their Churches and Houſes? He anſwered, " It is to put us in mind of CHRIST." I replied, " It ſeems you do not love CHRIST ſo well as you ſhould, ſince you want ſo " many outward Mementos of his outward Appearance: But the Primitives " had the Mind and Spirit of CHRIST; they bore in their own Bodies the dy- " ing of the LORD, and wore his Croſs in their Hearts; by which they were " crucified to the World, and the World unto them, with all its empty Show " and vain Glory: And this Croſs is that living Virtue and Life of CHRIST, " appearing in Mens' Hearts now as well as in thoſe Days, working the ſame " Effects in all who believe, follow, and obey it, being the ſaving Grace and " Light of CHRIST unto all People." This ſeemed ſtrange and ſurprizing to him, as appeared by his Countenance; and, I believe, it anſwered his Conſcience, for he made no Reply; and I felt the Love of Truth to him, and the People there, but nothing for a Meeting at that Time.

FROM thence we proceeded in our Journey, and in the Evening came to the Ferry-houſe by the River, but could not get over till after Twelve in the Night, the Tide not ſerving before; and about that Time, or a little after, parting with our Friends at the River Side in much Tenderneſs, we embark'd, but not without ſome Exerciſe; for the Ferry-man had, in the Night, taken on board 116 Hogs in the ſame Boat; and tho' there was a Place apart to be in, yet it was only a Partition of Boards, with wide and open Chinks; ſo that the ſtink of the Hogs was very noiſome and afflicting, the Hatches being down for the Conveniency of ſailing the Veſſel: To complain of this to theſe booriſh People, would only have raiſed their Temper to give us further Trouble; ſo that we ſat down with it in Patience, obſerving the Temper of the Men ſomewhat reſembling theſe their Companions. The Wind coming againſt us as we entered another River, on the other Side the *Elf*, this was continued the longer upon us; but turning up againſt it, we came to the Ferry-houſe about Eleven; where, being provided with

ANNO 1715. a Waggon, we ſet forward about Twelve, and that Night, about Eight, arrived at an Inn about 24 Miles from thence.

THE next Morning, being the 2d of the Seventh Month, about One in the Morning, being Moon-light, we ſet forward from thence in an open Waggon, and in the Evening arrived at *Breme*, and lodged at an Inn, where we had been before, and were kindly received: But I having taken Cold, and lying in a muſty Bed, between two Feather Beds (their Way of lodging, and they have no other) an intermitting Fever, to which I had of late been ſubject, returned upon me, and I ſwet exceedingly; which much impaired my Health and Strength.

Breme.

IN the Morning we ſpoke again with *Sarah Schreders*, with whom we had converſed as we went to *Hamburgh*; and we found Things were at a low Ebb among them relating to Truth, hardly any of them having Courage to entertain a Meeting, ſhe herſelf having no Houſe, but being with her Brother; who, though he had paſſed under that Name in that City ſome Years, was ſtill very weak and underly: And he and another, who was alſo friendly, (but ſometimes went to the publick Worſhip) came to the Inn, but could not give us any Hopes of a Meeting with them; for they feared the Magiſtrates and Prieſts, there being both Lutherans and Calviniſts in their publick Churches, and the People generally of theſe two Sects. I was under a Burden in my Spirit after they were gone from us, (though I had ſaid many Things to induce their Compliance) and was ready to depart under it; but *John Padley* was rather deſirous to ſtay a little longer, and go to ſome of their Houſes; which we did: and, ſome more of them being together, they took Courage, (eſpecially by means of *Sarah Schreders*) and conſented to a Meeting the next Day: and then we were a little eaſier.

ON the 4th, being the Firſt of the Week, about Nine in the Morning, we met in *Hendrick Schreders*, *Sarah*'s Brother's Houſe, in a back Room; where came more than we expected, and the LORD was pleaſed to be with us to our Help and Comfort: But ſo cowardly were moſt of them, that as my Voice began to be raiſed, ſo as to be heard further than the Room, or Houſe, they could hardly ſit for Fear; which both hindered themſelves much of what otherwiſe they might have received, and alſo made my Exerciſe the greater; and yet they ſtaid till I concluded: but as *John Padley* ſtood up to ſpeak, ſeveral went into the other Room in haſte, ſome knocking at the outer Door, frightened them; but it proving only ſome that deſired to come in, and *Sarah Schreders* going out to them, they came into the Room again, and ſtaid pretty quietly the reſt of the Meeting; which, notwithſtanding this Weakneſs, was pretty comfortable, and ſeveral of them were broken and tendered; and they were generally very loving when we parted with them after the Meeting.

BEFORE we went from the Houſe, we had a Meſſage from one *Peter Frederick Detry*, the Prieſt, of whom we had heard ſomething before, who deſired to ſee us at his Houſe; which we alſo had deſired, but had heard he was under Exerciſe of Mind, and was ſo retired that he did not care to converſe with any Body. When we went in, he received us at the Entrance of the Door very reſpectfully, and took us into an inner Room; where being placed, we were ſilent a while; and ſome Things opening in my Mind ſuiting his Condition, I ſpoke them, wherewith he was well ſatisfied: and, after I had done, he ſpoke a few Words, by which I perceived he was in a good Degree illuminated by the divine Truth; and, in a Senſe of a freſh Spring of Love and Life at that Time in my Soul, I was much broken, which alſo reached him; and, after ſome Time in that Condition,

dition, we were bowed in Prayer, where I found my Spirit much more at Liberty than in the Meeting, and the LORD gave us a divine Seaſon of his Love, and a Viſitation thereof together, at that Time. When this was over we fell into ſome Converſation; wherein he was very open and free, and gave us to underſtand, that he had in his firſt Concerns in the World followed Merchandize, wherein he had gained well: But a Deſire entering his Mind to be helpful to Mankind in a better Concern, he went to the College, (having ſome Learning already) and ſtudied about Five Years; when, finding himſelf ſufficiently qualified, as he thought, for the Work he aimed at, which was to be a Teacher among the Calviniſts, he took that Function upon him accordingly, and had been very acceptable among that People there: But it pleaſing GOD to open to him the Emptineſs of the Prieſts, and all outſide Shews and Formalities in Religion, he had accordingly publiſhed his Sentiments openly in his Sermons, eſpecially the Inſufficiency of human Learning, without the Spirit of CHRIST, in a Miniſtry; and that ſuch a Miniſtry could never profit the People, but greatly hurt them; and much to this Purpoſe: And added, that he expected very quickly to be caſt out from among them, for this and other Doctrines he had preached among them, contrary both to their Principles and Practices; but being clear in his Underſtanding, and having Peace with the LORD in what he had done, and not needing their Favour on account of a Maintenance, for the LORD had bleſt him with a Competency, he was reſolved, by the Grace of GOD, to maintain his Doctrines againſt them, and ſtand his Ground, let them do what they would. This was very acceptable to us, and he was thankful to the LORD for our Viſit; which he ſaid was a Strength and Confirmation to him; and thoſe Things I had ſaid to him were agreeing to what was in his own Mind; and he had that Text ready before him, how that many believed in CHRIST, but durſt not own him for fear of the *Jews*, and being caſt out of the Synagogues: which he knew at that Time, he ſaid, was the State of a great many in that City, who were convinced of the Way of Truth, but were not yet able to confeſs it in an open Manner; but was in Hopes the LORD would give them Strength in Time to own him freely: and this was alſo our Apprehenſion of that People. We intending that Afternoon to proceed in our Journey, ſtaid not ſo long as otherwiſe we ſhould, in conference with him; but, at our parting, he embraced us with much Affection, wiſhing us a proſperous Journey, deſiring we might remember one another in the LORD. ANNO 1715.

WE were alſo told by ſome of theſe friendly People, that this young Man, (for he ſeemed not above 30 Years of Age) being more fervent and ſpiritual in his Doctrine than any of all the reſt in Town, was much admired and followed by the People; which raiſed the Emulation and Envy of all the Prieſts, and they watched Occaſion againſt him: But being of a holy Life, and much preſſing that in his Miniſtry, they could not find any that Way, till he ſet forth the Neceſſity of Inſpiration and the Spirit of CHRIST in a Goſpel Miniſtry; and that all that were made Miniſters only by Men, without the Power of CHRIST, which alone could make a Miniſter, and that without any Help, Power, or Authority from Man, were only Intruders and Pretenders, and no true Miniſters: nor were the Miniſters of CHRIST to teach for Hire, but freely: And this was what they had now againſt him, and had him at this Time under dealing, having admoniſhed him twice, and the third Time at hand, in order to caſt him off and ſilence him; which he ſeemed reſolved to bear, rather than recant his Chriſtian Doctrine: For though he had gone to the College with that Intent at firſt, being now better informed, he had leaned upon the LORD for Strength and Wiſdom, and not upon his Learning, in which he was not inferior to any of them. We heard alſo of ſome others, in other Places, caſt off for the ſame Reaſons: So that the

ANNO 1715. the LORD is at work in many Hearts againſt Antichriſt and his Miniſters in ſeveral Parts of the World; and that Day drawing near, wherein, *alas! alas!* with wringing of Hands, muſt be the Condition and Cry of all the broken Merchants of *Babel*; for their old rotten Ware will ſell no longer, becauſe there is Wine and Milk, yea, all Dainties and delicate Things, to be had freely at the Rev. xxii. 17. Table of the LORD, in his Holy City, without Money and without Price: *For the Spirit and Bride ſay, Come; and he that heareth ſaith, Come; and whoſoever will come may come, and drink of the Water of Life freely.*

WE ſet forward from this City about Three in the Afternoon, but were ſtopped about a Quarter of an Hour at the Gate, till their divine Service, as they imagine it, was ended; that being their Order to their Soldiers: But this is not the only Piece of Superſtition which *Martin* and *John* uſe here; for, having Opportunity to ſee moſt of their Churches in the Inſides, the Calviniſts have many Pictures and Images, though not ſo many as the Lutherans, and are generally ſome hiſtorical Parts of Scripture, repreſented in Paint, or Imagery; as the laſt Supper, as they call it, or giving the Sacrament by CHRIST, and the like; but have as large, coſtly, and gay clerical Bagpipes, to lilt out their high Praiſes, and play over *David*'s *Pſalms*, or what they ſing, as the Lutherans: which, I preſume, was a great Article with their Brethren in *England* againſt that Church which came nearer the Lutherans in their Reformation in that Nation: By which one might be ready, and naturally enough, to think, that if upon any happy Turn of Affairs in *England*, they could once more get hold of theſe fine Houſes and Whiſtles, they might be very like to congratulate their own good Fortune in ſome merry Hymns, under the ſecure Enjoyment of theſe fat Benefices they have ſo long gaped for: But *Martin* has been too hard for *John*, and will yet hold them a little longer; being glad of a Confirmation, though at the Expence of a ſtanding Army, if his Prince can truſt himſelf and the Nation under ſuch deſigning and ſelf-ſeeking ambitious Protectors.

AT laſt the Gates were opened, and we departed in Peace, though much gazed at as we ſat in the Waggon, becauſe they directed to us their formal Salutations, and had not the like formal Returns; but did not abuſe us. That Night we rid till about the Tenth Hour, and then lay down on Straw on the Floor; where alſo ſtood the Waggon and Horſes, and Cattle, tied on each Side; and in the Night I was waken'd by a Couple of Hogs, which grabbled at our Feet to find ſome Corns of Rye ſcattered in our Bed-ſtraw.

ON the 5th, early in the Morning, after a Dram of Brandy, we ſet forward in a great Fog; and, coming to *Oldenburg*, were there ſtopped at their Gates, Oldenburg. by the Military Formalities, for about half an Hour, whilſt our Paſs was ſent by a Centinel to the ſuperior Officer of the Guard, and from him to the Chief, and ſo back to us; and, entering the City, after ſome Refreſhment we paſſed on to *Leer*; where we arrived about Ten at Night: After ſome Refreſhment, Leer. going to Bed, I had the Fever all Night (as every Night from that at *Breme*); and, by much Sweating, and Fatigue of the Journey in their open and joſtling Waggons, was much weaken'd, but not ſenſible of any Pain or Sickneſs.

IN the Morning there came to us one who had formerly been a Teacher in that Place among the Baptiſts, and very acceptable to them, being of a good Converſation; but through an inward Conviction, that he had taken upon him what the LORD had not called him to, he had left it off, and lived retired, and not in Communion with any, but loving all that were honeſt and ſpiritual-minded; and we found him pretty near the Truth, both in Notion and Spirit: And deſiring

firing to have a Meeting there, this Man went with us to have ſpoke with the Baptiſt Teacher in Town; who being abſent, we went to the Houſe of one of the Elders, by whom we underſtood we could not have a Meeting in their Meeting-houſe, as ſome of our Friends had had the Year before: For a Presbyterian (or Calviniſt) Miniſter had come from *Embden* ſince we paſſed that Way, and had preached in that Town, that the Wars and other Plagues were in the Countries, becauſe of the tolerating ſo many bad Sects of Religion (ſmiting more eſpecially at them and us); like the Presbyterian Prieſt of *Haverhill*, in *New England*, (they are bloody and falſe every where) who had preached after the ſame Manner, but, not long after, was himſelf deſtroyed in his own Houſe by the Indians: And they themſelves having Liberty only by Connivance, and Payment of Money, the Meeting our Friends had there before had drawn their Liberty into queſtion; and, Complaint being made againſt them, the Matter was now depending before the Court, and they knew not how it would iſſue, or whether they ſhould not all be baniſhed the Town on that Account; and therefore were not willing to commit the ſame Crime to aggravate the Magiſtrates: for none have Toleration there, by the Emperor's Order, but Papiſts, Lutherans, and Calviniſts. Upon this I told them, we were not come there to add to their Sufferings; but were ſorry it ſhould happen ſo on that Occaſion, which was not intended for their Hurt, but the Good of all; and I took this Opportunity to inform them, that we in *Britain*, and elſewhere, profeſſing Truth, had been perſecuted from the Beginning: Some of us had ſuffered Baniſhment from our native Country, for our Teſtimony to the LORD JESUS, and his divine Light and Grace made manifeſt in our Hearts; and yet had experienced the Goodneſs of GOD even in that: for ſome had obtained greater Riches in the World, in thoſe Parts to which they were baniſhed, than they had before: Others had ſuffered long and hard Impriſonments, even unto Death, in dirty and ſtinking Dungeons; ſome, ſpoiling of Goods and Loſs of Lands, with cruel Whippings, Scourgings, Deriſion and Mockings; and ſome had alſo been hanged, and thrown into Pits, denied Burial for the Teſtimony of JESUS, which we were now preaching in theſe Countries. But the LORD was with us ſtill in all this, and was our Support and Comforter, or elſe we had not been able to endure what we had met with from falſe Chriſtians, and cruel Perſecutors, for his holy Name's ſake; but the LORD had now made Way for us, and we had as much Liberty as any others. I told them alſo, that the LORD had viſited a People in *France*; but they being yet weak, and flying the Croſs, left their native Country, and fell ſhort of that Teſtimony given them to bear; but the LORD being ſtill at Work among them, they would at length ſtand as we had done, and come up in the ſame Thing, though in another Name (for the World, being ignorant of the Work of GOD, give Names as they liſt, and all in Contempt and Deriſion). And I alſo obſerved, that there were many here in *Germany*, and the Countries about, convinced in their Hearts of the ſame Truth and divine Principle of Light; who being yet weak, and fearing Perſecution, were not willing openly to own it; which might prove to their own utter Ruin: for CHRIST, who is the Light of the World, ſaid, *He that confeſſeth me before Men, him will I alſo confeſs before my Father and the holy Angels; but he that denieth me before Men, him will I alſo deny before my Father and the holy Angels:* And ſo I proceeded, there being ſeveral of them preſent; and the Man having many Children, and grown up to young Men and Women, his Wife called ſome of them, at firſt abſent, and they were reached and ſolid; and we had a comfortable Time among them, without any other Appointment, or Talk of a Meeting. This being over, we parted with them lovingly on all Hands; and, returning to our Inn, I enquired for an Apothecary to have ſomething proper for the Fever and exceſſive Sweating, which had weakened me as to my natural Strength; and being directed to one, that happened

ANNO 1715.

Mat. x. 32, 33. Luke xii 8, 9.

ANNO 1715. pened not to have what I wanted, he directed me to another, a Widow, who happened to have the Things; and, ordering the Medicine to be made up, we went to the Inn: *Peter*, our Interpreter, going for it, the Woman told him, ſhe perceived we were of thoſe People called Quakers, and ſaid ſhe had a great mind to be at one of our Meetings, and knew of many more of the ſame Mind, who would have been at our Meeting laſt Summer when there, but could not get in for the Crowd, the Room being ſmall; and that there was a Woman in Town, Wife of one of the Judges in Court, who alſo would be glad of a Meeting; and accordingly this Woman went to her to enquire. In the mean time we had an Opportunity to converſe with ſome of her Family concerning Truth, and the divine Nature and Work of it in Mankind. This Woman had ſeveral Children, young People, and one Daughter more remarkable than others; for we found her of a clear Underſtanding in the Things of GOD, her Aſpect innocent as a Child, and of conſiderable Beauty of Perſon and Complexion, of mild and grave Behaviour, without any Manner of Art or Affectation, ſpeaking with Reverence and Fear, and all ſhe ſaid well guarded; and yet free and open with us, as without Suſpicion of any Guile, treating us with Chriſtian Regard and Reſpect, and fully own'd the Truth as we declared it to her; and I had ſome clear Openings of the Things of GOD among them. Her Mother returning, told us, That the Perſon ſhe had been with would have been well pleaſed with a Meeting, but at that Time ſhe was in ſuch a Condition, ſhe could not venture to go in a Crowd, being with Child, and near her Time. Then we deſired the Woman to enquire further in Town if any would entertain a Meeting, and if any would then give us Notice thereof to *Embden* by a Letter, (intending to go thither, where we thought to ſtay ſome Days); and, being but twelve *Engliſh* Miles, we would come back, if a Meeting could be had among them: And ſo taking Leave of them, with Reſpect on all Sides, we departed, and that Even-

Embden. ing came to *Embden*.

SOON after we alighted from the Waggon, we went to ſee our ancient Friend, *Eſther Jans*, and to have a Meeting appointed the next Day; and ſhe told us, that there was a Widow, Mother of *Simon Dock*, in Town, who had a large Granary, in a convenient Place there; which, ſince we had the laſt Meeting, ſhe had, of her own accord, offered, in caſe we ſhould return that Way: Accordingly we ordered it to be made ready, and on the 7th, at Three in the Afternoon, had a Meeting there; it being between the Sign of the *Red-hand* and *Diſtreſſed World*. The Meeting was pretty large, and many in the Street; and Things opened pretty full and large, but the Work ſomething hard, the People being greatly ignorant of ſpiritual Things; and yet ſome of them, reached by the Truth, were tender. The Meeting being ended, we retired to the Inn, and had ſome Thoughts of departing in the Morning for *Weſt Friezland*; but deſiring to be further helpful to the ſeeking Ones among them, and hearing that ſeveral would be glad of another Meeting, we did accordingly appoint one in the ſame Place, at Two in the Afternoon the next Day.

THIS Meeting was almoſt as large as the other, and pretty open, and the Way of Truth further ſet forth among them; and we parted with them in Peace and Love. After we returned to our Inn, we went to ſee *Hendrick Zwart*, the Merchant who had invited us to his Houſe as we paſſed that Way to *Frederickſtadt*: For though we did not judge it proper to trouble his Houſe and Family ſo long, to lodge there, yet to acknowledge his Kindneſs was ſuitable; having alſo had ſeveral Invitations now ſince our Return. He was very open and free with us, and inclinable to diſcourſe on Matters of Religion, which ſuited us beſt;

and

and we found him ready to own the Truth in all Things we opened to him, which were many; and we had a ſatisfactory Time, and were handſomely entertained at Supper; on which Occaſion I had ſome Words, which ſeemed very acceptable. This Viſit being finiſhed, with mutual Regard we took Leave, and returned to our Inn. ANNO 1715.

ON the 9th, about Six in the Morning, we departed from this City; and the Wind being pretty high, and not very fair, and the Weather ſhowery, we arrived not at *Delfzel* till about Two in the Afternoon; where, after a little Refreſhment, we took the next Tractſhute, or Draw-boat, for *Groeningen*; where we arrived that Evening, and paſſed through the City near the further Gate, to an Inn, for the Conveniency of another like Boat when we ſhould remove from thence. Delfzel. Groeningen.

WE had now increaſed our Company; for *Henry Johnſon* of *Twiſk* had come to meet us as far as *Embden*, and *Jacob Nordyke* from *Harlingen* had tarried at *Groeningen*, to try for a Meeting-place when we ſhould come thither; which was accordingly done: for one *Rudolph Hueſer*, a ſober Perſon in Town, having a large upper Room above a Preſs-houſe, and the Room below alſo empty at that Time, he was ready to let us have it: And Notice being given that Night to as many as could be, and others the next Morning, we had a Meeting about the ninth Hour; to which came pretty many Meniſts, and ſome others alſo; and the LORD was pleaſed to be with us; and many Things concerning the Light and Spirit of CHRIST, and the Word of GOD, were plainly and fully opened to them; and, I do think, to general Satisfaction, though many Things were directly againſt that Doctrine which many Meniſts hold, againſt the Divinity of CHRIST, which was fully proved. This Meeting being well ended, it was in my Mind to propoſe another to them; which they generally and readily agreed to, and deſired it might be at the third Hour Afternoon; which was held accordingly, and was about as large as before, and very open, though I there ſet forth largely the one divine Baptiſm of CHRIST, the Word of GOD; and yet did not hear that any of them took Offence, but ſome were well ſatisfied with it.

IN the Cloſe of this Meeting I did, as before, propoſe a third, to begin at Nine in the Morning; which was alſo held: And being the Firſt Day of the Week, ſome of our Company thought the Meeting would be very ſmall, becauſe they would generally be at their own Worſhip: but it prov'd otherwiſe; for it was rather larger than any of theother; and the LORD was pleaſed to favour us with his Preſence, and to open ſuitable Things; and we had a good Time among them. There was a Lutheran at all theſe Meetings, a Man of ſome Account in the City, and was more reached than many others, and tender in the laſt Meeting, taking Leave of us with Tears in his Eyes; and had offered his Houſe for a Meeting, but we had been provided before.

THERE was an ancient Apothecary in Town alſo, about 73, who was at all the Meetings, and well ſatisfied, and invited us to take a Diſh of Coffee with him one Morning, at his Houſe; where he confeſſed freely, that Water Baptiſm could not be that commanded, *Mat.* xxviii. 19. but practiſed for ſome time, in ſome Places, in Condeſcenſion to the Weakneſs of the People, and upon its firſt Bottom in *John*'s Time, as was Circumciſion, and other legal Rites. His Son and Daughter were alſo at the Meetings.

IN the Afternoon, about the firſt Hour, we departed the City in a Draw-boat;

ANNO 1715. boat; and, as we paſſed off a Baptiſt Preacher was heard to ſay, he believed we had had a Meeting that Day, becauſe theirs was ſo thin; their People, he ſuppoſed, had been with us.

Dockum. ABOUT Ten at Night we arrived at *Dockum*; where we had a Meeting next Morning about Ten. It was in the Baptiſt Meeting-houſe, and with them only; for they are not willing, in ſome Places, to let it be publickly known, leſt Advantage ſhould be taken againſt their own Liberty. They are generally young raw People, but ſome Ancients, of whom the moſt noted is their Teacher; who ſwayed the reſt, as alſo did his Daughter, in procuring the Opportunity for us: He was very kind to us after the Meeting; which was not large, nor ſo open as that at *Groeningen*.

Holfert. THAT Afternoon we went to *Holfert*, near the Sea Coaſt, where we prevailed with the Meniſts to have a Meeting in their Houſe; which was large, and ſome of ſeveral Sects at it, and ſome of the Town Officers. This Meeting was much opener than the other, and ſeveral Things of Conſequence cleared to them: but after the Meeting was ended, one of them, as is uſual in their own Meetings, read a Verſe of the 75th Pſalm, (as I was told by one of our Company who underſtood the Language) and they fell a ſinging before we got out; but many of them did not ſing, and one of their Teachers went out of the Houſe. I found myſelf eaſy to ſtay till they had done; for there was ſoon ſomething in my Mind to ſay to them on that Occaſion; and the other Friends ſtaid alſo.

THE Song ended, I deſired to be heard a few Words, which was granted; and I ſpoke to this Effect, "That I had once been among a People who uſed "to ſing Pſalms; and it was a Cuſtom among many ſtill: But I deſired them "to conſider the Foundation of their Singing, whether it was any Part of the "Worſhip of GOD, or that he required it of them as ſuch; and alſo whether "they all ſung their own Conditions: for Things might be true in the Pſalmiſt, "which were not ſo in them: As, for Inſtance, a high-minded, proud Man's "ſinging that he behaves himſelf as a weaned Child in Silence and Reſt, is not "true, nor can any ſing in that State; though I did not accuſe them of Pride, "but this for Inſtance." I proceeded further, and ſaid, "That the Apoſtle
1 Cor. xiv. 15. "*Paul* ſays, *I will pray with the Spirit, and with the Underſtanding alſo*, and "ſing alſo in like Manner; and ſpeaks of making *Melody in the Heart to the* "*Lord in Hymns and ſpiritual Songs*; but nothing of ſinging other Mens' Pſalms "without the Spirit: And that I had obſerved in thoſe Countries, among thoſe "who think themſelves reformed, a great deal of Images, Pictures, and out-"ward Shew, and alſo high and lofty Inſtruments of Muſick; which had not "been duly conſidered in their Reformation."

THIS laſt ſome of them ſeemed not to reliſh ſo well as the former Part; but none made any Anſwer: and, in general, we had the full Countenance and Approbation of ſome of their Teachers; and we parted with them in Friendſhip.

Drachten. THIS Afternoon we rode croſs the Country to *Drachten*, where we arrived in the Evening; and my Fever being returned upon me ſome Days before, and alſo a grievous ſore Bile, in a troubleſome Place near my Seat; what with theſe, and the Exerciſe of Meetings, I was very low in my Body, but my Mind ſtrong in the Grace of GOD; which is a ſure Stay to all that truſt therein. This Evening we ſent to the Meniſts there, to deſire a Meeting with them, which they readily granted; and about Nine, on the 14th in the Morning, it begun. Several

of

of their Teachers were there, and a great and large Gathering of ſeveral ſorts, but moſt Meniſts; having, we ſuppoſed, their whole Meeting. The LORD was kind to us together, and advanced his bleſſed Truth over all in the Wiſdom and Power of it; and many Things were opened and cleared to them to a general Satisfaction; and ſome were well affected with the Power of Truth. After the Meeting was over, ſome of their Preachers ſhewed us Kindneſs, declaring their Unity with our Doctrine;" and one of them ſaid, "I hope we ſhall all one Day meet in the Kingdom of Heaven; and ſo we parted in Peace and Love. This is as hopeful a Meeting as any among them I have yet ſeen. ANNO 1715.

AFTER Dinner we ſet forward towards *Goredyke*; which was hard enough for me, having ſwet much in the Night by the Fever, and my Strength being ſpent in the Meeting, together with the Pain of the Bile, and the Trouble of it in the hotching Waggon; but the LORD enabled me by his Grace to bear it, for his bleſſed Name and Truth's Sake, and for the ſpreading and Advancement thereof among the People. Goredyke.

WE arrived here about Four, and had a Meeting, about Six in the Evening, with the Meniſts, in their Meeting-houſe; and ſome others were there. In this Meeting I had Strength beyond Expectation; for though I could hardly walk to the Place through Pain and Weakneſs of Body, and my natural Spirits much exhauſted by the Fever, Travel, and Pain; yet the LORD was good, and gave me full Strength in a large Exerciſe in that Meeting; and the Truth was over all, and the People, both Teachers and Hearers, were loving and pleaſed; and we parted with them in Love: But after this was over, and we returned to our Inn, I found myſelf weaker than before; and that Night had the Fever, but not ſo as at other Times, tho' I got no Reſt: and ſome of the Company, for ſome temporal Ends, haſtening beyond all Reaſon, we were to ſet forward the next Morning, at Six, for *Heerveen:* But as I was putting on my Cloaths, my Weakneſs and Pain was ſo great that I fainted; which I perceiving before it fully came, attempted to call to the reſt in the Room; but they did not hear me, my Voice being cut off by the Fainting: But one of them happening to ſpeak to me, and having no Anſwer, put bye the Curtain, and found me in the Fit; and they uſed what Means they could on that Occaſion. After a ſhort Time I recovered out of it, but found a great Alteration; the Bile was broke, and I became very drowſy, and my Spirits more at reſt, and leſs of the Fever; and, after ſome Refreſhment, went into the Waggon, none offering to ſtay, or give me any Reſt or Eaſe that way, and the ſame Perſon ſtill driving home: (O the precipitant Haſte of this World, and the Hardneſs of the Heart that is overcome thereby!) But that only which prevailed with me to concur in this preſumptive Cruelty againſt myſelf, was the Conſideration of a Meeting, which we expected was appointed in the Meniſts' Meeting-houſe, at the Place whither we were going; for one of the Preachers of *Goredyke* going thither as we arrived, he ſaid he would procure one for us; but when we came there, about the ninth Hour, there was no Appointment, the People being generally at a Fair at another Town: However, I was a little eaſier, the Motion of the Waggon having forced off much Corruption and Blood from my Sore; but leſt I ſhould take Cold, and wrong my Body too much, and moſt of all to try for a Meeting, I ſtaid at that Place the remaining Part of that Day, and the Night following; but with much Uneaſineſs and impertinent Reaſoning from ſome in the Company, who took too much upon them, having no Senſe of the Weight of ſuch a Concern: At laſt I made Uſe of the Authority I had in the Truth to ſilence them, bidding them go home about thoſe Trifles they ſo much heu'd after; for if it was not their Buſineſs then to ſtay with me, I had none with them: and then they Heerveen.

ANNO 1715. were ſtopped. That Evening we had Liberty of the Meniſts for a Meeting in their Houſe, at Nine in the Morning; which was accordingly held.

THIS Meeting was not large, but open and freſh; and many Things of great Conſequence were made plain beyond Expectation; which made me look a little at the People, they not ſeeming, by outward Appearance, like ſuch as might have a Capacity to take what they heard; but what opened was declared. In the Time of the Meeting came in a Perſon, who, by his Garb and Behaviour, look'd like a Gentleman, (as ſuch are uſually called among themſelves) and he was very modeſt and ſerious. After the Meeting was done, and we retired to our Inn, our Hoſt informed us, that he was in an outer Room, in the Entrance of the Meeting-houſe; where ſeveral Perſons of more than common Note had placed themſelves to hear us; among whom was -------- *Greuſton*, a conſiderable Military Officer, often mentioned in the publick News Papers, and ſome with him: Our Hoſt invited them in, but they declined it; becauſe they ſuppoſed it might be ſome Surprize upon the poor People, and make ſome Diſorder in their Meeting, which was already ſettled and quiet. This was civil, good-natur'd, and genteel, if that was their true Reaſon; which I have no Cauſe to doubt.

ONE Point opened in the Meeting was to this Purpoſe, ſo as I never had before, *viz.* "When our bleſſed LORD, in the Days of his Fleſh, on a certain "Time was preaching to the *Jews*, he ſaid, *Except ye eat the Fleſh, and drink* "*the Blood of the Son of Man, ye have no Life in you.* Again, *He that eateth* "*my Fleſh, and drinketh my Blood, the ſame dwelleth in me, and I in him.* This "Doctrine greatly offending the Multitude, they ſaid, *How can this be? How* "*can this Man give us his Fleſh to eat, and his Blood to drink? This is a hard* "*Saying, who can receive* (or bear) *it? And from that Time they went back, and* "*followed him no more.* And ſo great was the Myſtery of this Saying, that the "Apoſtles themſelves ſeemed (at leaſt ſome of them) to be ſtaggered at it; which "gave the LORD occaſion to ſay to them, *Will ye alſo leave me?* But *Peter*, who "often ſhewed more forwardneſs than the reſt to anſwer, ſaid, *Whither ſhall we* "*go? Thou haſt the Words of eternal Life.* Signifying, that he and the reſt had "taſted of the divine Virtue that accompanied his Doctrine to ſuch as believed: "Agreeable alſo to CHRIST's own Words, where he ſaid, *My Words they are* "*Spirit, and they are Life.* Now CHRIST here alſo told them, that it was *given* "unto *them* to underſtand the Myſteries ſpoke to others in Parables. What then "was the Myſtery of this Saying, *Except ye eat the Fleſh, and drink the Blood of* "*the Son of Man, ye have no Life in you?* This is the Meaning of it; *'Tis the* "*Spirit that quickens, the Fleſh profiteth nothing:* That is as if he had ſaid, If ye "would eat my Fleſh and drink my Blood in your carnal Senſe, and as ye li-"terally take it, that eating and drinking of my Fleſh and Blood would profit "you nothing; but the Subſtance is my Spirit, which makes alive, and alſo "ſtrengtheneth and nouriſheth all who partake of it. Now, there are certain "People, whom I deſire not to name, for I would not willingly offend any, "who ſuppoſe and believe, that as ſoon as their Prieſts have uttered certain "Words of Conſecration, as they call them, over a Piece of Bread, or Wafer, "or a Cup of Wine, that this Bread is tranſubſtantiated into the very Body of "CHRIST, even the ſame that was crucified without the Gates of *Jeruſalem* "almoſt ſeventeen hundred Years ago, and that Cup into the ſame Blood that "was then ſhed. Now, ſuppoſing this was really true, as 'tis plain to common "Senſe it is not, yet this eating and drinking this Fleſh and Blood would pro-"fit them nothing: therefore 'tis great Pity that ever ſo much Bloodſhed, ſo "much Fire and Faggot, and cruel Deſtruction, ſhould have been made under

John vi. 53, &c.

"Pre-

" Pretence of that, which, in Compariſon of his quickening Spirit, profiteth no- " thing: But this Blood muſt yet be reckoned for, and the Day haſtens." And though I was full thus plain at that Time in the open Meeting, and it was interpreted unto them, I heard of no Diſlike or Objection in any: And, I think, it is very hard to be anſwered, ſtriking at the very Root of that ſtrange and monſtrous Idolatry, committed under that falſe Notion, and all the Chain of hideous Abſurdities conſequential to it. ANNO 1715.

ONE remarkable Thing was here related to us, which I thought worth noting, *viz.* one *Talken Corſten*, a Meniſt, who lives at a certain Town called *Mackom*, in *Friezland*, told us, " That ſome Years ago, our Friend *Sarah Collier* being " in theſe Parts, deſired a Meeting with them in their Meeting-houſe, which " they refuſed her; but he himſelf had a ſecret Deſire of a Meeting, having " never been at one, and accordingly gave her the Liberty of his Houſe; where " a Meeting was held accordingly, and many were there, and well ſatisfied: " After the Meeting, *Sarah Collier* having a-mind to ſee his Wife, who then " lay ill of an Iſſue of Blood, which had then been upon her for about twelve " or thirteen Years, was conducted into the Chamber where ſhe lay; and, after " ſome Time, *Sarah* was concerned to pray bye his Wife, and for her Help and " Deliverance from her Malady, and great Exerciſe of it; and, to his great Ad- " miration, and alſo his Wife's, and all who had Opportunity to obſerve it, his " Wife recovered preſently upon it, and has been well ever ſince: And he ear- " neſtly deſired we would come to that Town, promiſing that he would let us " have a Meeting in his Houſe, if the Meniſts would not: and told us he had " left them, they having ſome way blamed him about the former Meeting."

HAVING finiſhed here as aforeſaid, we went from this Town, on the 16th, about Two Afternoon, towards *Jever*, where we arrived about Four; and the Meniſts, being apprized of our Coming before-hand, they were ready and open for a Meeting; which began about Five: And there being ſeveral People in the Town, beſides the Inhabitants, (being the latter End of the Fair) the Meeting was large and crowded, and the LORD was pleaſed to manifeſt his Truth and Way in a good Degree among them; for the Way of Life was plainly ſet forth in Doctrine, and many under ſome Senſe of the Peace of it. This being over, we had the Thanks and Approbation of their Teachers; which, of how little Value ſoever in itſelf, yet ſhewed their Good-will; which is no ſmall Step towards gaining of themſelves and Hearers; and, under that Conſideration, was very acceptable. Jever.

ON the 17th, in the Morning, being the Seventh Day of the Week, we ſet forward for the Town of *Oudeboone* by Waggon, having detained one with us all this Week ſince the Second Day Morning; and being a little recovered, both of my great Bile, (which went off at once, contrary to the Nature of ſuch Things) and alſo of my Fever, I found myſelf now more able to bear the Journey, which we began about Six; but, about Eight, our Waggon Beam breaking, I walked on Foot about a Mile; in which I found myſelf very weak and feeble. Having ſome Help from ſome neighbouring Houſes, we repaired our Loſs, and they overtook me in the Way, *Jacob Nordyke*, a Meniſt, and friendly Man, having been with us all this Time, and gone before on Foot, when the Waggon broke, to prepare a Meeting at that Town. Oudeboone.

ARRIVING there about Eleven, we had a Meeting in the Meniſts' Meeting-houſe at One. The Meeting was not large, but open and freſh, ſeveral being

ANNO 1715. being touched with the Power of Truth; and their Teacher was alſo kind, wiſhing us a proſperous Journey, and Succeſs in our Labours.

Grow. FROM thence we departed about Five in the Evening, and came within two Miles and a half of *Grow*, to which we intended, about Six; but could come no nearer, either on Horſeback, Waggon, or Boat, but only on Foot, and could have no Lodging at the Inn, to which the Waggon brought us, being all taken up already. This was a little troubleſome; but finding it ſo, we made no Heſitation, but quickly reſolved upon the only Shift left us, and went on Foot thro' the Graſs and Dew, and came, without any Damage, thither about Seven. Soon after we arrived, we ſent *Jacob Nordyke* to the Menifts, to ſee for a Meeting next Day, being the Firſt Day of the Week; and they ſent us word they were glad we were come, and that we might have had their Meeting in the Forenoon, but they expected one of their own Miniſters, to whom they had ſent to another Place; but if he did not come, we might have the Meeting ſtill; and if he did come, we might have the Meeting at One Afternoon; and if we were not then ſatisfied, we might have another in the Evening at Five; which accordingly fell out. That beginning at One was large and open, and many Things opened to them, and ſeveral of them were reached by the Power of Truth; though, before any Thing was ſaid, one of them raiſed a Pſalm, and they ſung ſome few Verſes, and then had done; but they did not all concur, ſome ſitting ſilent, with their Hats on, and pulled down, as if they had not been pleaſed. This we bore for Truth's Sake, not joining with them; which they plainly ſaw. The Meeting being over, I deſired another, as they had propoſed; and then *Hemine Goſſes*, their Preacher, came to us; and taking me by the Hand, he embraced me, and ſaluted me with ſeveral Kiſſes; which I readily anſwered: for he expreſſed much Satisfaction before the People, and received us gladly, inviting us to take a Diſh of Tea with him; which we accepted: We found his Wife alſo in the ſame Mind with him, open-hearted and kind. He ſhewed us his Garden, and gave us of his Grapes, of ſeveral kinds; but firſt of all a Dram, leſt we ſhould take Cold after the Exerciſe of the Meeting: and thus he continued his Entertainment till the next Meeting. This Meeting was not ſo large as that before, ſeveral living out of Town, but very open; and ſome other ſort of People alſo came among us, and all as ſtill as a Friends' Meeting, many Things clearly and freſhly opening among them. The Meeting being ended, their Teacher invited us again to his Houſe, and there treated us as if he had been a Friend; from which he is not far, having been as tender as any in the Meeting. When we took Leave of him, he embraced us freely, and we had a great many good Wiſhes along with us from that honeſt ſincere Man; which we alſo returned in true Love, leaving the Door wide open for thoſe who may come next: and ſo we retired to our Quarters.

Leuwarden. ON the 19th, about Five in the Morning, we ſet forward from thence, by Water, for *Leuwarden*, where we arrived about Nine; and, ſending out *Jacob Nordyke* among his Acquaintaces, the Menifts, to ſee if we could have a Meeting, they readily conſented to have one with us, to begin at the Firſt Hour: In the mean time we took a Turn to view the City, and particularly the Prince's Gardens; where we ſaw ſome foreign Plants, rare and curious, and alſo many Orange Trees, and ſeveral with ripe Fruit, being forced with Stoves; but not comparable with what the ſame ſorts are in their native Soil.

The Meeting was larger than we expected, and very ſtill, and many Things were opened to them in the Wiſdom and Power of Truth; eſpecially the Fall of

of the Firſt *Adam*, with his Poſterity; the Temptations and Victory of the Second *Adam*, and the Overcoming and Salvation of all who believe and obey him, but the final Loſs of all who disbelieve and diſobey him: For he is the ſame Word who was in the Beginning; and in whom was Life, *and that Life the Light of Men*; and by whom that Prohibition came, *Thou ſhalt not eat*; *for in the Day thou eateſt thou ſhalt ſurely die:* And, eating, they died unto that Life, and became blind alſo unto that Light, and ſo fell from GOD who is that Light: and therefore the Poſterity of the fallen Man muſt again believe in the ſame Word, Light, and Life, and alſo obey and follow him; or elſe he remaineth in Death and Condemnation: and ſo departing this Life (having a Day of Viſitation by this Light, *which is the true Light which lighteth every Man that cometh into the World*, and that once *was made Fleſh, and dwelt among* them) are concluded under Death and Darkneſs for ever: For he ſaid to the *Jews*, *He that believeth not is condemned already:* that is, whoſoever hath ſinned, as the Firſt *Adam* did, though not in the ſame Thing, is under Condemnation and Death; but true Faith coming by the Word of Life in him who hath it, and juſtifying the Sinner from his Sins, maketh him holy, juſt, and true; for this Faith purifies the Heart, works by Love, and overcomes the World: Then ſuch are free, and live to GOD, and no more to Sin: Then they keep that great Saying of CHRIST, *As I have kept my Father's Commandments, and abide in his Love, even ſo do ye keep my Commandments, that ye may abide in my Love:* And then *he that hath the Son hath the Father alſo, and he that hath the Son he hath Life indeed, even Life eternal*, &c. with much more of this kind, which I cannot now remember.

ANNO. 1715

John i. 4. Gen. ii. 17.

John i. 9, 14.

— iii. 18.

— xiv. 15. — xv. 10.

THIS Meeting ending about Four, the Countenances of the People were open and free; but, being in haſte to take the Boat, (the laſt for the Day being ready to put off) we had no Converſation with any of them, but only *Wopke Clauſes*, and his Wife; who kindly embraced us in the Meeting-houſe, as ſoon as the Meeting was over, and invited us to their Houſe: but giving them to underſtand our Inclinations to depart in the Boat, they ſaw there was no Time for it, and he went with us to the Boat, and ſhe alſo near it; we coming a back Way out of the Meeting-houſe, which he took us, being nearer the Boat, and out of the Crowd. He is a Ruling Elder of that Congregation; and they expreſſed their Satisfaction with the Meeting, believing it was ſo to all; and, wiſhing us Proſperity, and embracing us at the Water-ſide, there we parted.

THAT Night, about Nine, we got well to *Harlingen*, to the Houſe of our Friend *Amitie Joeſtens*; where we were before, and now alſo readily received and kindly entertained by her. Here alſo we found another Friend, *viz. Cornelius Jacobs*, who came from *Twisk*, in *North Holland*, to meet us.

Harlingen.

NOTICE being given of our Arrival that Night, there was a Meeting appointed next Day, the 20th, to begin at Four in the Afternoon; which was accordingly held. It was ſmall, being the Market Day, and not very open; as few Meetings were any where, where that Sect called *Collegians* had any conſiderable Sway: though ſeveral of them were there, and ſome neceſſary Truths clearly opened; eſpecially the Divinity of CHRIST, which they commonly deny; and alſo his Baptiſm with the Holy Spirit, of which they are alſo ignorant.

AT the Cloſe of this Meeting another was appointed to begin at Nine the next Day, in the ſame Place (being a little Room Friends have there; for they have a Meeting, though very few in Number): This was larger than the other, and opener; which being ended, a third was appointed, to begin at Three Afternoon; which was rather the largeſt, and moſt open: So that Truth ſeemed

ANNO 1715. to gain upon them, and we heard of no Objection made by any of them. Things thus ending well and peaceably, we departed thence, on the 22d, about Seven in the Morning, and, about Nine, came by Waggon to a Town on the Coaſt,

Dockum. called *Dockum*; and *Jacob Nordyke* being ſtill with us, he went to the Meniſt Teacher's, and he let us have their Houſe, in which was a Meeting appointed for us, beginning at the Tenth Hour. This Meeting was not large, but moſt of the Heads of them there, and very ſober, hearing attentively ſeveral Things of moment opened to them; one of which was, "That it is not our embracing "true Principles and Notions doctrinally, and ſo ſitting down under theſe, and "an Imitation of good and godly Men, that will bring us to Heaven, unleſs we "be alſo in the ſame Life and Virtue in which they were; nor can any inherit "the Kingdom of Heaven, unleſs they be in the Nature of Heaven; which can-"not be but by Regeneration by the Word of GOD; the ſame that was made "Fleſh, and now appears a quickening Spirit." This they ſeemed to receive well, though their Meeting was not very open as to Life, but laborious; yet ſolid, and ended well in free and open Prayer. After the Meeting we viſited the Woman, who was healed as above mentioned, her Huſband not being returned; and ſhe, and two or three more who came to the Houſe, who are under a Convincement, are pretty tender; and, after a ſhort Prayer with them, (though they had been at the Meeting) we exhorted them to meet together, and wait upon the LORD by themſelves in Silence. One of our friendly Folks in this Town going to the Calviniſt Teacher, to invite him to the Meeting, he ſaid, "If their Meeting had been in a private Houſe, I would have come, "for I deſire to hear them; but, being in the Meniſts' Meeting-houſe, if I "ſhould go there, it would be taken Notice of by my own People, weaken me "and my Party, and ſtrengthen the Meniſts:" but was very friendly.

Henleven. THIS Afternoon we paſſed along the Coaſt to *Henleven*; where arriving before Night, we procured a Meeting with the Meniſts (that Sect called *Collegians*) in their Meeting-houſe; which began about the Sixth Hour. It was pretty large conſidering the Time, and but a ſmall Town, and moſt of their chief People there, and alſo one of their Preachers. This was the openeſt Meeting we had on that Coaſt, and many Things of great Weight were made plain and clear to the Underſtandings of ſeveral, and eſpecially one of their Teachers; who expreſſed his Satisfaction, though the Divinity of CHRIST was fully ſet forth, and proved according to Scripture: Shewing them, that the divine Nature is not the human Nature; neither is the human Nature, (abſtractly conſidered) the divine Nature; but the divine Word, aſſuming a reaſonable Soul, by an inſeparable Union, and cloathing that Soul and Word with that holy Body, born of the Virgin *Mary:* This is the true CHRIST, and ſo appeared to the *Jews*; but the divine Word, cloathed with that holy Soul as a Vail, now appears to us, *Gentiles*, as he is Light; not appearing to us in the Brightneſs of his Godhead; for ſo we cannot behold him in the State we are in: but being thus vailed by a holy Soul homogeneal to us, being of our own Nature, here we begin to perceive him, till by Degrees we are changed, ſo as to behold him in future and more excellent Glory, as to Degree of Manifeſtation. This Meeting ended in much Sweetneſs in Prayer, and I had great Peace after it, and was very eaſy, as if I had done on that Side the Sea.

Malkwara. THE next Morning we went forward to *Malkwara*, by Water; where we expected a Meeting: But a Perſon of Note among the Meniſts being departed this Life, and ſome of their chief People buſied about the Preparations for the Funeral, to be next Day, and others out of Town, we could not have a Meeting, unleſs we would ſtay till the Firſt Day following, and

and not then certain; ſo that we departed thence without any Meeting, and paſſed on by Water to *Slavera*, an ancient City near that Place: But here alſo they were otherwiſe concerned; for ſeveral of them were out of the Town, and others making Preparation for a Fair to be there the next Day; ſo that we could have no Meeting, unleſs we ſhould ſtay in hope till the Firſt Day, this being the Sixth: But, being otherwiſe engaged, and none of the Company inclining to ſtay, I being alſo eaſy to paſs over to *Enchuyſin*, after ſome Time and Conſideration, finding a Spring of Peace in my Mind, we embarked, about Two Afternoon, in order for *Enchuyſin*; where, through the Goodneſs of GOD, our great Protector and Saviour, we arrived ſafe and well, and in great Peace with him, about Seven in the Evening; and, having ſatisfied the Skipper for our Paſſage, we went to the Houſe of *Martin Daniel*, the Baker, a friendly Man, to anſwer the kind Invitation he had given us as we went that Way before; and he and his Wife received us freely: But, after Supper, diſcourſing with him about a Meeting, he told us there was hardly any in all that great City which inclined to come to a Meeting, they being generally Calviniſts, full, and wanting nothing; but the next Morning he had conſidered it further, and ſaid, "If you will ſtay till the "Afternoon, I will tell all whom I can have any Expectation will come, "(who are but two or three) and let you have my Houſe to meet in:" But we finding Things ſo cold, and expecting better Service elſewhere, did not think proper to ſtay upon ſo uncertain a Ground. Before we departed, I exhorted them to be true and faithful to the LORD, according to the Degree of Manifeſtation they had, and then they might expect more; and, after a tender Time of Prayer, whereby they were both much reached and tendered, we parted in Peace and Love, he conducting us to the Gate of the City. We departed from thence about the Tenth Hour, by Waggon, and, in our Way, called to ſee *Dirrick Minderſen*, at *Bennawiſent*, a Village between *Enchuyſin* and *Twiſk*, having heard he deſired it; for his Daughter was at *Horn* at the Meeting we had there, and had told him of us. He had been a Meniſt, but, for ſome Time, had withdrawn himſelf from their Worſhip, and remained alone; but his two Daughters inclining to our Meetings, he had given them their Freedom, and himſelf alſo had an Inclination to Truth. He received us very kindly; and, after ſome Time of Silence after Dinner, *John Padley* had ſome Words in Prayer, I alſo having had a ſecret Concern during the Time I had been there; and, when *John* had done, I then ſpoke to this Effect, "That the LORD was at work in many "Hearts to draw Men under his own bleſſed Teachings; and the Voice of the "Angel of the Covenant of Life was now calling unto the People of GOD yet "in *Babylon*, to come out of her; not to be Partakers with her in her Sins, leſt "alſo they ſhould partake of her Plagues: and ſo exhorted him to be true and "faithful unto the LORD in what he knew, and the LORD would ſoon make "him wiſer than all his former Teachers, *&c.*" I then kneeled down in Prayer; in which we had a very tender and comfortable Seaſon, though there was only himſelf and one of his Daughters at home, his Wife and the other being gone before us towards *Twiſk*, intending to be at our Meeting there next Day. He went with us, about a Quarter of a Mile, to the Waggon, and his Daughter went to *Twisk* with us; and we parted with him in much Tenderneſs, he heartily embracing us. That Afternoon we went from thence to *Twisk*, with our Friend *Hind* (or *Henry*) *Jonſen*; where we were kindly received by him and the reſt of our Friends.

ANNO 1715.

Bennawiſent.

Twisk.

THE next Day, the 25th, we were at their Meeting, which was not large of itſelf; but there being ſeveral of the ſober Neighbours at it, the little Place was full: But here, where we might have expected more Openneſs than in many other Places, being moſt of them ſuch as make ſome Profeſſion of Truth, I was very

ANNO 1715. very ſenſible of as great a Power of Darkneſs as in any Place we had been in all this Journey; and the Meeting was accordingly hard, dull, and dry a long Time in Silence, and hard to be wrought through in Teſtimony; but the LORD being with us, gave us Victory and Dominion in the End, and ſeveral were tendered and comforted. The Meeting being ended we went to *Henry Janſen's*; and moſt of the Friends, who may be ſo accounted, came to us, expecting ſome further Comfort and Edification in our Society: But, as in the Days of *Job*, Satan came alſo to hinder; ſo there was one of that Place, a Man of ſome Account (as a Man) among them, who had for ſome Time met with them and profeſſed Truth, and yet full of Self-conceit, and Self-contrivance: He, at firſt, had oppoſed their Week-day Meetings, and then, falling in with them, would ſleep great part of the Time, and then ſtand up to preach; and ſometimes, in the End of a ſilent Meeting, would propoſe that all ſhould kneel down together in the Meeting in ſilent and mental Prayer, before they parted; and this mental Prayer he pretends to perform every Night, laying himſelf all along the Floor, on his Belly, as the moſt humble and acceptable Poſture: He is alſo for the Continuance of Water Baptiſm, and the Bread and Wine. By theſe Whims he has been hurtful to the Friends and others in this Place, they being but yet Children in the Way of Truth; and ſome he partly draws with him; he and they keeping to Meetings under all this, and thereby laying a greater Load upon the right-minded. Theſe Things being largely ſpoken to in the Meeting, with a Caution to Friends to keep cloſe to the Power and Virtue of Truth, which is the Subſtance of all; and to beware of ſuch as would draw them off that, and back into the Rudiments of the World; which had not profited thoſe who had been exerciſed therein, who now, as of old, wanted ſomething to glory in, in their Fleſh, and in an outward Show; being ignorant of the Life of CHRIST; and where that took place, ſuch were of no Account: but where they could continue in Imitation of Shadows, therein they magnified themſelves, and boaſted, *&c.* This had galled him much, and he ſeemed ſullen after the Meeting; but ſaid nothing till now he came to the Friend's Houſe, and brought another with him, a Stranger, from *Groeningen*, who had been among the Reformed, (that is, the Presbyterians) but of late gone among the Menifts; being of that ſort who wear their Beards like the *German Jews*. This Stranger, ſoon after they came in, began ſlily and ſmoothly to move ſome Conference about Matters of Religion, and more eſpecially drew on towards the Subject of Baptiſm; but being aware of them, as ſeeing their Deſign, we were upon our Guard; and the Controverſy falling to my Share, it held not long: For as his chief Allegation was, That CHRIST inſtituted another Water Baptiſm, diſtinct from *John's* Baptiſm, urging *Mat.* xxviii. 19. for Proof, I repeating that, and the other Texts uttered by CHRIST at the ſame Time, explaining that in *Matthew*, which is but a ſmall Part of what the LORD then ſaid; in all which there is no Water Baptiſm mentioned, but only *John's*, and that by way of Diſtinction to the Baptiſm of the Holy Ghoſt, the true Baptiſm of CHRIST there ſet forth. This put him to the common Reply, *viz.* to a Conjecture that it was Water Baptiſm, from common Circumſtances; which being ballanced by other Circumſtances to the contrary, and over-ruled by the Apoſtles Doctrine, where he ſaith, *There is one Body and one Spirit; one Lord, one Faith, one Baptiſm: For by one Spirit we are all baptized into one Body, whether Jews or Greeks, bond or free; for we have all been made to drink into one Spirit.* This is the Spirit of Truth, even of JESUS CHRIST, who is that one Spirit of Truth and eternal Life; into whom whoſoever drinketh, and continueth to drink, is a true and living Member of that one holy and living Body, in which that holy Spirit dwelleth as a living and holy Temple, and of whom he is the Life, and only Ruler and Head; *even the Church, which is his Body, the Fulneſs of him who filleth all*

Eph. iv. 5. 1 Cor. xii. 13.

Eph. i. 22, 23.

all in all: The Church of the Firſt-born, written in Heaven; the true Spouſe; *Bone of his Bone, and Fleſh of his Fleſh*; of one Spirit, Life and Nature with him. He was then at a Pauſe, and ſo grew a little hot: which I reproved him for, and cautioned him againſt it; telling him, if he let that Fire ariſe in him, it would darken his Underſtanding, being from the Root of Evil. ANNO 1715.

THEN his pretended Friend ſhewed himſelf, and alledged ſome inſignificant Things in the ſame, or more Heat than the other; ſo that we concluded he had brought the other on purpoſe, for he had come from *Amſterdam* the Evening before. Then they own'd that Water Baptiſm was not ſaving of itſelf; but only, being a Command, ſhould be complied with, becauſe commanded. But this being only a begging of the Queſtion, I again inſiſted on Proof. Then he alledged *Peter*'s Queſtion, *Who can forbid Water*, &c. I aſked him who *Peter* ſpoke to in that Queſtion? And it appeared he ſpoke to a few believing *Jews* then with him: And as a Queſtion is no Command, ſo there were prudential Reaſons for what *Peter* thought beſt at that Time, as Things were then circumſtanced: For theſe *Jews*, being always tenacious and bigotted to Ceremonies and Shadows, even after they had believed, if *Cornelius* and his Houſe had not been baptized, (or at leaſt an Offer made of it, for it does not appear they were baptized) theſe *Jews*, and others who might hear of it, might think theſe *Gentiles* ſtill wanted ſomething they ſhould have had to make them compleat, and ſo deny them Communion; which, when all was done, they were too apt to do, being always ſelf-conceited of themſelves, and a Tincture of the old Bitterneſs, and Contempt of the *Gentiles* ſtill remaining after they had believed in the ſame Saviour. And to this I added, that the Apoſtle *Peter*, in all his Defence before the Apoſtles and Elders, did not ſo much as mention this Paſſage about Water Baptiſm; but on the contrary, places the Command and Baptiſm of CHRIST, in *Mat.* xxviii. altogether upon the Holy Ghoſt. And I alledged alſo, in the proper Part of this Conference, That it is not *the putting away the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God*; and therefore not that Baptiſm, which extends only to the Outſide, and an outward cleanſing of the Body, as Water can only do; but that inward Baptiſm and cleanſing of the Mind and Conſcience by the Holy Ghoſt, and Fire of the Word of GOD, and Spirit of CHRIST: For, *not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us.* But how? *By the waſhing of Regeneration, and by the renewing of the Holy Ghoſt.* And this Baptiſm is known by its Effects; for, by this Baptiſm, *we are buried with Chriſt into his Death; who, in that he died, he died unto Sin once, but in that he liveth, he liveth unto God:* ſo that they that are thus baptized, and thus buried, *are dead indeed unto Sin, but alive unto God, through Jeſus Chriſt our Lord*, the Second *Adam*, the LORD from Heaven, the quickening Spirit: *That like as he himſelf was raiſed from the Dead, by the Power and Glory of the Father*, (which was a full and perfect Reſurrection) even ſo alſo all thoſe that then were, now are, and hereafter ſhall be ſo baptized, are, and ſhall be ſo raiſed, as they keep with that holy Word of Life, and divine Power and Nature, which effects this great and truly wonderful Change; which common Obſervation and Experience teacheth, in all Ages, Water Baptiſm could never do, or can do, by whomſoever adminiſter'd, though even by *Peter*, *Paul*, *Philip*, or any other, or all of the Apoſtles. And I further urged, That ſince *Paul* was the Apoſtle to the *Gentiles*, and not one whit behind the chief of the Apoſtles; and ſince that Command in *Mat.* xxviii. was given long before his Converſion and Call to the Miniſtry and Apoſtleſhip, if that had been a Command for Water Baptiſm to any, and all who ſhould have a Part in the Miniſtry and Apoſtleſhip, then it would have been a Command to the Apoſtle *Paul:* But he did not think he had any Power from that Text, or any other Way, to baptize with

Acts x. 47.

1 Pet. iii. 21.

Tit. iii. 5.

Rom. vi. 4, 10, 11.

ANNO 1715. Water; for, long after this, he ſaith, *Chriſt ſent me not to baptize, but to preach the Goſpel*; which was to open the blind Eye, unſtop the deaf Ear, and *to turn them from Darkneſs to Light, and from the Power of Satan unto God:* That is, from the Spirit and Power of the Prince of this World, and of all the Ungodly, who is the Prince of Darkneſs, and blinds the Eye of the Ungodly; and unto the Prince of Peace, the true Light, *who lighteth every Man that cometh into the World.*

1 Cor. i. 17. Acts xxvi. 18. 1 John i. 9.

THIS almoſt ſilenced them, and then they fretted; and the Stranger replied, "That ſince it had once been in uſe, what Hurt could it do to any, though ſuch "had already received the Holy Ghoſt, having been once adminiſtred to ſuch?"

I RETURNED, "That ſo had Circumciſion, yet not fit at this Day. But "this is not all: Water Baptiſm is impoſed as a Command of CHRIST from "that Text, where there is no Command for it, and is Will-worſhip; made a "Part, and a great Part too, of the Chriſtian Religion; and not by CHRIST's "Authority, but by the Errors of Men: not being of the true Nature of the "Kingdom of CHRIST, which is ſpiritual, but a Shadow, in which Antichriſt "hath wrought in a Myſtery; all Shadows being of the Nature of Darkneſs, "and, continued beyond their due Bounds, become hurtful: And this having "been as a Garment, or Cover, to the Ungodly for many Ages, GOD hating "the Garment ſpotted by the Fleſh, cannot approve of Men in their unwar-"rantable Imitation of any Shadow, at any Time in uſe in the Church; but "has raiſed Witneſſes againſt them, and for the ever-living Subſtance: with-"out which, all that Man can do or imitate, is but as *Cain*'s Sacrifice, of no Ac-"ceptance."

UPON this they grew impatient, and wanted to be going; and, after a few ſoft Words to them by *John Padley*, in a Teſtimony to the Life and Subſtance; telling them, that we were ſurely come to it, without the Uſe of any Shadows; and therefore he exhorted them to wait for it in themſelves, they went away under a Diſappointment: But though we, by their Means, were alſo diſappointed of the Comfort we expected with theſe few tender and living Souls, who in Love came to viſit us, yet this afforded ſome Satisfaction and Confirmation to them.

Horn. THE next Morning they all went with us to *Horn*; where we had a far more open and comfortable Seaſon together in the Meniſts' Meeting-houſe; which began at Nine in the Morning.

AFTER the Meeting we were invited to Dinner by -------- *Vlasblome*, and kindly entertained; and then we went into the Trackſcoit about One, and that Amſterdam. Night about Seven, arrived ſafe at *Amſterdam*; where our Friends were glad of our Return, and received us kindly.

HERE we ſtaid till the 28th, being the Fourth of the Week, and their Meeting-day. The Meeting was ſmall and cloudy, but Truth in ſome more Dominion than in the Meetings before in this Place.

ON the 29th was their Quarterly Meeting; which was ſmall and dull.

Harlaem. ON the 30th we went to *Harlaem*; and that Evening at Five had a Meeting there; which was both larger and opener than that we had before in this Place, many Things relating to Truth being clearly opened, and the Truth in

good

good Dominion, and the People generally ſatisfied, and Friends comforted; ſo that this made up in ſome meaſure the Want commonly at *Amſterdam:* For there is a Cloud uſually over that Meeting, not eaſily to be removed. ANNO 1715.

THIS Night we lodged with *Peter Leonards*, and returned next Day, in the Afternoon, to *Amſterdam*.

ON the 2d of the Eighth Month, being the Firſt of the Week, we were again at the Meeting at *Amſterdam*; which was larger and opener than on any other Day, both Forenoon and Afternoon: For ſeveral Perſons coming in when they hear of Strangers, there is, for the moſt Part, a freſh Viſitation to them, which makes Things more lively and open; though the Meeting was not ſo large as ſome Friends expected, by Reaſon of the Rain that fell that Day.

ON the 3d the Friends from *Twiſk*, taking their Farewell of us in much Tenderneſs, departed homeward; and at the ſame Time we went over to *Surdam*; and, calling at the Houſe of one *John Cornelius Geſbart*, a Meniſt of ſome Note, (one of our Company having ſome Acquaintance with him); and, he not being at home, his Wife entertained us courteouſly, and invited us to dine with her: But we excuſed ourſelves, other Concerns there at that Time interfering; and having a-mind to try for a Meeting, we alſo mentioned it to her, which ſhe ſeemed well pleaſed with; and which we alſo moved to ſome others: but no convenient Place preſenting, and the Chief of the Meniſts being over at *Amſterdam*, we could not make it bear at that Time; and ſo returned to *Amſterdam* in the Evening.

ON the 5th, being the Fourth of the Week, we were at their Meeting; which was ſmall, dark, and hard in the Forepart of it, but Truth prevailed in ſome good Degree before it ended. That Evening there came a dark and heavy Load upon my Spirit, from a Cauſe then unknown, as to any Thing which outwardly appeared, and ſo continued till the Sixth Day; when, after ſome Diſcourſe with an ancient Friend, concerning certain Offences and Miſunderſtandings between ſome of them about little Things, I found myſelf much eaſier.

ON the 8th we viſited ſeveral Families of Friends in Town to our mutual Satisfaction.

ON the 9th, being the Firſt of the Week, we were there again; and, being fair Weather, the Meeting was large, and many Strangers; and the LORD was pleaſed to condeſcend unto us, and give me a good Time to the clearing of my Mind fully among them; and Truth was over all and exalted: But in the Afternoon (the People then uſually going a-pleaſuring in fair Weather) the Meeting was not ſo large; but pretty freſh and open, eſpecially towards the End of it.

WE ſtaid there the 10th all Day, and viſited ſome Friends; and on the 11th, taking Leave of them in much Love, and pretty eaſy in our Minds, we went to *Harlaem*; and that Evening had a Meeting there about the Sixth Hour, which was large and very open. Several Teachers of different ſorts were at this Meeting, and generally ſatisfied, ſome of the Meniſts expreſſing it freely and openly. Returning to *Peter Leonard*'s Houſe after the Meeting, we lodged there, and were very eaſy and comfortable in our Minds, and well entertained by them.

ON the 12th, about Ten in the Morning, (accompanied by our ancient Friend *Jacob Clauſe*, an old Servant of Truth, and of the Miniſtry, as an Interpreter above

ANNO 1715. thirty long and laborious Journeys) we departed hence in the Draw-boat, and arrived at *Rotterdam* that Evening about Eight; and *Robert Gerard* meeting us in the Way, took us with him to his Houſe; where we were well and openly entertained.

Rotterdam. NOTICE being given of our coming, we appointed a Meeting the next Day at Five in the Evening; where we had the Company of ſome People of different Perſuaſions, as Preſbyterians, Baptiſts, Papiſts, and one Meniſt Teacher, tho' we knew not what they were till after the Meeting. Truth was declared plainly and fully to them; during which they were very ſtill, and ſeemed touched with ſome Senſe of the Power of GOD, which reigned in the Meeting; tho' the ſame Thing, as formerly, opened about Tranſubſtantiation, *viz.* "That if "the Bread, after Conſecration (as they call it) were really tranſmuted into the "very Body of CHRIST, retaining only the Accidents of Bread, and were re-"ally eaten in that Senſe, which ſome People take it in; yet even that eating "of his Fleſh and drinking of his Blood would profit nothing: For we have the "Authority of CHRIST himſelf againſt all the World, that his real Fleſh and "Blood profiteth nothing to be eaten and drank in the Senſe of the People, "who carnally conceived ſuch an eating and drinking from his Words; by which "he intended a being quickened by his Spirit, and living unto GOD by him, "who is the Reſurrection and the Life, the Second *Adam*, a quickening Spirit." This was a good Meeting, and the LORD's Name was honoured by it.

ON the 16th, being the Firſt Day of the Week, we were there again, both Forenoon and Afternoon; and People of ſeveral Notions were at the Meeting, and Things opened largely and with good Authority, concerning CHRIST as GOD and Man, and the Object of the Faith of the *Gentiles*, as he is Light and Life, being ſo promiſed of the Father unto us. The Meeting being over, we had the Comfort of the Society of Friends at our Lodgings; where we had ſome Diſcourſe and Converſation concerning Truth and divine Things.

ON the 19th, being the Fourth of the Week, and their Meeting-day, we were there again; and, being a ſelect Meeting, altogether of Friends, it was ſmall: but the LORD was graciouſly pleaſed to viſit us together in his tender Kindneſs and Mercy, and opened Things fully to the States of all; and it was a good Meeting.

ON the 22d, *John Padley* embarking for *London*, and [illegible] Opportunity offering for *Yarmouth*, where I intended, I was there alſo the next Day; and, being the Firſt of the Week, the Meeting was full, both in the Forenoon and Afternoon: and many Things were fully and plainly opened, and they generally ſatisfied; and, the LORD's Preſence being with us, it was a good Meeting.

THE Winds ſtanding contrary, and generally ſtormy or foggy Weather, I continued here longer than otherwiſe I would have done, but was from Time to Time with Friends at their Meeting; and the LORD was pleaſed to comfort us together, and condeſcended to be with us therein. During this Time I enquired more particularly into the State of the Meniſts in thoſe Parts, and found, that all along, their Miniſters had preached freely, till of late ſome here and there had begun to receive Hire, but were moderate therein; and though they ſtill keep up their old Teſtimony againſt fighting and ſwearing, yet they are not ſo lively in their Worſhip, nor ſo near the Truth as they were in their firſt Appearance: and I was informed that their Miniſters are, for the moſt but weak and dry in their Miniſtry; and ſometimes their Hearers had rather

rather ſome of them would be ſilent than preach, though *gratis*. If thus it be, it hath fared with them as with many others, who, having had a Day of Viſitation from the LORD, and obtained a Reputation through his Goodneſs among them, and by that holy and innocent Converſation they have had through his Grace; yet ſome becoming more looſe, and not keeping in the Grace of GOD, and the Virtue and Power of it, have ended in meer Formaliſts; and then, in a Generation or two, little has appeared but the Outſide and Form of Godlineſs, which the Power of Grace brought forth in thoſe who went before; and ſo, in a great Meaſure it is with them: and yet, in the main, they are preſerved from the groſs Evils of the World; and I hope the LORD hath a Viſitation of Life and Power yet in ſtore for them. Among other Things I obtained the Form of Words uſed by them inſtead of an Oath; which is thus: *In the Words of Truth, inſtead of a ſolemn Oath, I declare*, &c. ANNO 1715.

IF we in *Britain* had waited the LORD's Time for ſuch a Form as this, we had been more happy in a fuller Teſtimony than they in ſome other Things; and, in the LORD's Time, might have had the like Teſtimony from the Ruler, and Rulers, in *Britain* and her Dependencies, as this People have of late had from the States General of the United Provinces.

THE Wind at length coming fair, and I inclining to take the firſt likely Opportunity, on the 13th of the Ninth Month, about Six in the Evening, after two good Meetings, being the Firſt of the Week, accompanied by *Robert Gerard*, his Wife, their Siſter *Bethia*, and their Brother-in-law, *John Daviſon*, I went to the *Bril* in a Scoit, and there we lay at an Anchor that Night; and the Wind being high all next Day, we ſtaid there till the 15th, about Eleven in the Morning; when, departing from my Friends, I embark'd on board the *John of Yarmouth*, *Michael Bailey* Maſter, the Wind being eaſterly, and a ſteady and fine Gale, but very cold; and through the good Providence of GOD, arrived ſafe in the Harbour at *Yarmouth* on the 17th, about Nine in the Morning: For which, and all the Preſervations of the LORD through ſo many Dangers, I deſire to remain thankful unto him only.

ANNO 1715.

I CONTINUED at *Yarmouth*, lodging with my Friend *Mary Low*, till the 20th; and, being the First of the Week, was at their Meeting; which, though small, was open and well; and, in the Afternoon came *Joseph Gurney* and *Gregory Springell* from *Norwich*, on purpose to accompany me thither; and we all staid the Afternoon Meeting. It was larger than in the Morning, and also more open.

ON the 21st, about Eleven Forenoon, we went on to *Norwich*, and got well thither in the Evening: I lodged at *Joseph Gurney*'s; where I was kindly and fully entertained.

THE 23d, the Fourth of the Week, was their Meeting-day, and we had a good and open Time together; for the LORD was with us, and was very gracious to me in this City.

HERE I staid till the 27th, being the First of the Week, and was at their Meetings Fore and Afternoon. Their Meeting was large of Friends, and there were many Strangers there in the Afternoon; and Things opened fully, particularly concerning War and Fighting, and the Inconsistency thereof with the Nature and End of the Kingdom of CHRIST; and we had a good Meeting to general Satisfaction.

Lammas. ON the 29th I had a Meeting at *Lammas*, and nine or ten Friends were with me from *Norwich*; and the LORD was pleased to give us a good Time there. That Night, being wet and cold, I went home with *John Baxter*, about five Miles.

Holt. ON the 30th I had another appointed Meeting at *Holt*; which was small, but a lively Meeting. That Night (together with *Thomas White*, who met me there) I lodged with *John Southgate*, at *Cloy*.

Wells. ON the First of the Tenth Month we had a Meeting at *Wells*; which was not large, but a very good and tender Meeting: That Night we lodged there with *Matthew Wild*.

Fakenham. ON the 2d I had a Meeting at *Fakenham*; which was but small, but a good tender Meeting. That Night I lodged with *Joseph Peckover*; and the next Day
Lynn. proving cold and rainy, he, and his Son *Edmund*, accompanied me to *Lynn*; and we lodged at *Jacob Thierdens*'s.

ON the 4th, being the First of the Week, I was at their Meeting, both Fore and Afternoon; which was not large, nor very open in the Forenoon, but better both ways in the Afternoon: I remained there that Night also.

ON the 5th, in the Morning, I set forward, and, in the Afternoon I came to
Stake. *Stake*, and that Evening had a little Meeting with the few Families there; which was open and comfortable. That Night I lodged with *George Philips*, where I was well provided for, having taken Cold the Week before in Time of ill Weather.

Brandon. ON the 6th I went to *Brandon*; and there meeting with *Richard Ashby*, who had come on purpose to see me, we had an Evening Meeting; which was pretty large and open, and I observed several about the Doors and Windows with Lanthorns,

thorns, who did not come in. That Night we lodged with *Thomas Brewſter*; where I found my Cold increaſed, and I was feveriſh, and in Danger; but the LORD wrought in me to my Help and Comfort, and preſerved me. ANNO 1715.

ON the 7th, accompanied by my Friend *Richard Aſhby*, *Thomas Brewſter*, and one of his Sons, we went to *Mildenhall*; where we had a large and good Meeting that Afternoon. That Night I lodged with *Simon Burgeſs*; where I was well entertained, (but they returned to *Brand*) and had ſomething for my Cold, which proved effectual; and the next Day, being much eaſier, I went to *Livermore*, and lodged with *Joſeph Nun*. Mildenhall.

ON the 9th I had a Meeting appointed at *Ickſworth*; which was ſmall, and, for ſome Time poor and low; but the LORD quickened us together in ſome good Degree, and the Meeting ended well. Ickſworth.

THAT Night I ſtaid there, and lodged with *John Turpin*; where I was freely entertained: The next Day he accompanied me to *Diſs*, and there I lodged with the Widow *Suſannah Wells*; where I was alſo very well, only a Bile, which had been gathering ſome Time before, was a little troubleſome. Diſs.

ON the 11th, being the Firſt Day of the Week, I was at the Meeting at *Diſs*; which was a large and open Meeting, many Strangers being there, and generally ſatisfied, Things opening full and clear to the Underſtandings of many.

ON the 13th I had an appointed Meeting at *Rickinghall*; which was pretty large, and alſo open, and many of the Neighbourhood there, and likewiſe ſatisfied. That Night I lodged with *Jonathan Simons*. Rickingſhall.

ON the 14th I called at *Charles Harriſon*'s and took Breakfaſt; and then went on to *Needham*, and lodged at *Samuel Alexander*'s, they receiving me gladly in much Friendſhip. Needham.

ON the 15th I was at their Meeting, which was appointed on purpoſe. It was larger than uſual, and pretty open.

ON the 16th I was at the Meeting at *Ipſwich*; which was pretty large conſidering the Time of the Year, being very cold Weather, and a very open Time the LORD gave us; but my travelling about this Time was a little troubleſome to me, by reaſon of a Bile in the Inſide of my Left Thigh. This Night I lodged with our ancient and honourable Friend, *Eſther Melſop*; who was as a Mother to me, and gave me occaſion to mention that Saying of our LORD, *He that leaveth Father, Mother*, &c. *for my Sake, and the Goſpel's, ſhall receive in this Life an hundred-fold*, &c. Ipſwich. Mat. xix. 29.

ON the 17th I went to *Woodbridge*, and lodged at *John Pinder*'s; where I was well and freely received and entertained. Woodbridge.

ON the 18th, being the Firſt of the Week, I was at their Meeting, both Fore and Afternoon; which was very open, eſpecially the latter, which was much larger.

ON the 20th I returned to *Ipſwich*; where the Meeting was larger than before, and a good Meeting. That Evening I returned to *Woodbridge*, and was again at their Week-day Meeting on the 23d; which was alſo a large good Meeting,

ANNO 1715. ing, though a very cold, windy, ſnowy Day. That Night I went home with *Nathaniel Keeble*, to his Houſe at *Tunſtall*, about ſeven Miles, the Lanes being in ſome Places almoſt blocked up with Snow, which had drove much all that Day.

Laſon. THE next Day I went to an appointed Meeting at *Laſon*; which was larger than could be expected, and the greateſt part Strangers: but the LORD was kind to us, and gave us a good Time, many Things opening, tending to Convincement, and informing of the Underſtanding. That Night I went home with *Peter Croſs*, formerly of *Woodbridge*, but now of *Kelſhell*; where I was well received and entertained.

ON the 25th I was at a general Meeting at the Widow *Pearſon*'s; which, by reaſon of the very great Snow and Cold, was ſmall, but pretty open: Beſides, by the Miſcarriage of a Letter, no Notice had been given.

ON the 26th I returned to *Woodbridge* to my former Quarters, and ſtaid there that Night.

ON the 27th I went to *Ipſwich*, and was at their Meeting, and ſome Friends with me from *Woodbridge*. The Meeting was ſmall, for the Reaſon above, but pretty open. I tarried there that Night with the Widow *Melſop*; but found myſelf under a great Load of Cold, and my Inwards much affected, and took ſome Things I thought proper for it; but it was got too cloſe to be eaſily removed, my Inwards being touched with ſomething of a ſcorbutick Humour, in which the Cold ſettled, as I imagine, in the Nature of Chilblanes on the Outſide; and,

Colcheſter. deſiring to get nearer *London*, I went the next Day to *Colcheſter*, and lodged at my old Quarters, with *Benjamin Dikes*; where I was provided with every Thing thought proper for me, by him and his Son *Benjamin*, and his little Daughter *Anne*, who were all very careful of me.

HERE I ſtaid till the Firſt of the Eleventh Month, being the Firſt of the Week, and, being a little better, was at their Meeting; which was not large in the Forenoon, and I had nothing to ſay among them: but in the Afternoon, at the Great Meeting-houſe, were a great many, both Friends and others; and I had a long Time among them, and was enabled to hold it out beyond Expectation, and, I believe, to general Satisfaction; being upon the Subject of War, and the Nature of the Kingdom of CHRIST, the Kingdoms of Men, and the Kingdom of Antichriſt: But after the Meeting I found myſelf much weaken'd, and the next Day yet more ſenſible of my inward Decay, having alſo had an inward Fever, and my Sleep taken away ſome Days before: But the LORD was near in all this, and his Preſence was the beſt Help and Cordial, and Friends alſo were very kind and comfortable to me; ſo that on the Third Day I was much better, and finiſhed ſome Obſervations which I had begun upon a late Law for the Preſervation of the King's Perſon and Government.

FINDING myſelf ſtill weak within, and not fit for publick Service; and knowing, if I ſtaid there, ſome would come to Meeting with an Expectation, which could not be anſwered, and might hurt them; and, willing to be where I might be more retired, and leſs in the Way of the Inconveniency of Viſits, I went on the fourth Day following to *Kelden*, and ſtaid that Night with Dr *John Fiſh*, who gave me ſome Things which proved helpful: But his Houſe being in the Town, I went from thence next Day to *John Oſgood*'s, near *Cogſhall*; where, being received and entertained as at home, I ſtaid two Weeks; in which Time I was at ſeveral Meetings, *viz.* on the 5th, at *Cogſhall*: On the 8th, being the

Firſt

First of the Week, there again; where the Meeting was large and open, there being ſeveral Friends from *Colcheſter:* On the 12th, there again; when the Meeting was ſmall and ſilent, but, to me, very ſtrengthening and refreſhing: And, on the 13th, at *Braintree*; where, though a ſmall Meeting, yet the LORD was good to us. The next Day I returned to my Lodging, being much recovered. ANNO. 1715. Braintree.

ON the 15th, being the Firſt of the Week, I was at the Meeting at *Kelden*; which was large and very open, there being many Friends from *Colcheſter*, and my Friend *John Crouch* from *London*, and, with him, *Clement Plumſtead* from *Penſylvania*, who brought me ſeveral Letters from Friends there. After the Meeting we dined at Dr *Fiſh*'s, and that Night I returned to my Quarters with *John Oſgood*; from whence *Clement Plumſtead* returned to *London* (having Buſineſs) on the 17th, but *John Crouch* and I ſtaid till the 18th, being the Fourth Day of the Week, and then went on to *Chelmsford*, and lodged at *Thomas Wyat*'s; where I had every Thing ſuitable to my Condition. Kelden. Chelmsford.

THE 19th, being their Week-day Meeting, I was there. The Meeting was ſmall, but open. I, deſiring to ſee ſome of the People of the Town, and Friends more generally, and alſo being but weakly to travel, ſtaid till the 22d, being the Firſt of the Week.

THE firſt Meeting was pretty large, and for the moſt part of Friends, tho' ſome few Profeſſors: And, appointing an Evening Meeting, there came a great many of ſeveral ſorts; but moſt of the Church of *England*, and of thoſe called the *High Church*; where Things were opened ſo among them, that I have heard they were generally ſatisfied: And this I obſerved in the Meeting, that Truth, and the Teſtimony of it, was fully over them, to his own ſole Glory.

ON the 23d, accompanied by my good Friends, *John Crouch* and *Thomas Wyat*, I arrived well at *London*, (the Way being very dangerous through the great Snow, the greateſt that ever I had ſeen, partly melted, and the Road broke in ſeveral Places) and lodged, as before, with my Friend, *John Crouch*. London.

CONTINUING weakly and indiſpoſed, I ſtaid at *London* ſome Time, and the LORD was pleaſed to make my Services acceptable to his People there in a general way, and many good Times we had together in his bleſſed Preſence. During my Stay about this City I alſo viſited ſome of the neighbouring Meetings; as, *Ryegate*, *Winchmorehill*, *Plaſtow*, &c. But the Yearly Meeting at *Briſtol* approaching; and, having ſome Drawings thither, in order thereto, on the 14th of the Second Month, 1716, being the Seventh of the Week, I ſet forward from *London*, and that Night lodged at *Ruſcomb*, with our Friend *William Penn*; where my Company was acceptable, and we were mutually comforted one in another. Ryegate. Winchmorehill. Plaſtow. 1716.

THE 15th, being the Half-year Meeting at *Reading*, I was there. It was large, and as open as could well be expected, conſidering how long that old Separation had continued among them, and moſt of the ſeparate Party preſent; but the Goſpel being preached, and nothing dropped like Reflection, but rather for healing, Things were well and comfortable, the LORD being with his People. The Meeting held till the Second Day Afternoon, and then, in the Evening, I returned to *Ruſcomb*, and ſtaid there all the Third Day. Reading.

ON the 18th I went to the Meeting at *Henley*; but giving no Notice of my Coming, being willing to ſee them as they were, and rather deſiring Retirement, the Meeting was ſmall but comfortable: And, after ſome Stay at *John Tuvy*'s, Henley.

ANNO 1716. I returned in the Evening to *Ruſcomb*; and, on the 19th in the Evening, went to *Reading*, to *William Lambel*'s, where I lodged before.

Newbury. ON the 20th I went from thence to *Newbury*; where a Meeting was appointed, at which were ſome of the ſeparate People, there being a few remaining ſtill at that Place, but moſt of them gone either to the Publick, or become looſe and irreligious. The Meeting was a little ſtiff in the Beginning of it, but better in the End, being comforted together in the LORD.

Marlborough THAT Night I lodged with the Widow *Mary Evlin*; and the next Day, being the Seventh of the Week, went on to *Marlborough*, and lodged at our Friend *Daniel Smith*'s.

THE next Day I ſtaid there; where their Meeting was very ſmall, and very dull, but a little comfortable in the End; and, in the Afternoon, was a little enlarged, both as to Number and Life: For having ſome Concern to ſpeak more freely to them than in the Morning, and my Voice more raiſed, pretty many People as they paſſed from their ſeveral Worſhips came, and heard, and hearing, ſtaid, and Truth ſeemed to reach ſeveral of them; and they were generally ſtill and ſolid.

Calne. ON the 23d I went to *Calne*, accompanied with *Daniel Smith*, and that Evening had a pretty large and open Meeting there among Friends: And obſerving the Teſtimony of Truth run ſharp againſt ſuch as underhand colleague with Prieſts, and ſupport them by Payment of Tythes, *&c.* I heard afterwards ſome there were guilty; and the honeſt-minded were comforted, in that the Reproof was full and plain from the Teſtimony of one who was ſo great a Stranger to any of their Conditions in particular. That Night I lodged at *Joſeph Serjeant*'s, Son-in-law to *Daniel Smith*.

Charlecot. ON the 24th I had a Meeting at *Charlecot*; which was ſmall, by reaſon of the ſhort Notice, and not very lively, but comfortable, the LORD's Preſence, Chippenham. in ſome meaſure, being with us. That Night I went to *Chippenham*, and lodged with *Adam Goldney*.

ON the 25th I was at their Meeting; which was pretty large, it being their Meeting-day, and a little Notice, but not very lively, though ſeveral were tender, and it ended well. That Afternoon I went to *Caleb Dickenſon*'s, at *Monks*, near *Croſham*; where I ſtaid that Night.

Croſham. ON the 26th I was at *Croſham* Meeting; which was ſmall, there being no Notice of my Coming, and very heavy in all the Forepart of it; but the LORD was pleaſed to favour us in the End, and it concluded well. That Night and the next I ſtaid with *Caleb Dickenſon*.

Briſtol. ON the 28th I went to the City of *Briſtol*, and lodged with *Brice Webb*; where I ſtaid during my Abode at that City, and was kindly entertained.

THE 29th was the Beginning of their Yearly Meeting, and I had ſome publick Concern among them; which took ſome Impreſſion, and my Spirit was unloaden in ſome Degree: for I went thither in great Heavineſs.

ON the 30th, in the Morning, was the Meeting of Miniſtring Friends; which was not ſo large (they ſaid) as ſome Times formerly; but it was a very open com-

comfortable Meeting: And having ſome publick Concern therein, I was much eaſed, and we were mutually ſtrengthened and refreſhed in the LORD. That Afternoon was their Meeting for Enquiry into the Affairs and Proſperity of Truth within the Limits of that Meeting; and Things were well and hopeful in the main. ANNO 1716.

THE next Day Forenoon, being the 1ſt of the Third Month, was a Time of publick Worſhip; in which I was ſilent, but much comforted in the Truth and ſtrengthened. That Afternoon I went to the Meeting for Buſineſs; where I ſtaid a little while, and then went to the Womens' Meeting: There I had ſome Time in Teſtimony; and, being well ſatisfied, retired, and left them to their own Concerns in the Church.

THE next Day in the Forenoon, being the parting Meeting, it was very large and full, both of Friends and Strangers; and, after ſeveral Brethren, I had a publick Concern, in which the LORD was pleaſed to raiſe his Truth and Wiſdom over all to his own Glory, and the general Satisfaction of his People, and others: For it is not Man but the LORD that works effectually, and the Honour is due to GOD only, though the weak are too apt to look to an Inſtrument; which, in itſelf, is nothing.

AN ancient Friend concluding the Meeting in Prayer, it ended in much Love and Comfort; Friends being generally refreſhed in the Life of our dear LORD, as much as at any Meeting for ſome Years there; as we had our Enjoyments together therein, ſo we alſo parted.

ON the 3d I went to *Frenchay* Meeting; to which came many from the City; and it was both large, and, through the Goodneſs of the LORD, a good Meeting. That Evening I returned to *Briſtol*. Frenchay.

ON the 4th I went to *Bath*; where, about Five in the Evening, we had a Meeting: But pretty many Strangers being there, Things opened in the A B C of Religion; as, *firſt*, concerning the Holy Scriptures; their Original, by the Spirit of CHRIST, the Word of GOD; and their divine Authority: And, *ſecondly*, concerning the divine Word, which, in Time of old, came to the Prophets, ſaying ſo and ſo, as in the Scriptures of the Prophets; and his being made Fleſh, or aſſuming the whole human Nature; and afterwards declared, by the Scriptures of the New Teſtament, to be the *true Light, that lighteth every Man that cometh into the World*; and that all ought to believe in this Light as manifeſted in their own Hearts, *&c.* And though this Meeting was not attended with ſo much of the Overflowings of Life, as ſome others, yet it was to me, and ſeveral other Friends, a comfortable Meeting: And our Friend *Samuel Bownas*, that able and experienced Miniſter of the Goſpel, being there, I was alſo comforted in his Miniſtry, (having ſome Time, after me) as were many more both there and at *Briſtol*; where we alſo had his Help in the LORD. This Meeting ended well, and that Night I lodged in Town with our Friend *Thomas Gingel*. Bath. John i. 9.

ON the 5th I dined with our Friend *John Andrews*, who was come up from *Briſtol* for his Health, and that Afternoon returned to *Briſtol*.

ON the 6th, being the Firſt of the Week, I was again at the Meeting at *Briſtol*; which was large both Forenoon and Afternoon, but not ſo large at the Great Meeting-houſe in the Afternoon, by reaſon of the Meeting in the other Place: But Things opening with good Authority about the Kingdom of CHRIST, Briſtol.

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ANNO 1716. the Kingdoms of Men, and the Kingdom of Antichriſt, as at *Norwich* laſt Year, I was carried through the Matter with good Evidence and Clearneſs, to general Information, Confirmation, and Satisfaction. The Meeting concluding well, I went afterwards, and viſited ſome Families of my more particular Acquaintance, who had bore Regard to me for the Sake of Truth. I found my natural Strength very much exhauſted, which was gradually reſtored by the Refreſhments I partook of among my Friends. I reſted that Night in the ſame Lodging.

Thornbury. ON the 7th, accompanied by ſeveral Friends from *Briſtol*, I was at a Monthly Meeting at *Thornbury*, which was pretty large; and having ſome Things tenderly declared among them, we were comforted together, and a tender good Time it was to moſt. After ſome Refreſhment at *John Thurſton*'s, I proceeded that Night about 15 Miles; and the Evening being chill in the high Country, after we went from the Valley, I took Cold, which proved ſome Lett to me next Day in the Meeting. That Night I lodged at *Henry Wilkins*'s, at *Ninsfield*.

Nailſworth. ON the 8th I was at the Quarterly Meeting at *Nailſworth*; which was large and well in the main, but a little hurt by an unſkilful Hand; and not having ſo full a Time with them as I deſired, I let them know in the Meeting, that I intended to ſtay their Week-day Meeting, which fell the Fifth Day following of courſe, at the ſame Place. I, wanting ſome natural Reſt and Recruit of Strength, ſtaid at the Widow *Elizabeth Smith*'s; where I was reſpectfully entertained, as many others, on the like Occaſions, had been by herſelf and late Husband, and Father; the Father being (as Friends told me) as right and honourable a Friend as any in thoſe Parts in his Day; and as he had entertained Friends out of a good Income the LORD had afforded him in the Courſe of Providence, and an honeſt Induſtry, ſo he had left his Son in ſuch a Way, as continued it in his Time, which was not long after him; and now continues in his Widow, as well good part of the Eſtate, as the like Hoſpitality and plentiful Entertainment to Friends on all Occaſions.

THE Fifth Day's Meeting was larger than uſual; and, though heavy in the Beginning of it, ſome being ſet down in an empty, drowſy, dead Form and State, yet, after ſome Time and Labour of Love, the LORD was pleaſed to break in, and give us a good Seaſon; and the Meeting was generally comforted, though Things were terrible againſt the Unfaithful, eſpecially ſuch as connive in paying Tythes, and ſupporting the Prieſts of Antichriſt. After this Meeting I was greatly comforted in the bleſſed Truth, and Friends were under a Weight of ſolid Love and Peace: And, after ſome Stay among ſome Particulars of them at the Friend's Houſe next the Meeting, I returned to my Quarters, where I ſtaid that Night.

Cirenceſter. ON the 11th I went to *Cirenceſter*, and that Evening had a Meeting there; which was thin, and one of the heavieſt dulleſt Meetings that I had been at in all *England*, but a little better in the End. That Night I ſtaid there at the Widow *Townſhend*'s, an honeſt Friend of a meek and quiet Spirit.

Witney. ON the 12th, being very wet and heavy Weather, I went from thence to *Witney*, to *Jeremy Worney*'s, *jun.* where I ſtaid a while, and ſo on, in the Rain, that Night to *Oxford*, to *Thomas Nichols*'s.

Oxford. ON the 13th, being the Firſt of the Week, I was at their Forenoon Meeting; and there being Soldiers in Town to overawe the *Oxonians*, much prone to Rebellion in that * Reign, ſome of them, and alſo of the Students of the Univerſity,

* King *George* I.

verſity, came to the Meeting; but the former were civil, and the latter rude: For moſt of them that came (being but few in all) ſtood fleering, grinning, and ſcoffing all the Time they ſtaid; though ſo fluctuating were they whilſt there, that they could not reaſonably take any Matter delivered, under any Conſideration, ſo as to form a Judgment; but, like *Iſhmael* their Father, mock'd at what they could not prevent, though to their own Diſappointment: for ſeveral Things were delivered againſt the very Foundation of their Craft, and End of their Eſtabliſhments; which they did not otherwiſe oppoſe: And yet, to diſtinguiſh fairly, there were ſome of them very ſober and attentive, and ſeemed affected with Truth in ſeveral Degree; as were ſeveral ſober People alſo. ANNO 1716.

IN the Afternoon the Meeting was larger; but, as there were more of the Scholars, there was more Rudeneſs; ſo that I thought if they could ſee their own Folly and ill Behaviour, as it was expoſed to others, they could not but be aſhamed; but the greateſt part ſeemed void of Sight, and Senſe; though ſome were of better Deportment, as well the Collegians as others; and, in the main, over all that the Enemy in theſe Tools could do, the LORD gave us great Refreſhment, and kept our Minds above that evil Spirit that moved in them; and we were comforted together in the LORD. That Night I ſtaid at *Oxford*, and the next Day I ſaw their famous Library, ſtored with a Multitude of Books of all or moſt kinds, and, without all Doubt, many of good Uſe, if not abuſed in ungodly Hands, and perverted to evil Ends; and I ſaw alſo moſt of the Rarities of the Univerſity; none of the Scholars ſhewing any Rudeneſs whilſt we were there, but ſome of them were very civil.

HAVING finiſhed this Curioſity, I went, on the 15th, to *High-Wiccomb*, and lodged that Night with *Abraham Barber*; and, next Day, being their Meeting-day, I ſtaid there till it was over: It was ſmall, but very open and comfortable. That Afternoon I went to *Bangor*'s-*Hill*, to *Richard Richardſon*'s, and ſtaid there that Night. High Wiccomb.

ON the 17th I went to *London*; where I arrived at my former Lodging with my Friend *Crouch*, about Two Afternoon; the LORD having made this Journey in ſome good Meaſure comfortable to me, and alſo to Friends. London.

THE Yearly Meeting coming on, I tarried there during the Time; and tho' we had ſome good Times in our Meetings for Worſhip, yet, in our Meetings for Buſineſs, the Affirmation, and what aroſe from thence, miniſtred great Occaſion of Grief to many Souls, eſpecially ſuch as love the Truth, and the Brethren therein. It was chiefly owing to ſome rude and forward Spirits; who, taking Boldneſs from the Connivance and Indulgence they had met with from ſuch as had all along ſtrenuouſly contended to force the Affirmation upon all, and charged all the ill Conſequences of Diviſion upon ſuch as could not comply with it: but tho' the Comfort of our Meeting was greatly leſſened and hindered by that Means, yet the impoſing Deſigns of theſe were fruſtrated, and the Body preſerved together and entire, by eſtabliſhing a juſt Liberty; which theſe Perſons, in their Temper and Practice have ever denied, to the unſpeakable Exerciſe of the Church throughout the World.

ON the 8th of the Fourth Month, the Summer being thus far advanced, and I inclining for *Ireland* to viſit Friends there, in order thereto I ſet forward from *London*, and went that Night to *Marſh-gate*, to *James Taylor*'s, and next Day to *Ruſcomb*, to *William Penn*'s; who I found in the ſame Condition he had been in for

ANNO 1716. ſome Time, *viz.* full of Love and Sweetneſs, but not able to expreſs himſelf as formerly before that Apoplectick Fit, which had ſo much impaired his Memory.

Reading. ON the 10th, being the Firſt of the Week, I went to the Meeting at *Reading*; which was not large, little Notice having been given. That Evening, after the Afternoon Meeting, I returned to *Ruſcomb*.

ON the 12th I returned to *Reading*, being their Meeting-day; and there the LORD gave us a very open Time, and I was much comforted, having never had ſo ſatisfactory a Time there before: And having had ſome Thoughts before of endeavouring to bring the Remnant of theſe Friends back, who formerly, by means of *John Story* and *John Wilkinſon*, &c. had ſeparated themſelves: and ſeveral of them having been at this Meeting, I went to ſome of their Houſes; where I was kindly received, and ſpoke to them about it, anſwering their Objections as Things were with me; and I found them not averſe to return, but loth to make any Acknowledgement of any Fault in ſeparating and keeping off, unleſs the Friends there would take Blame alſo, and ſo make a Ballance; which I could not by any Means yield to: For they had gone off under a Jealouſy, that Friends were Apoſtates and Innovators, according to the Accuſations in *William Rogers*'s Book; and, being off, had long continued in that Error and Schiſm; and being now ſatisfied that they had been miſtaken, and that Friends were not ſuch, (as ſeveral of them own'd) I thought they might well own their Miſtake, and ſo be reconciled; for they could not deſire to be reconciled with Apoſtates and Innovators, but with a Chriſtian People. But I found one main Obſtruction was on Account of their Preacher *William Saundy*; and therefore I ſpoke with him the next Day, and laid Things open and plain before him, and found him condeſcending: but Affairs could not then be brought to a Concluſion, he having a-mind to conſult the reſt; but told me, he had moved to them the Day before, that they ſhould all come to our Meeting, and he would go with them, and moſt went; but ſome ſtaying at their own Meeting, he ſtaid with them. After a full Time with him, we parted in Peace; and I was very eaſy and comforted in the LORD, after a full and hearty Endeavour for their Reconciliation; having nothing in view but the Honour of Truth, and their own Good in it.

HAVING been two Nights at *William Lambel*'s, on the 14th I went to *Upton*, and lodged at *Jane Stanton*'s; and, the next Day, had an appointed Meeting at *Bluebury*; which was not large, being Hay-harveſt, and a Market near, but a good open Meeting in the main, moſt being Strangers of the Neighbourhood. That Evening I went to *Little Charlow*, and lodged with the Widow *Elizabeth Vokans*; where I was very eaſy, comfortable, and well.

Bluebury.

Charlow. THE 17th, being the Firſt of the Week, I was at *Charlow* Meeting; which, being a Monthly Day, was large, and many Strangers, who were generally ſatisfied; for their Creeds, and the LORD's Prayer, were ſo opened and applied as they had not heard before, as was collected by what ſeveral of them ſaid after the Meeting.

Nailſworth. ON the 18th I went down to *Nailſworth*, about 28 Miles, and lodged with the Widow *Elizabeth Smith*, my former Quarters; where I was freely and reſpectfully entertained.

Panſwick. ON the 20th I went to the Week day Meeting at *Panſwick*, and alighted at

at *Thomas Loveday*'s. The Meeting was not large, but larger than uſual, and pretty open. That Night I returned to *Nailſworth*. ANNO 1716.

ON the 21ſt I was at their Week-day Meeting; which was pretty large (being one of the largeſt of itſelf in the County): and having heard, by Letter from *Brice Webb*, that theſe Veſſels were gone for *Ireland* from *Briſtol*, by which I intended to have gone over thither, if I had reached them in time, and that another would be ready in ten Days; and in the mean time my Mare falling blind, and not fit to travel, I ſtaid their Meeting at *Nailſworth* the Firſt Day following: and though it proved very rainy Weather, the Meeting was large, both Forenoon and Afternoon; and many Things were opened to general Information and Edification, and the People very ſolid and ſatisfied.

TARRYING here till the 26th, being the Third of the Week, I went to their Meeting at *Tidbury*; which was ſmall and heavy, but ended well. That Night I lodged at *Hopewel Vokan*'s. Tidbury.

ON the 27th I went to *Bath*, and lodged, as before, at *Thomas Gingell*'s; and the next Day, being the Fifth of the Week, and their Meeting-day, I ſtaid with them; where we had a pretty good Meeting. Bath.

ON the 29th, in the Morning, I went down to *Briſtol*, to my former Quarters, and was at their Meeting on the Firſt Day following; which was large, both Forenoon and Afternoon, and Things very open and comfortable. Briſtol.

ON the Third and Sixth Days following I was there alſo, and had comfortable Times with Friends, both in Meetings and Converſation; for the LORD was with us, and Love abounded.

THE Firſt Day following I was there again; and, in the Forenoon, at the *Friers*, the Meeting was large and open, and in the Afternoon, over the River at the other Houſe, the Meeting being crowded by reaſon of a Funeral, Things opened fully concerning Death, the Kinds and Definition of it, and the Reſurrection from the dead, *&c.* and, after the Meeting, I had another Time at the Grave-Yard; where there was a great Multitude, and generally very ſober.

ON the 30th, being the Third Day Meeting, I was there again, and alſo on the Sixth Day following; where Things were well and comfortable.

ON the 15th, being the Firſt of the Week, I was at *Bath*, Forenoon and Afternoon; where the Meeting was large and open, and Friends and Strangers generally ſatisfied. The next Day I returned to *Briſtol*; where I heard, by Letters from *London*, and other Parts, that the ſeparate Friends at *Reading* had laid down their Meeting, and returned to Friends; which gave me great Satisfaction.

ON the 17th I was at their Meeting; which was very open and comfortable: and therein I took Leave of them, being bound for *Ireland*, and the Veſſel intending to ſail that Evening; but the Wind coming againſt us, we ſailed not till the 20th, about Seven in the Evening, from *King*'s-*Road*, with an Eaſterly Wind, which came up juſt as we fell down thither with the Tide.

ON the 21ſt, about Seven in the Morning, we were a little below *Minehead*, and, about Ten, anchored further down, the Wind coming up Weſterly, and a-head. About Five in the Afternoon we weighed Anchor, and fell down with

ANNO 1716. with the Tide; and a freſh Gale ariſing in the Night, we turned it down till we came in ſight of *Lundy* Iſland: But being very wet hazy Weather, and a freſh Gale a-head, we returned back to *Minehead*; where we anchored about Four Afternoon, and there went on Shore with *John Davis*, the Commander of the Veſſel, the *Friendſhip of Briſtol*; where I ſtaid till the 24th, and then had a Meeting at that Place; which was ſmall and dull, by the Neglect of due Notice, and Coldneſs of ſome Profeſſors; but Truth wrought through, and it ended in ſome Comfort.

Minehead.

THE Wind continuing Weſterly, here I remained till the 26th, and about Nine in the Morning, ſet Sail about the turning of the Tide, and the next Morning we were near *Lundy*; where, by reaſon of a Calm, we hovered that Day till near Sun-ſet; and then a gentle Breeze ariſing from the North-Eaſt, and increaſing, we were in Sight of *Ireland*, about Four in the Afternoon next Day, and in the Mouth of *Cork* Harbour that Night.

Cork.

TURNING up next Morning within about ſeven *Engliſh* Miles of the City, the Tide failed; and there being no Boat fit to carry my Mare on Shore, I walked on Foot, willing to get at leaſt to the Afternoon Meeting at *Cork*; which I accompliſhed, accompanied by *Robert Davis*, the Maſter's Son; but found myſelf much fatigued with the Heat and Duſt, beſides the Walk, which proved hard enough, having been ſick at Sea, and but weak otherwiſe: But going to the Houſe of my good Friend *Joſeph Pike*, he gave me a kind and open Reception, and, after ſome Refreſhment, went to their Afternoon Meeting; which being pretty open and well, I found my Strength return a little.

ON the 30th I was at their Mens' Meeting in Town.

ON the 31ſt I was at their Week-day Meeting; which was larger, I ſuppoſe, by reaſon of the Notice gone about, of my being the Dean of *Limerick*'s Brother, who was well known in this Nation, as having writ the Hiſtory of the late Wars there, and lived long among them in that Station; and though it made my Work the harder, their Minds being outward, and their Expectations high and off from the true Object, and their Obſervations more particular; yet my Mind being only to the LORD, he was pleaſed to anſwer, and Things were pretty well.

Bandon.

ON the 2d of the Sixth Month, being the Fifth of the Week, I went to *Bandon*; and that Evening had a Meeting there, where came many of the Inhabitants; and we had an indifferent good Meeting. That Night I ſtaid there.

ON the 3d, early in the Morning, we returned to *Cork*, and were at their Meeting; which was open and well.

THE 5th, being the Firſt Day, was their Province Meeting: I was at their Morning Meeting of Miniſtring Friends; which was ſmall and heavy, the Load of the approaching Meeting being upon us; but the LORD own'd us with his good Preſence in ſome Degree. The Meetings that Day, both Forenoon and Afternoon, being very large, the LORD was with us in his Power and Wiſdom, and many Things were opened to general Satisfaction; and a good Time it was to Friends and others.

ON the 6th, in the Morning, we had alſo a good Time; and, in the Afternoon, being for the Inſpection of the Affairs of Truth, Things were well and peaceably managed, and ended in Comfort.

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ON the 7th was a Meeting more ſelect for the young People, in which I had a very open and full Time to them in the Love of Truth, and many of them were much reached; and the LORD gave us a good Meeting and Seaſon of his Love and celeſtial Showers together, to his own Praiſe, and our great and mutual Conſolation, Help, and Edification. ANNO 1716.

IT being the Time of the Aſſizes, many of the higher Rank were in Town on that Occaſion, and divers of our Friends being acquainted with ſeveral of them, one Day came to my Friend *John Pike*'s to Dinner, the young Counteſs of *Kildare*, and her Maiden Siſter, and three more of leſſer Quality of the Gentry: Upon this Occaſion we had ſome free and open Converſation together, in which this Lady, and the reſt, commended the plain Dreſs of our Women, as the moſt decent and comely, wiſhing it were in Faſhion among them. Upon this I told her, "That ſhe, and the reſt of her Quality, ſtanding in Places of Eminence, "were the fitteſt to begin it, eſpecially ſince they ſaw a Beauty in it; and they "would be ſooner followed than thoſe of lower Degree." To this ſhe replied, "If we ſhould dreſs ourſelves plain, People would gaze at us, call us Quakers, "and make us the Subject of their Diſcourſe and Town-talk; and we cannot "bear to be made ſo particular."

I ANSWERED, "The Cauſe is ſo good, being that of Truth and Virtue, "if you will eſpouſe it heartily upon its juſt Foundation, a few of you would "daſh out of Countenance, with a ſteady and fixed Gravity, Abundance of the "other Side, who have no Bottom but the vain Cuſtoms of the Times; and "you will find a Satisfaction in it, an Overbalance to all you can looſe, ſince the "Works of Virtue and Modeſty carry in them an immediate and perpetual Re-"ward to the Worker." This ſeemed not unpleaſant, being ſaid in an open Freedom: But then, alas! all was quenched at laſt by this; they all of them alledged, "That our own young Women of any Note, about *London* and *Briſtol*, "went as fine as they, with the fineſt of Silks and laced Shoes; and when they "went to *Bath*, made as great a Show as any." Not knowing but ſome Particulars might give too much occaſion for this Allegation, it was a little quenching; but, with ſome Preſence of Mind, I replied, "I have been lately at *Lon-*"*don* and *Briſtol*, and alſo at the *Bath*, and have not obſerved any ſuch; but "at all theſe three Places generally indifferent plain, and many of them, even "of the younger ſort, very well on that Account: But ſuch among us who take "ſuch Liberties, go beſide their Profeſſion, and are no Examples of Virtue, but "a Diſhonour and Reproach to our Profeſſion, and a daily and perpetual Exer-"ciſe to us; and I hope you will not look at the worſt, ſince, amongſt us every "where, you may find better and more general Examples of Virtue and Plain-"neſs." This they did not deny, and ſo that Part ended; though we had much more free and pleaſing Converſation in the Garden, to which we adjourned from Table, and ſpent good part of that Afternoon together on like agreeable Subjects; there being the Family, and but one Friend more in the Company.

ON the 9th I went to *Kinſale*, in Company with nine or ten Horſe, ſetting out in as great a Shower of Rain as moſt I have ſeen. The Meeting was conſiderably large, and moſtly Strangers; for there is no ſettled Meeting, only Friends have built a Houſe, on purpoſe to accommodate Meetings when any Stranger inclines to have one for the Sake of the People; who often come on Notice given. Things opened beyond Expectation, and Truth was over them, and a good Time we had; I being as eaſy, and as much ſatisfied after this Meeting, as any I had yet been at. That Evening we returned to *Cork*. Kinſale.

ANNO 1716. ON the 10th I was again at the Meeting at *Cork*; which was alſo a good Meeting.

ON the 12th, being the Firſt of the Week, I was there again, the Meeting, both Forenoon and Afternoon, being large and well; and People very ſober, and generally ſatisfied, and Friends comforted and helped.

ON the 14th I was there again, and had ſome Time in the Meeting; but afterwards there came ſome Heavineſs over my Spirit, which I did not then ſee the Reaſon of, but was only the Forerunner of ſome bodily Exerciſe that afterwards enſued, and Weight of the Work before me in other Places.

Charleville. ON the 15th, being the Fourth of the Week, we went to *Charleville*, and lodged with our Friend *Nicholas Harris*, and had a Meeting there the next Day about Ten; which conſiſted moſtly of Strangers and Friends from *Cork:* And though I had both a Fever and ſeveral Biles upon me, all was made very eaſy, and the LORD gave us a good Meeting; Truth, to his own Praiſe, being over us and the People. That Afternoon, under the Fever, and great Pain of theſe Limerick. Sores, I went forward to *Limerick*, where we arrived in the Evening; but I found myſelf much ſpent, and very weary: But one of my Biles breaking, and my Friend *Thomas Pearce*, where I lodged, being an Apothecary, and skilled both in Surgery and Phyſick, providing ſuitable Things, I was better in the Morning, and went to the Meeting; which was large, the People expecting my Coming, and wanting to gaze at the Dean's Brother, a Rarity to ſee ſuch an one a Quaker; and many Notions and Fancies they had about me: but Curioſity, not Truth, drawing them thither, I had not much Comfort among them; though Things were well, and without Exception.

ON the 19th, being the Firſt Day of the Week, both Forenoon and Afternoon, the Meeting was crowded, and Things opened well, and Truth was over them: But the greateſt Part having no want of Truth, but drawn by Curioſity, I had not ſo much Satisfaction in them as in ſome other Places, where their coming had not the ſame Inducement: However, Things were in the main well, and I was generally eaſy, contenting myſelf partly with this, that tho' they took the more particular Notice of me on my Brother's Account, yet they had no Advantage, or any Thing they could juſtly or fairly miſapply, or object to: But, after all, they had conceived a Notion, as I heard, that I was for High Church and the Pretender; the Reverſe to my Sentiments on theſe Affairs: For ſo far as ever my Thoughts have been on them, (and that as little as moſt Men) I have ever left theſe Things to Providence, being always content with what the LORD orders therein, without murmuring or meddling: and this has been great Peace to me ever ſince the beginning of the Revolution.

ON the 21ſt I was at the Meeting there again; which was well, conſidering it conſiſted moſt of Strangers, of like ſort as before: but being the Time of the Aſſizes, ſeveral were taken off about the Affairs thereof, ſo that we were leſs crowded.

ON the 22d, being out of Order as to my Health, and attended with Biles, I took Phyſick; which working kindly, I found ſome Relief by it, and the Feveriſhneſs abated.

ON the 24th, being the Sixth of the Week, I was at the Meeting again; which being moſtly of Friends, and few Strangers, was more comfortable than

than before; and a good Time the LORD gave us together, and ſome of the Strangers were alſo tendered. ANNO 1716.

I continued here till the next Firſt Day, when the Meeting was again crowded, both Forenoon and Afternoon, and Things opened well and full on ſeveral Points; eſpecially concerning Freedom from Sin in this Life, and the Neceſſity of it; in which I urged the Catechiſm of the Church of *England*, *(quaſi ad hominem)* and the great Vows and Promiſes therein mentioned: That the Compoſers thereof either believed the Poſſibility of the Attainment, or they did not; if they did, then they taught a Perfection higher than ever we had done, *viz.* that Men may live from the eighth Day of their Age (their Canon requiring Baptiſm to be then adminiſter'd) to the eightieth Year, if ſo long they live, and never ſin: For he that renounces the Devil and *all* his Works, the Pomps and Vanities of this World, and all the ſinful Luſts of the Fleſh; keeps GOD's holy Will, or Law, and Commandments, and walks in the ſame *all the* Days of his Life; and, finally, believes *all* the Articles of the Chriſtian Faith; never ſins, or errs, in Faith or Practice: But if they did not believe the Attainment, and yet enjoined and promiſed the Thing, then they committed great Sin in ſo doing; for *what is not of Faith is Sin.* But, alas! though deſpiſing the Covenant of Grace, they have thus invented to themſelves a Covenant of Works, they have not kept it, being, by their own Confeſſion, miſerable Sinners, leaving undone thoſe Things they ought to have done, and doing thoſe Things they ought not; and ſo in the State of the fallen Angels who were once in Heaven, but kept not their firſt Station, but fell by Tranſgreſſion. I directed them therefore to GOD's Covenant of Light, being *Gentiles*, and that Grace come by JESUS CHRIST; (which, though they mention it in their Catechiſm, yet they regard it not in Practice, but commonly diſpute, that no Man can be free from Sin in this Life) as the only Means to attain that Freedom, and perform thoſe Vows; which, though they made ſo very light of them, would be exacted to the utmoſt Farthing, in a Day that was haſtening over all Nations, when all muſt give an Account before the great Judge of all the World, and every one be rewarded according to his Works. All which they ſeemed to bear with Patience: but in the rejecting Purgatory as a ſatanick Invention, to elude the End of the Coming of CHRIST, (which was to deſtroy the Works of the Devil, to finiſh Sin, put an End to Tranſgreſſion, and bring in everlaſting Righteouſneſs) and render poor weak Mortals ſecure in their Sins, in vain Hopes of Purification after Death; there went ſome of the Papiſts out of the Meeting: being obſtinately bent againſt all that is good and true, and mean nothing but Murder, and the Slavery of Sin, Satan, and Prieſt-craft to the End of the World; which GOD will diſappoint and deſtroy by the Brightneſs of his Coming and Glory, now advancing as the riſing Sun, through the thickeſt Darkneſs; and none ſhall be able to hinder or delay him.

ON the 28th, being the Third Day, I was there again; and the Crowd being now well over, and the Meeting more ſelect, it was very open to Friends, and the LORD gave us a baptizing Seaſon of his Love together; and Things ended here to general Satisfaction.

ON the 29th, having had a kind Invitation by my Brother and Siſter to their Houſe at *Bilboa*, I went thither, accompanied by *Joſeph Phelps*, *George Peaſe*, and my Couſin *Charles Story*, one of the Prebends of *Limerick*. This was an uncommon Mixture, but no occaſion of Offence given or taken on any Hand, but all free and friendly: And my Siſter being a Perſon of excellent natural Temper, and very diſcreet, and my Brother alſo well pleaſed with our Company, we were fully

ANNO 1716. fully and kindly entertained: The next Day, after he had ſhewed us his Deer-park, and ſome of his Fields, with ſome other Entertainments, the two Friends went back to *Limerick*, but I ſtaid till the 1ſt of the Seventh Month; and, being the Seventh Day Morning, my Brother and Couſin went with me, about five Miles, to the Houſe of ------ *Waller*; where the ſame Friends and ſome others met me from *Limerick:* That Evening we went to *John Aſhton*'s, within five Miles of *Birr*.

HERE we had a large Meeting next Day, but not very open: In the Evening I went to *Birr*, with *Thomas Winſloe*; where I was kindly entertained by him and his.

Birr. ON the 3d we had a Meeting there; where came many People, and ſome Officers and Soldiers: All behaved civilly, and Truth was over all, and it was a good Meeting.

ON the 4th we ſet forwards, accompanied by *Thomas Winſloe*, and ſome o-
Greenogue. thers: That Night we lodged with *Joſhua Cliburn*, at the Mote of *Greenogue*; where we had a large Meeting next Day, but not very open; there being many young People in it, not yet arrived at a ſufficient Senſe of Truth; and, tho' under a Profeſſion of it, many of them have little Deſire after it, but think themſelves ſafe; having had their Education in the Form, think all is well, and want nothing: and ſo it is in many other Places. That Night we ſtaid there again, and the next Day went near to *Oldcaſtle*, to *John Freeman*'s; where we lodged.

ON the 7th, being the Sixth of the Week, we had a ſmall, but open and ten-
Oldcaſtle. der Meeting at *Oldcaſtle:* That Night I returned to *John Freeman*'s; where I was freely entertained.

Cout-hill. ON the 8th I went to *Cout-hill*, and lodged at *Iſaac Davenport*'s.

ON the 9th, being the Firſt of the Week, we had two large Meetings, which were filled, eſpecially in the Afternoon, with many Strangers, there being great Openneſs among the People thereaway; and Things were very well.

Monaghan. ON the 10th, in the Morning, we went forward to *Monaghan*; where there were three or four Friends: and, as there had been ſome Times before, we got a Meeting at the *Bull-Inn*, in a large upper Room. To this Meeting came a Crowd of Papiſts, Epiſcopalians, and ſome Presbyterians; and ſome of the younger ſort, eſpecially Papiſts, were a little wanton and airy at firſt; but Truth ariſing, they were generally tamed by the Power and Wiſdom of it, though they did not know what did it; and the Meeting continued ſober to the End, though ſome two or three Papiſts withdrew, when I had expoſed the Inſignificancy of their Doctrine of Tranſubſtantion: but the Meeting ended well, to the Honour of our great LORD; of whom is the Power and Wiſdom.

THAT Night we lodged at the ſame Inn, where *John Barecroft* and his Wife had come to us from the North, in the Time of the Meeting; and the next
Charlemont. Day I went on near to *Charlemont*, to our Friend *William Whiteſide*'s, jun. who made me very welcome.

ON the 12th was their Meeting, where I was; but, though large, was not very open, there being ſome Contention among them about a Marriage too near of Blood; where ſome ſided one Way, and ſome another; there being ſcarce

any Thing ſo bad but that one or other will eſpouſe it, to their own Hurt and Exerciſe, and Hurt of others alſo; but, in the main, Things were well. That Night I returned to *William Whiteſide*'s. ANNO 1716.

ON the 13th I went to the Meeting at *Ballyhagen*; which was not very large, but pretty open and well. That Night I lodged at *William Gray*'s, bye the Meeting-houſe; where I was made very welcome. Ballyhagen.

ON the 14th I returned to *William Whiteſide*'s; and, on the 15th in the Evening, went to *Brenagh*; and that Night lodged at *George Gregg*'s.

ON the 16th, being the Firſt of the Week, I was at the Meeting; which, by Turn, fell out about a Mile off, at *Toberhead*. The Meeting was pretty large and tender, and Friends and others generally ſatisfied. That Night I returned to *George Gregg*'s, and ſtaid there till the next Day, and then went to *Dunclaudy*, to the Widow *Henderſon*'s. Toberhead.

ON the 18th, the great Rains having raiſed the Waters, we had but a ſmall Meeting at *Dunclaudy*; but a very broken tender Time it was, and we were generally comforted. That Evening I went forward, about ten Miles, to *James Moor*'s at *Ballimuny*; but his Wife being ill he directed us to his Son *James*'s, about a Mile farther; where we ſtaid that Night. Dunclaudy.

ON the 19th I had a Meeting near *James Moor*'s, the elder; which was ſmall, being Harveſt, and wet Weather, and not ſo open as the laſt; and yet a good Meeting. That Evening I went over the River again to *Ely Crocket*'s.

ON the 20th I went forward to *Tanee*, near to *Portlanone*, and lodged at *James Starrat*'s.

ON the 21ſt I had a Meeting at the *Ship* Inn, near the Bridge over the *Band*, at *Portlanone* aforeſaid; where came many People and Friends from ſeveral Places: Many Things were opened in the Word of Life to general Satisfaction; and it was a good Meeting; which being over, after we had dined, I went on to *Grange*, and was entertained kindly by our Friend *Walter Clarke*; but we were much wet by the Rain before we arrived there. Portlanone.

ON the 22d I was at their Six-weeks Meeting in that Place; where ſome Strangers came: and, among others, one *Moſes Cleck*, who had received his Education at *Glaſgow*, in *Scotland*, was a good Scholar, and had commenced Miniſter among the Presbyterians, to whom he had often preached, and was in good Repute among them; but having fallen in with one of our Meetings providentially, ſome Years before, was reached by Truth, under the Miniſtry of *Hugh Hamilton*, and afterwards by *John Salkeld*, though he ſtill continued in his old Way till the Week before this, when he had, before their Presbytery, diſclaimed his Miniſtry, and left them; though they had taken great Pains to reclaim him, and offered him his Choice of ſeveral Pariſhes, or Places; but in vain: For he own'd himſelf convinced of Truth as profeſs'd by us in many Things; though not in all at that Time. We had a good Meeting; but he took Exceptions at ſome Things I delivered, there being ſome of the old imbibed Notions ſtill, as a Vail of Darkneſs, over his Underſtanding. After the Meeting he diſcourſed with me upon them; and I ſatisfied him, by explaining them fully, ſo that all ended well; and he ſtaid with me there till the Third Day following. Grange.

ANNO 1716. THE 23d, being the Firſt of the Week, I was at their Meeting again; which was large, and a good Meeting: tho' ſome were diſappointed, by receiving a Report of this young Man, that he was come among us, and was to preach in our Meeting that Day; but though they miſs'd of that, they were generally ſatisfied with what they heard.

Antrim. ON the 25th I ſet forward to *Antrim*; where the Meeting was that Day: And the ſame Expectations being got among the People there alſo, many came to the Meeting; but ſome of the Presbyterian Sect being diſappointed here alſo, went out before it ended, though moſt ſtaid; and the Truth ſhining bright that Day over them, they were generally ſatisfied; and it was a good Meeting to Friends alſo. Having alighted at *Lewis Rayford*'s, I went thither again after the Meeting; and, after ſome Stay and Refreſhment there, he acccompanied me that Evening to the Widow *Mary Byce*'s, at *Ballandary*; where I ſtaid that Night.

Ballandary. ON the 26th I was at their Mens' Meeting at that Place; which was a large and good Meeting. That Evening I went to *Liſburn*, with *Robert Richardſon*; where I lodged that Night.

Lisburn. ON the 27th I had a Meeting there; and ſeveral Towns People came in, and were orderly, and ſome affected with the Teſtimony of Truth, which was large and free that Day; and a good Time we had. That Night I alſo ſtaid there.

Hilborough. ON the 28th I was at the Meting at *Hilborough*; which was alſo pretty large, and indifferent open. That Night I ſtaid there at *Alexander Seton*'s; and, in the Morning following, I went on to *Lurgan*, and lodged at *John Hoop*'s.

Lurgan. ON the 30th, being the Firſt of the Week, I was at the Meeting at *Lurgan*; which was very large in the Forenoon, and alſo (tho' not quite ſo full) in the Afternoon; and it was a good Meeting, Truth being over all, and many Things largely opened, to the ſole Glory of him who hath the Key of *David*; *who opens and no Man ſhuts, and ſhuts and no Man opens.*

BEING a little wearied, and worn out with my Journey and Service, and willing to take a little Reſt, eſpecially where I found the moſt Service, I ſtaid here till the 3d of the Eighth Month, and was at the Meeting again; which was an open and comfortable Meeting, and ſeveral Strangers were there, and affected.

Monallin. ON the 4th I went to their Meeting at *Monallin*; which was not large, but open and free, and ſeveral Strangers reached by the Power of Truth, and broken, and it was a good Time. That Evening I went again to *Ballybagen*, and lodged with my old Friend *William Gray*: For, intending to ſtay the Province Meeting at *Lurgan*, I was willing to ſpend ſome Time more in ſome Meetings about; and accordingly on the 5th was at the Meeting there; which was a good Meeting, and more open than the laſt Time I was there. That Night alſo I ſtaid there.

ON the 6th I went to *William Whiteſide*'s, and lodged there that Night.

Grange. ON the 7th, being the Firſt of the Week, I was at the Meeting at *Grange*, by *Charlymount*; which was large, and an open good Meeting; after which I was as eaſy and much comforted as at any hitherto in *Ireland*. I had a long Time in it, and many Things were fully and clearly opened: One was concern-

ing

ing ſuch Teachers and Prieſts as pretend to have Power, by the Text in *Matthew* xxviii. 19. to teach and baptize all Nations, and yet ſit down at the firſt Pariſh or Town where they can have a Preſentation, or make a Bargain for ſo much a Year, and never go into half, or a thouſandth Part of their own Nation, and baptize no Body, for Sprinkling is no Baptiſm; 'tis neither dipping, waſhing, nor wading into Water; nor are Infants Subjects of Baptiſm: And, beſides, the Apoſtles themſelves, who had the immediate Command of CHRIST, who has all Power in Heaven and Earth, by whom theſe Prieſts and Teachers pretend to derive their Authority ſucceſſively, as they were not to proceed upon that Command barely, without actual Power by the Spirit; ſo none elſe can have Power but by the ſame Spirit: Since then theſe have not the Spirit, by their own Confeſſion, they have no Power from GOD; but through Covetouſneſs, and as mercenary Hirelings for Bread, run when they are not ſent, and do not profit but deceive the People; who, nevertheleſs, loving to have it ſo, the Buyers and Sellers (as in the Parable of the ten Virgins) are excluded together, *&c.* This Meeting being over, after ſome Refreſhment at the Widow *Whiteſide*'s, I returned that Evening to the ſame Lodging, and the next Day, the 8th, back to *Lurgan*. ANNO 1716.

ON the 10th, being the Fourth of the Week, and their Meeting-day, I was there again, and Things pretty open. Lurgan.

ON the 13th, the Seventh of the Week, was their Province Meeting, being for Worſhip in the Forenoon, and Buſineſs in the After. It was large and open, and I had ſome Time after the Meeting for Buſineſs; which was very ſatisfactory to all, being ſomething of my own Experience in my Convincement, and the Satisfaction I had in ſecret in theſe Meetings for Buſineſs, before I found myſelf at all qualified to meddle in them; which was not till my Peace began to leſſen, by reaſon of my Averſion and Neglect: for if I could always have had Peace, and the Enjoyment of the good Preſence of the LORD, without either preaching, or anſwering the Concerns incumbent on me from him in Matters of Diſcipline and Affairs of the Church, I had much rather never have meddled in it, obſerving the Tempers of ſome Men profeſſing Truth, and what Spirits they are of that are for the moſt part to be dealt with in it: And that though the Diſcipline now in uſe in the Church was of GOD, through the Openings of his Wiſdom, and Dictates of his Spirit; yet it may be ſaid now of Diſcipline, as *Paul*, perſonating that State, ſaid of the Law, the Law is ſpiritual, holy, righteous, juſt, and good, *but I am carnal, ſold under Sin:* The Diſcipline is ſettled to great and glorious Ends; but as Satan regards not what be the Law, if he can be Judge to pervert it, ſo, even in this Age, the Myſtery of Iniquity has ſo wrought, as that ungodly Men, in ſome Places, have advanced themſelves into the Seat of Judgment, whoſe Spirits and Ways are for Judgment and Condemnation; who, by that Means, being unſeen of ſome, and awing others, turn the Edge of Judgment backwards, and pervert all Right, put Truth for Error, and Error for Truth; which being the higheſt Abomination and Indignity to the LORD, he will ſhortly ariſe every where, to the Diſcovery and Overthrow of all ſuch, with their evil Work, throughout the World: For, till that Day come, as a few are eaſier brought to a Settlement, through debateable Points, than a Multitude; ſo, when Things are fully ſettled in the Church that now is, whilſt but few; ſuch as ſhall be added will ſooner fall in with what is eſtabliſhed before their coming in, than if they were to be ſettled after: And this is one great Cauſe why the LORD delays bringing in the great Multitudes yet to be gathered.

ON the 14th the Meeting was large, (hardly any ſeen there larger) and I had

ANNO 1716. a full Time in the Forenoon, many Things being opened to general Satisfaction, though there were many Strangers, as well Epiſcopalians and Presbyterians, as Papiſts: And in the Afternoon, as pretty many Friends who lived remote, went home after the firſt Meeting, ſo many more Strangers appeared there; ſo that the Evening Meeting was almoſt as large as that in the Morning, and the bleſſed Truth reigned over all, to the Praiſe of his own Name; of whom is the Power, and to him be the Glory from every baptized Soul, now and for ever.

THE Province Meeting at *Lurgan* being over, on the 15th I proceeded to
Ballinahinch. *Alexander Seton*'s, and the Day following had a Meeting at *Ballinahinch*, a Village where there is no ſettled Meeting, but had it at an Inn kept by an Epiſcopalian, though the People are generally Presbyterians. Having great Peace and Comfort in the Truth after this Meeting, we went that Evening to *Down-*
Downpatrick *patrick*, and lodged with our Friend *John Beck*, he and his Family being all the Friends that were in Town. Next Day we had a Meeting there, which was pretty large and open.

Ralphryland. ON the 18th we had a Meeting at *Ralphryland*; and the People having Notice, ſeemed inclinable to come; but the Presbyterian Prieſt, one *Robert Gordon*, and one *Robert Little*, one of his Elders, went about to forbid their Party, and hindered them generally to come to the Meeting, they two ſtanding in the Street to that End, their Sect not daring to go to Meeting in their Sight: But their Envy extended further than this; for, after we were ſet down in the Meeting, there came a great Company of big Boys, and made a Noiſe near the Door; but being diſcouraged by ſome Friends that went out to that End, then they threw Dirt, Stones and Turf, and diſturbed the Meeting that Way; ſeveral of that Sect of Envy, looking on and abetting them. Our Peace nevertheleſs remained in us, and we were comforted in him; and after a while, *John Turner* of *Lurgan*, with ſome other Friends being there, went out into the Street, there being many People in the Shops and Houſes, as near the Meeting as they could; and I going after him, having the ſame Thing alſo in my Mind, he ſtood by the End of a Houſe, which had a View ſeveral Ways, and ſome Shops and Houſes on the oppoſite Side, and there he preached to them a pretty while; and by that Time he had done we had a far greater Auditory than the Meeting-place could have contained: After him I ſtood up; and then the Friends came to us out of the Meeting, and there I had a full Time among them: But all the Time we ſpoke to them, the Boys made a Noiſe, and threw Stones, Dirt, and Turfs; and though ſometimes ſome of the People would reprove them, and drive them off, yet others gave Countenance, and encouraged them; and ſome others, who, by the Diſtance they ſtood, muſt be ſtronger than Boys, threw Turf and ſome Stones over a Houſe, ſtanding out of Sight behind it, among us moſt part of the Time, one Stone hitting me on the Right Breaſt, but falling dead, did little Harm: But though this Manner of throwing Stones, if any had been killed, would have rendered the Throwers guilty of Murder by the Law of *England*, and they did it in that Mind; yet the LORD preſerved us from their Violence, ſo as no great Harm was ſuſtained by any of us.

THIS being over, having had a full and open Time among them, we retired to the Meeting, where ſome of the People came, and we had ſome more Time there: But the Work of that Spirit of Envy in theſe brutiſh Presbyterians was not yet at an End; for they renewed their Diſturbance, and one Fellow came into the Meeting with Water, and, in a ſcoffing Manner ſaid, "The Preacher muſt "needs be very dry by much ſpeaking, here is Water for him;" and ſeemed to intend to throw it among us by ſome Motion he made; but a Perſon in the Meeting

Meeting turn'd him out, and ſome Boys alſo that were with him; and at laſt Things ended peaceably, and we were generally comforted: But one Thing I think fit to mention here, which was with me to ſay to the Multitude in the Street, *viz.* "That it could not be childiſh Behaviour only in thoſe Children "that ſcoffed the Prophet of old, that provoked the great and merciful GOD "to bring (or ſuffer) that Deſtruction upon them by a ſhe Bear out of the "Woods; but as, without all doubt, they had been taught and countenanced by "their Parents, ſo they were puniſhed in their Children: So, in like Manner, "we impute not this to them only, but to thoſe that ſet them on, and abet "them, being well apprized of the Root of this evil Treatment, wherein thoſe "miſerable Parents and Abettors are but laying in thoſe Children a Foundation "of a more dreadful Deſtruction; for, being thus debauched in their very In-"fancy, and improving therein as they increaſe in Years, their End muſt needs "be miſerable, and their Damnation ſure." ANNO 1716.

THE Day's Work being over, we went to the Inn to refreſh ourſelves; and then going out of the Town, the Rabble of Boys followed us along, ſtoning us, and ſaying, "We will drive them out of the Town like Dogs." Upon which I rode back till I met with ſome of the Inhabitants, and told them we underſtood the Meaning of all that, and where to place it; not only on thoſe poor Children, who were thus depraved, and ruined by their wicked Leaders and Abettors, but were certainly informed that their Presbyterian Prieſt, and *Little*, their Elder, had hired them, by giving them Money for that evil Service of them and Satan; and therefore they muſt anſwer for it in Time. But the ſaid Prieſt being at his Door as we were riding that Way, and I intending to have ſpoke with him on that Subject, he ſeeing me, ſlunk away into the Houſe; and, in a Minute's Time, they in the Houſe ſaid he was not within, though I was at the Door by that Time he got out of it. I made this Obſervation on theſe Preſbyterian People in the North of *Ireland*, That as their Party in *Scotland* exerciſe their Church Tyranny there over all not of their Way, and many of the Teachers of that Sect in *Ireland*, either coming from *Scotland*, or having their Education there, forgetting, through Pride and a ſelf-exalting domineering Spirit, that they are in another Nation where they themſelves are but only Diſſenters as well as we, begin to exerciſe the ſame Cruelties which they do at home, and would do every where if they had but Power; which they are now gaping for as upon their Tiptoes, as if they were ſaying, "Lord, wilt thou at this Time deliver the "Kingdom again to *Iſrael?*" But as there is nothing a-wanting to the blind Leaders of that unhappy People but Power, to make the Nations once more ſwim in Blood from their murdering Hands; ſo I hope the merciful GOD has a more favourable Aſpect upon the poor deceived Inhabitants than ever to gratify their Luſts therein, or give Power any more to ſuch, who, when inveſted with it, uſed it ſo ill; exerciſing the antichriſtian Cruelty of their Religion and unnatural Tempers, upon ſuch whom the Grace of GOD had taught to fear him, and deny their wicked Ways: For they are of the ſame Principles and Temper ſtill, and, like all the Ungodly, ſhall never be renowned.

THAT Night we went forward to *Newry*, and lodged at an Inn, the Plume of Feathers, *Henry Gardner*, Landlord, an Epiſcopalian; and having, at Times, remembered that Place ever ſince I had been there, about 18 Years before, and, deſiring to have a Meeting, the Landlord, who was alſo Seneſchal of the Town, readily accomodated us with a long Malt-houſe; which being made ready in the Morning, (the ſecond Day of the Fair which then happened) we had a Meeting of ſome hundreds of People of ſeveral ſorts, but many of them Preſbyterians; and we had a very open good Meeting, the People being generally Newry.

ANNO 1716. ſober and ſatisfied; which gives me occaſion to remember that true Saying, *The Leaders of the People cauſe them to err:* For, in the other Place above, where they were under the Eye and Influence of their Prieſt and Leader, they were full of Fury and Ill-nature; but here, where they had not ſuch an Abettor, they behaved like other ſober People there.

Dundalk. THAT Evening, the 19th, we paſſed the Mountains, and came within Night to *Dundalk*, and lodged at an Inn, *William Sewell* Landlord. A little after we were alighted, having a-mind to have a Meeting, I enquired of him where a Place might be had for that Purpoſe, and he immediately proferr'd his own Houſe; which was a new building, and not a ſmall one: But expecting a pretty large Gathering, (no Meeting having been there or at *Newry* for many Years) we tried to have had the Court-houſe; but one putting it off to another, we found the Magiſtrates were not willing, and ſo we prepared the Inn next Morning, being the Seventh of the Week.

THE Meeting gathered about the Tenth Hour, and was as large as ſeveral Rooms together could accommodate, and many in Entries, Stairs, and other Places, a great Concourſe of divers Sects, and many Papiſts. Things opened very ſuitably to them, and a very open Meeting it was to general Satisfaction, the Tendency of what was delivered being moſtly for their Convincement of the Principle of Truth, its Being, Nature, and Manner of Operation and Appearance.

Dunleer. THE Meeting being ended, we went that Afternoon to *Dunleer*, and lodged at an Inn.

Drogheda. ON the 21ſt, in the Morning, we went to *Drogheda*, where there is a ſmall Meeting of Friends; but the Notice being ſhort after we arrived before the Meeting, it was very ſmall, and but a dull Time, till ſome People without, hearing me ſpeak, came in, and then Things quickened a little, and the Meeting ended pretty well. After ſome Refreſhment at the Inn, we went that Night to *Dublin*, and I lodged with my old Friend and Acquaintance, *Amos Strettle*; where I was kindly received and generouſly entertained.

Dublin. Timaho. I REMAINED at *Dublin* till the 29th, and then went to *Timaho*, upon or near the Bog of *Allen*; and, on the 30th, had a Meeting there: After which, I, with *John Bearcroft*, and ſome other Friends, who came over the Bog on purpoſe to that Meeting, went a-croſs the Bog, and lodged that Night with *John Bearcroft*.

Edenderry. THE 31ſt, being the Meeting-day at *Edenderry*, I went thither. The Meeting was pretty large and open; and that Night I went home with *Thomas Wilſon*, who lived about two Miles from thence; where I was well and eaſy.

THE next Day, being the 1ſt of the Ninth Month, he, *(Thomas Wilſon)* with ſome other Friends, went with me to a Meeting at *John Stephenſon*'s; which was not large, but an open good Meeting; for the LORD comforted us together.

Ballytore. ON the 2d we went on to *Ballytore*, a Place belonging to *Abel Strettle*; where there is a ſmall Meeting; but it was larger than uſual, and a free open Meeting. That Night and the next Day we ſtaid there at *Abel*'s Houſe, a good retired Place.

Caſtledermont. ON the 4th, being the Firſt Day of the Week, I went thence to the Province Meeting at *Caſtledermont*; which held that Day and the next. It was a large good

good Meeting; and thither came alſo *George Gibſon* and *Edmund Peckover*, from *Norfolk*. On the Second Day Evening we went back to *Ballytore*. ANNO 1716.

ON the 6th we had a Meeting at *Stephen Wilcox*'s, a Friend's Houſe, in three low Rooms opened together; and being moſtly Strangers, and the Meeting pretty large, Things opened accordingly for Convincement, and we had a pretty good Time among them; *George Gibſon* and *Edmund Peckover* being alſo there. That Night we went towards *Dublin*, and lodged at an Inn at *Bleſſington*.

ON the 7th we returned to *Dublin*, the Half-year's National Meeting beginning the Day following; where I was in all the Concerns of it, both in the Miniſtry and Diſcipline: And all the Affairs of it were carried on with great Eaſe and Unity, and much Sweetneſs; which gave me, and ſome other Strangers, occaſion to remark, That it were happy, and greatly to the Benefit and Growth of the Church, if the Affairs of the Yearly Meeting at *London* could be ſo unanimous and peaceable; which could not well be expected till ſome Men are removed, and others regulated; who have crept in unawares under the Wings of others, who were never true Members of the living Body, or ever qualified for the Stations they have aſſumed by the Connivance of ſuch as ought to have been more vigilant, and kept them at a due Diſtance. Dublin.

FINDING an Openneſs at *Dublin*, and many People of divers ſorts frequent our Meetings, eſpecially in the Afternoons, I ſtaid there till the 20th of the Tenth Month, where I had Services of ſeveral kinds: And, being fully recovered, (for I was a little out of Order of a Cold at one Time there) I went thence that Day to *Ballytore*, *Amos Strettle* and ſome other Friends being with me.

ON the 21ſt we had a Meeting there, which was not very large, but pretty open. That Night we went to *Gregory Ruſſel*'s, he being at the Meeting with us.

ON the 22d, being the Seventh of the Week, we went to the Province Meeting at *Carlow*; which held that Day and the Day following, and was a good open Meeting, and many Strangers there on the firſt Day; and Matters opened ſuitable to them, and Things ended to general Satisfaction. That Evening I went home with *James Lackie*; where I was kindly entertained. Carlow.

ON the 24th I went to *Samuel Watſon*'s, at *Kilionnore*, and the next Day had a Meeting there, being the Third of the Week, and that Day ſuppoſed to be the Nativity of CHRIST, commonly called *Chriſtmas*. There were pretty many Strangers in the Meeting, and very full it was; and the LORD was with us, to the Comfort of Friends. In this Meeting it was upon me to ſet forth the Word of GOD made Fleſh, (or appearing in Fleſh) born of the Virgin *Mary*, ſent to the *Jews* in that Manifeſtation, according to the Foreknowledge, Purpoſe, and Promiſe of GOD; but they (ſave a Remnant of them) rejected and crucified him; and yet at the ſame Time were magnifying *Moſes*, and garniſhing the Tombs and Sepulchres of the Prophets, and boaſting themſelves of them, but refuſing the Son of GOD himſelf, LORD of all the Prophets: And that even ſo now are the nominal Chriſtians of ſeveral Notions, that whilſt they keep Feaſtings and Revelings, under Pretence of Honour to CHRIST, in Commemoration of his Birth, behave themſelves ſo as rather to repreſent a Triumph of Sin and Satan, rejecting his divine Light and Grace in themſelves; crucifying to themſelves the Son of GOD a-freſh by wicked Works; in which they abounded eſpecially at that Time. It was a grave Meeting, and ended to Satisfaction. Kilionnore.

THAT

ANNO 1716. THAT Evening I returned to *James Lackie*'s; and, the Day following, accompanied by him and *Samuel Watſon*, I went through the Mountains to *William Eve*'s, being late within Night before we got there, and wet cold Weather.

Ballycaine. ON the 27th we had a Meeting at *Ballycaine*; which was not large, but an open Meeting, and Friends refreſhed together in the Truth, who was near to ſeveral. After the Meeting, refreſhing ourſelves at *John Penroſe*'s, near the Meeting, I went that Evening to *William Errot*'s at *Eſcontinna*.

Eſcontinna.

ON the 28th we had a Meeting there; which, though ſmall, yet open, ſeveral Strangers being there; and a good Time we had, the LORD ſeaſoning us together by his Grace. *William Sandwith* ſending his Son *Jeremiah*, and another Friend with him, to meet me, I went that Evening after the Meeting to *Gowry*, *William Errot* and ſome other Friends being alſo with me, and ſtaid at the Inn together that Night.

ON the 29th we went forward to *Ballancarring*, to *William Sandwith*'s; where we ſtaid that Night.

THE 30th, being the Firſt of the Week, I went to the Monthly Meeting at Lambſtown. *Lambſtown*; which was large, conſiſting of ſeveral neighbouring Meetings. It was, in the Beginning of it, heavy, the Ears of the People being outward for Words; but, the LORD condeſcending to us, was pleaſed to appear after ſome Time, and the Way of Life was opened clearly and fully, and many were reached, and Truth over all; but a laborious Meeting, many Things being thoroughly handled in the Word of Truth. That Evening I returned with *William Sandwith*.

Wexford. ON the Third Day following, being the 1ſt of the Eleventh Month, commonly called *New-year's Day*, I went to a Meeting at *Wexford*; which was large and open, the Truth appearing in his divine Majeſty: And therein I had to declare to the People, the Abomination of *Ireland* in her different Parties, covering her Fields with the Blood one of another; the Earth receiving the Blood of profeſſed Chriſtians at the Hands one of another, mixed with the Blood of the Beaſts and Cattle of the Earth; the Inconſiſtency of it with the Nature of that Love through which CHRIST died for all, whilſt yet Enemies; the Ingratitude of *Ireland* to the LORD for her many Deliverances; and the Threatenings of the LORD of further Puniſhments yet to come, in caſe of Continuance in Wickedneſs, by the Sword, Plagues, Peſtilence, Fire and Famine. In the Delivery whereof all were bowed, and ſome amazed, and the Meeting concluded in a weighty Frame univerſally. That Night I ſtaid at *Henry Hillary*'s, who has been an old Entertainer of Friends there; where I was kindly entertained.

ON the 2d I returned to *William Sandwith*'s, and had a Meeting there; which was pretty large, conſidering the Day was wet and windy, and the LORD was good to us, the Meeting being pretty open, eſpecially in the latter End of it. That Night I ſtaid there.

New-Roſs. ON the 3d I went to *New-Roſs*; and the Day following, being the Sixth of the Week, had a Meeting at *John Elly*'s, where I lodged, about Three in the Evening. The Meeting was in his Houſe; and many of the Inhabitants coming in, it was a large Gathering, in ſeveral low Rooms, beſides many who could not croud in. The LORD ſeaſoned my Heart with his Grace, and renewed his holy Spirit in me; for I had been ſomewhat low in my Mind that Day: And many Things opening

ing to their Conditions, with ſomewhat alſo relating to the Abomination aforeſaid, they were generally weighed down under the Teſtimony of Truth, and Friends were comforted; ſome being there from ſeveral Places. That Night I tarried there; and next Morning, accompanied by *Henry Hillary*, and ſeveral others, I went on to *Waterford*, and lodged at *Francis Ainſley*'s. ANNO 1716.

ON the 6th, being the Firſt of the Week, I was at their Meeting at *Waterford*. It was not large in the Morning, tho' ſome Strangers were there, but very open and comfortable, many being bowed under the bleſſed Truth, and ſome ſweetly broken and melted; and a comfortable Time the LORD gave us, to his Praiſe. In the Afternoon we had a large full Meeting, many Strangers being preſent; and Things opened fully and with good Authority, and the LORD exalted his own Name and Truth over all, the People being generally ſettled and bowed down under the Weight of it; and Things paſſed to the Honour of the LORD, and the Conſolation of the Faithful there. I had alſo ſomething in this Meeting about Tranſubſtantiation, and the Unprofitableneſs of ſuch eating and drinking of the Body and Blood of CHRIST, if really true; which I could not grant, but oppoſe. Waterford.

ON the 8th, being the Third of the Week, I was there again, and the Meeting was pretty large and open, many of the Inhabitants of all ſorts being there, (tho' but a few Friends belong to the Meeting) and generally ſatisfied.

I STAID till the Tenth, and had another Meeting, which was larger than before, the People being a little awaken'd by the former Meetings, and Things opened clear in the Authority of Truth; which was plainly over them.

ON the 11th I had an appointed Meeting at *Thomas Barnes*'s, about four Miles out of the Town; which was crowded, the Place being but ſmall: Hither came ſeveral Officers of the King's Cuſtoms, who were civil, and the Meeting was well and open; and ſeveral of the meaner ſort of the *Iriſh* Papiſts, and others, were well ſatisfied, tho' Things tended, in ſome Part, to expoſe their Prieſts and their Deceit. After the Meeting we were invited by a Baptiſt and his Wife, who were at the Meeting, to their Houſe, near the Place; where we were kindly entertained. That Night I returned to *Waterford*.

HERE I ſtaid till the 13th, and, being the Firſt of the Week, had two more Meetings: That in the Forenoon was large, and an open Meeting, the People being reached and brought down; but that in the Evening was much larger, filled with People of all Sorts, and Truth reigned over all in Wiſdom and Power, to his own laſting Praiſe; and I believe many will remember that Day ſo long as they live. I was concerned here to open to the People that called the *Apoſtles Creed*; which came very clear in my Underſtanding at that Time, as at ſome other Times: But as to that Article, *He deſcended into Hell*, I took Exceptions to it, thus; "His being dead and buried, ſets forth he was in the State of the "Dead; and his deſcending into Hell, as they ſuppoſe, muſt mean another "Thing, as if he taſted of the State of the Damned; which cannot agree with "what he ſaid to the Thief on the Croſs, *viz. To-day ſhalt thou be with me* Luke xxiii. 43 "*in Paradiſe*. The Word *thou*, reſpecting the Thief, being intended of his "Soul only, (for the Body of the Thief was broken and buried, or diſpoſed of "after the Manner of Criminals, and not in Paradiſe) and the Word *me*, re- "ſpecting CHRIST, muſt intend his holy and innocent Soul, in an inſeparable "Union with the divine Word (for ſo it was from the Beginning) to be in Pa- "radiſe, (a State of divine Pleaſure) at the ſame Time when the Body lay dead "in the Sepulchre: And ſince the Body was in the Grave, and Soul in Paradiſe,

ANNO 1716. " what was there of CHRIST to be in Hell?" Which I recommended to their further and ſerious Conſideration. Another Point alſo fell in my Way, *viz.* Predeſtination; wherein the Presbyterians ſay, " That GOD, *from all Eternity*, " hath decreed ſome Men and Angels unto Life and Salvation, and others unto " Damnation, or Deſtruction; and the Number is ſo certain and definite, that " not one can be added or diminiſhed;" referring, for the more Certainty of Words, to the *Greater Catechiſm* of the Presbyterians made at *Weſtminſter*. Upon which I thus remarked, among other Things, " That 'tis a Contradiction " in the Terms in which they have laid it down: For the Act of the divine Will, " moving to a Decree, muſt have a Beginning in order to effect that Decree; " and therefore cannot be from all Eternity, or without Beginning; which is " all one: And if GOD had at all made ſuch a Decree, whether before or ſince
Exek. xviii. 23, 32. " the World began, he had not then left any Room for that Saying, *As I live*, " *ſaith the Lord, I deſire not the Death of a Sinner*, (whether it might be Man or " Angel) *but rather that he ſhould turn from his Wickedneſs and live:* But ſo the " LORD hath ſaid long ſince the World began, and ſince the Time of the ſup- " poſed Decree; and therefore he had not made any ſuch before at all. And " again, when GOD, by his Son JESUS CHRIST, our LORD, offered " Salvation to all the People of the *Jews*, eſpecially at *Jeruſalem*, and they (moſt " of them) refuſing it upon the Terms offered, at laſt he wept over them, ſay-
Mat. xxiii. 37. Luke xiii. 34. " ing, *O Jeruſalem*, &c. *thou that killeſt the Prophets*, &c. *how often would I have* " *gathered thy Children, as a Hen gathereth her Chickens*, &c. *but* thou wouldſt " *not. O that thou* hadſt *known*, in this thy Day, *the Things that belong to thy* " *Peace, but* now *they are hid from thine Eyes.* Now, if GOD had decreed theſe " to Deſtruction, why did he then offer them Salvation, and charge it upon them- " ſelves as an Act of their own Wills to refuſe it? It cannot conſiſt with any " Notion of Juſtice that GOD hath given unto rational Mortals, that he ſhould " decree any to Damnation, (without either Foreſight of Faith, or Condition of " Works) and yet offer Terms of Salvation to the ſame Perſons, (as in this Caſe) " and ſeem to reject them for Noncompliance, when he that is almighty hath " determined they ſhall never comply." With much more to the ſame effect, too long to be inſerted here.

Carrick. ON the 14th I departed hence to *Carrick*, and lodged at an Inn, *Francis Ainſley*, *Joſeph Jacobs*, and ſeveral other Friends being with me, and next Day had a large and open Meeting there. There is no ſettled Meeting, and but a Friend or two in the Place; and yet Truth came over them in ſome good Degree, moſt of any Note in Town being there, and generally well ſatisfied; and the LORD comforted us in his Service. That Night we went on to *Clonmell*, and lodged with *Stephen Collet*, who came to us at *Carrick*.

Clonmell. ON the 16th we had a Meeting at *Clonmell*, about Ten in the Morning; which was large and pretty open; and, the greateſt Part being Strangers, Things opened for Convincement, and much concerning the true Church, what it is, and how conſtituted; and the People were generally ſatisfied.

Youghall. ON the 17th we went to *Youghall*, and lodged at *Gabriel Clarke*'s; and, on the 18th, in the Evening, had a Meeting there; which was very large and open, though but few Friends; and the People were very open and well ſatisfied.

Cork. ON the 19th I went to *Cork*; and the next Day, being the Firſt of the Week, and their Province Meeting, it was pretty large and well, and held two Days. The 22d, being their Third Day Meeting, I was there alſo, and ſo ſtaid till the 25th, and was at their Week Day Meeting again, conſiſting for the moſt part of Friends;

Friends; where I had Opportunities to ſpeak to ſome Things more peculiar to their States than in thoſe mixed Meetings. ANNO. 1716.

THE Firſt Day following, being the 27th, accompanied with many Friends from *Cork*, I was at a Meeting at *Kinſale*; which, in the Morning was not very large, but pretty open; but in the Evening was greatly crowded by People of all Ranks and Sorts, and many Things were declared to general Satisfaction; though Errors, both of Papiſts and Proteſtants were laid plainly open: But the Crowd was ſo great that many went away, who, coming late, could not get in, and not being able to abide the Cold, or ſtand ſo long without Doors. This was a good Meeting, and Truth over all, and the People generally, both Officers, Soldiers, and others, were very civil to us; eſpecially the next Morning as we paſſed the Streets, wiſhing us well as we went thence towards *Cork* again; where we arrived about One in the Afternoon. Kinſale.

ON the 29th I was again at their Week-day Meeting at *Cork*; and alſo on the Sixth Day, being the 1ſt of the Twelfth Month.

ON the 3d, being the Firſt Day, I was again there; where the Meeting in the Afternoon being put off till towards the Evening, and the Town's People having pretty general Notice, it was one of the largeſt that had been ſeen there, and very open, being crowded with People of all Ranks there in Town; and, for any Thing we could learn, they were very well ſatisfied, Truth being over all to his own Glory.

THERE being a Couple of Friends to be married the Third Day following, I ſtaid the Occaſion; and the Meeting was greatly crowded, the Novelty of the Thing drawing ſome, who otherwiſe might not have come, and many could not get in for the Crowd. Matters opened full and clear to ſeveral Points, and the Meeting was open and ſatisfactory, and many ſpake well of the Way of the LORD, to whom only belongs the Praiſe of all his own glorious Works; for of him is every good Word and Work. Here I reſted till the Fifth Day following, and then went forward to *Malo*; where we had a large Meeting, the Town's People being generally there, and ſome out of the Country adjacent. Many Things were opened to them, but not in that Degree of the Power of Truth as at ſome other Places, they being greatly Strangers to Truth, and unfit for the Streams of Life till further ſanctified: and yet Things were well, conſidering their State, and they were generally ſatisfied; for I had the Thanks of the Town at the Inn next Morning, for the good Sermon, (as it was called) by an Attorney, who took upon him to be their Mouth: But I told him, if any good was done, they ought to thank GOD, the Author of it. Malo.

ON the 8th we had a Meeting at *Charleville*; where pretty many People came: Some of them were a little raw, and whiſpering a while; but as Truth aroſe, it came over them, and we had a good Meeting, the People being very ſolid in the End. That Night I lodged again with my reſpected Friend *Nicholas Harris*. Charleville.

ON the 9th, in the Morning, we ſet forward, accompanied by ſeveral Friends from *Cork*, viz. *Edward Fenn*, *Samuel Randal*, *junior*, *Joſhua Wyat*, *Francis Pyke*, &c. and arrived at *Limerick* in the Evening, the Roads being bad at that Seaſon of the Year: And having had Letters of Invitation from my Brother *George Story*, then Dean of *Limerick*, and alſo from my Siſter, his Wife, to lodge there at their Houſe, I accepted of it, and was with them during the Time I ſtaid in Town. Limerick.

ANNO 1716. Town. They were very kind, and invited my Company one Day to Dinner, and entertained us freely and plentifully: But in a ſhort Time I found my Spirit under a very great Load, which rendered my Stay there very uncomfortable, though Things, to outward View, were all agreeable; till at length I perceived they were under a deep Prejudice againſt the Truth, being poiſoned by the invidious and wicked Writings of *Leſly*, that implacable and venomous Rattle Snake; and this occaſioned ſome ungrateful Rubs: For I found a Diſpoſition in them to take Advantage (if they could have had any) of every Word they could at any Time wreſt to a Senſe never intended in the ſpeaking of it. As for Inſtance, one of them, in ſome ſerious and private Diſcourſe, commending the Satisfaction to be reaped in Prayer; and I, in the mean time, having an Eye upon the Reſult and End of all Prayer in a State of Paradiſe, happening to ſay, "It was true "in all them, who addreſſed themſelves to GOD in the Spirit of Prayer; but "that 'tis much better to be in a State where there is no need of Prayer; that "which was once needful to be prayed for being now obtained, and become the "Enjoyment of him that prayed for the ſame before he obtained it." This was wreſted, as if I had ſaid, "We (the Friends) were in ſuch a high State in this "Life, as that we had no Need of Prayer at all." Again, I happened to ſay in Diſcourſe, "That as the Apoſtles, living long after the Days of the Prophets, "and having the ſame Spirit, ſaw ſome Things clearer than the Prophets themſelves did, relating to their own Prophecies, as ſaith the Apoſtle *Peter*; ſo "we, in our Days, having the Advantage of near 1700 Years Time and Expe"rience of all thoſe Ages, might ſee ſome Things writ (obſcurely) by ſome of "the Apoſtles, clearer than they themſelves did." This was immediately wreſted to intend, "That we were wiſer, and had more Knowledge than the Apo"ſtles, *&c.*" And thus perceiving what kind of Snares were all around me, I from thenceforth converſed as little with them as I could during the reſt of that tedious and burthenſome Week I ſtaid there; though in every Thing elſe they made me very welcome. As they had mentioned theſe Books, I procured the *Switch*, wrote by *Joſeph Wyeth*, and left it with them, if, peradventure, it might be inſtrumental to expel ſome of that Poiſon, but too willingly drank in from the other; whoſe wreſtling and uncharitable Spirit ſo plainly appeared in the above mentioned, and ſome other like Paſſages that happened: But, after all, I parted with them under a great Burden and Load, being much troubled to ſee them under theſe Prejudices, and in a State, where 'tis next to impoſſible they ſhould ever have any reconciling Thoughts of Truth; but take Meaſures of Truth, of me, and Friends in general, by that falſe Rule they have thus eſpouſed.

DURING my Stay at *Limerick*, finding Things thus with my Relations, I was as much as well I could in the Converſation of Friends, as much more eaſy and comfortable, my neareſt Relation being to thoſe who dwell in the Truth, though not otherwiſe related. I was at the Meeting on the Firſt Day Morning; which was pretty large, and ſomething open; and, in the Afternoon, very large, a great many coming out of Curioſity, hearing I was the Dean's Brother; which was alſo a Croſs to me, by their Gazing and Obſervation: However, Things were pretty full and open; and ſo I ſtaid, being at their Week-days, and, after, their next Firſt Day's Meetings; the laſt being alſo large and pretty open: ſo that I was preſerved, that they had no Occaſion againſt me.

Tipperary. ON the 18th I departed from thence, and that Night went to *Tipperary*, and lodged at ------ *Cherry*'s, *Thomas Pearce*, *Edward Fenn*, and *George Peaſe* being with me, and the next Day had a pretty large Meeting there; which was indifferent open, the Load of *Limerick* being partly caſt off and overcome. That Night we went to *Joſhua Fennel*'s.

ON

ON the 20th, being the Fourth Day of the Week, we had a Meeting at *Joſ. Fennel*'s; which was ſmall, but open, and my Spirit more at Liberty. After the Meeting we went to *Clonmell*, and lodged at the Houſe of our Friend *Joſeph Collet*. ANNO 1716.

ON the 21ſt, being their Meeting Day, which uſually is in the Forenoon, they appointed it in the Evening, at the fourth Hour, for the Sake of the People; whom we had a Deſire ſhould be at the Meeting, Things frequently opening moſt fully when many of them were there. The Meeting was very large, and many Things of Weight were opened to them, and Truth prevailed over all. The Mayor of the Town was there, with the Badge of his Office, and ſome Military Officers, and all very ſober and ſatisfied; and Things were well and comfortable. Clonmell.

ON the 22d we had a Meeting at *John Bowle*'s at *Woodhouſe*; where moſt of the Gentry (ſo called) in thoſe Parts adjacent, and others, were preſent, and four of them Juſtices of the Peace. The Meeting was open, and Truth over them, and generally ſatisfied: But one of the Juſtices, an ingenious Man, after the Meeting, in ſome free and pleaſant Diſcourſe with *John Bowles*, ſaid, "The "Doctrine was good; but that Part againſt War, (though according to the "Scripture) was too hard, eſpecially at this Time when an Invaſion was expect-"ed: Would you have us lay down our Arms, ſaid he, and ſuffer the Preten-"der to take Poſſeſſion of us?" But he ſaid nothing to me, nor any Thing in Diſpleaſure. Woodhouſe.

I STAID there till the 24th; and, being the Firſt of the Week, went thence to *Caſhel*, lodging at *Iſaac Newbowles*'s. The Meeting, both Fore and Afternoon, was very large, eſpecially the laſt; and the Truths of the Goſpel were fully and largely opened to them; many People of all Ranks being there, and generally ſatisfied or ſilenced; and a good Time it was to many, who ſpoke well of the Way of Truth. Caſhel.

ON the 25th we had a Meeting at the Town of *Thirles*, in the Court-houſe; where came together a great Concourſe of People, it being generally a Popiſh Town; but the People were civil in the main, except ſome of the baſer ſort, who were a little light; and many were reached by the Wiſdom and Power of Truth, and well ſatisfied: But the Curate of the Town, one *Thomas Sharp*, though he did not give us any Interruption in the Meeting, yet, in the mean time, put up a Paper on the Market Croſs, a Copy whereof followeth, *viz.* Thirles.

February 25. 1716-17.

"ALL religious Aſſemblies which diſſent from the eſtabliſhed Church in "this Kingdom, *&c.* are ſchiſmatical, and contrary to Law; therefore, "to go to a diſſenting Congregation for any other End than to oppoſe and ſup-"preſs ſuch a Meeting, is ſinful.

"To go with a Deſign to join in the Worſhip of it is ſo; becauſe this is to "have Fellowſhip with that which is Sin, and partake in the Iniquity of it.

"OR for Diverſion, becauſe it is not lawful to make a Mock at Sin; and they "are Fools, *i. e.* prophane and wicked, who do ſo.

"OR for Curioſity, becauſe this is in order to know and be acquainted with "Sin.

ANNO 1716.

" OR for want of better Employment, and out of Amuſement only; becauſe " no one ought to be ſo idle, or ſo ill employed, as to pay Attendance to any " Thing which is ſinful: This is to ſhew a Reſpect and Countenance to it.

THO. SHARP, *Curate of* Thirles.

AFTER we went to the Inn, I had begun to write an Anſwer to this Paper; but, in the mean time, came the Prieſt himſelf, and one *Oliver Grace*, a Gentleman in the Country, and a Lieutenant of Horſe, to our Inn; and, ſeating themſelves in a Room, deſired to ſee me. I went accordingly to them, and two or three Friends with me; and, after ſome Civilities, we began upon the ſaid Paper. I obſerved to them, That all theſe ſuppoſed ſinful Conſequences depended upon the Proof of the firſt Poſition, *viz.* " That all religious Aſſemblies, which " diſſent from the eſtabliſhed Church in *Ireland*, *&c.* are ſchiſmatical, and " contrary to Law;" which I denied, and put him upon his Proof: But firſt, fully to eſtabliſh the Terms of his Propoſition, I deſired him to explain the Meaning of this *&c.* For as there were once in *England* a ſort of Men who ſwore with an *&c.* including *pro* or *con*, to be explained as they might think moſt conducing to their Intereſt, or Advantage, afterwards; ſo in this *&c.* might be included many ſorts of National Churches in other Countries, and ſome quite contrary to that now in *Ireland*. He anſwered, "I mean the Church of *England* only." Then I aſked him, "How is that Church eſtabliſhed more than any other in *Ireland*?" He ſaid, " The Clergy of *Ireland* being, in Time paſt, met in " Convocation, agreed upon certain Articles of Religion, 39 in Number, which " were afterwards confirmed by the King and the Great Seal of *England*." I asked him, " How does it appear that this is ſuch a Church, as that all are Schiſ- " maticks and Sinners that diſſent from her? For the true Church is hid with GOD " in CHRIST, the Ground and Pillar of Truth, the *New Jeruſalem*, the Church " of the Firſt-born, and Mother of Saints; and built on CHRIST JESUS, the " true Foundation, Rock of Ages, and chief Corner Stone: But a Church eſta- " bliſhed by human Authority, is the Creature of that Authority: which the " Church of CHRIST never wanted, or will want, to eſtabliſh her; being ſet- " tled already by his own Power, to his ſole Glory. And if Schiſm and Sin be " Marks of an irreligious Aſſembly, pray then, why are they in *England* and " *Ireland* ſo divided among themſelves, as that one Part is in Rebellion againſt " the Government that eſtabliſhed them, and the whole miſerable Sinners, as by " Law eſtabliſhed? Can it be any Schiſm or Sin to diſſent from, or meet toge- " ther, otherwiſe than among miſerable Sinners?" Some of his Company being rude, and more ſubtle than himſelf, would have brought him off, by giving ill Language, and ſo making a Confuſion; for they ſaw where it was like to land: but he could not take the Hint. " For if it were Schiſm to diſſent from a Na- " tional Church, why did they, in Queen *Mary*'s Time, *&c.* diſſent? And if " that was a Schiſm, why do you continue it? Is that the Reaſon you are mi- " ſerable Sinners?"

THEN he recurred to the Sacraments, and ſaid, " They that deny the Sacra- " ments and Ordinances of CHRIST are Schiſmaticks." I asked him, "What " does thou mean by theſe Terms?" He ſaid, " Baptiſm and the LORD's " Supper." I aſked him, " What Baptiſm?" He ſaid, " Water Baptiſm." I replied, " If all are Schiſmaticks that decline Water Baptiſm, you yourſelves " are ſo; for ſprinkling Infants is no Baptiſm: 'Tis an Error both from Mode " and Subject. Then he recurred to the Authority of the Church; which be- ing a plain Handle for turning the Schiſm where it ſhould be, the above Officer, one of his Company, threw in a Diverſion, by accuſing me of being the Leader of thoſe Bullocks, as he called the Friends there. I told him, " They

and

" and I have all one Leader, and I am far from aſſuming any ſuch Character; " which is very injurious and ſcornful in thee to offer." Then we proceeded upon the Argument of Baptiſm: He alledged the Text, *Go teach all Nations, baptizing them*, &c. and ſaid it was Water Baptiſm. I ſaid, " Water is not mention- " ed, but in another Place, by way of Diſtinction; ſhewing it was not Water, " but the Holy Ghoſt, thus: *For John truly baptized with Water*, ſaid our LORD " CHRIST, *but ye ſhall be baptized with the Holy Ghoſt not many Days hence.*" He ſaid, " The Apoſtles did baptize theſe with Water who had before received " the Holy Ghoſt; therefore it was Water they underſtood by the Text." I replied, " That is no fair Deduction, or Conſequence; for ſome were alſo cir- " cumciſed after they had received the Holy Ghoſt, which eſtabliſhed the one " as well as the other; but indeed neither: Beſides, if the Apoſtles had bap- " tized with Water from that Text, they would have purſued the Terms of it, *viz.* " *In the Name of the Father, Son, and Holy Ghoſt:* but they never baptized any " ſo with Water; therefore not from that Text." Then he ſaid, " I can " prove they did;" alledging that Text, *Who can forbid Water*, &c. I anſwered, " It does not appear by that Text that theſe were baptized in the Name " of the Father, *&c.* and, in other Places, it was in the Name of CHRIST the " Son only; not upon this Text in *Mat.* xxviii. but upon the ſame Foot on " which they baptized in *John*'s Time, before the giving out of this Text; " where *Jeſus* himſelf *baptized not, but his Diſciples:* But that the Apoſtle " has put out of all queſtion, where he ſays, *There is one Lord, one Faith, and* " *one Baptiſm*; which one Baptiſm muſt either be Water Baptiſm without " the Spirit, or the Spirit alone without Water, or the Spirit and Water " muſt make up that one Baptiſm. It is not Water alone; for *Simon Ma-* " *gus* was baptized with Water, and yet had neither Part or Lot in the Holy " Spirit. Again, the *Samaritans* had been baptized with Water in the Name of " the LORD, but had not received the Spirit; and ſome were baptized that " had not heard of it: Therefore, the Spirit and Water not going together, they " are not one Baptiſm. But the Apoſtle is clear in the Point, where he ſaith, " *By one Spirit we are all baptized into one Body; for we have all been made to* " *drink into one Spirit:* And this makes Members of the Church, which is his " Body, *the Fulneſs of him who filleth all in all*; which is not a Body of miſe- " rable Sinners, but of Saints and ſaved of the LORD." They could not hear this, but with divers Interruptions; and he would have evaded it by ſome poor Gloſſes upon ſome Texts, *viz.* " It was to be underſtood by the Authority of " one Spirit, *&c.*" which I rejected. Then this *Oliver Grace* (ſaid to be a late Convert from Popery) began to be further abuſive, and ſaid, " You have no " more Religion than my Horſe." I aſked, " What has thou ſeen or heard " by me to provoke thee to ſuch an Expreſſion; which thy Horſe, if he had " had like Faculties as thyſelf, would hardly have uſed, where no Occaſion was " given." I told them, " I am now diſappointed in you; I expected, when " deſired and invited into your Room and Company, at leaſt a rational Confe- " rence on the Points propoſed: but to be thus hors'd and bullock'd was ano- " ther Thing;" and ſo departed the Room. I lodged alone in a low Room, in one End of the Houſe: but, before I went to Bed, I double-lock'd the Door, and kept the Key within. After I went to Bed, I found my Spirit much loaden; which, after ſome Time, went off, and I fell aſleep in much Sweetneſs: but, in leſs than an Hour, was in much Trouble in my Sleep; which occaſioned me to awake: and I found a great Struggle with a violent Power, that I perceived came by their Spirit: For they were drinking in a Room at the other End of the Houſe, the People being Proteſtants, and civil, having ſo contrived it, that they might not diſturb us. There they ſtaid the greateſt Part of the Night, and the Prieſt with them, till they could hardly know which End was up: But in the Morning

ANNO 1716.

Mat. xxviii. 19.

Acts i. 5.

Acts x. 47.

John iv. 2.

Eph. iv. 5.

Acts viii. 13. 16.

1 Cor. xii. 13.

Eph. i. 23.

ANNO 1716. Morning I was told, that this *Oliver Grace* would needs come to me in the Night, in that Condition, to diſpute about Religion, as he pretended; by which I ſaw the Cauſe of my firſt Trouble, the latter Part, after my firſt awakening, relating to another Thing; which, at that Time, I did not particularly ſee, but, by the Nature of the Exerciſe, I ſuſpected it to be in my Way.

Kilkenny. THE next Morning, the 26th, we ſet forward for *Kilkenny*; where we arrived in the Afternoon, and lodged at the *Swan* Inn, *Thomas Dale*, Maſter. That Evening we procured a Place of one in the *Black Abbey*; which being a long Malt-houſe, we had well furniſhed with Seats that Evening and the next Morning. At that Place, it is to be noted, was, at that Time, a very high and lording Prelate; who, having alſo a temporal Title, Sir *Thomas Veazie*, is, in that reſpect, in a Manner amphibious. This high, and *Haman-like* Man, had, ever ſince he mounted the Dignity, (about three Years before) ſhewn a particular Averſion to Friends; and ſeveral of our Meetings in that Town had, from time to time, been diſturbed and hindered by his Regiſter, one *Robert Connel*, an Alderman in that Town, and ſuch others as he could procure to officiate in ſuch evil Work. They two exerciſed their Violence and Diſturbance upon *Elizabeth Jacobs* once, and another Time upon *Margaret Hoare* and *Abigail Craven*, and hindered the Meetings; which Friends had bore for the Sake of Peace, without any Complaint to the Government: But now they proceeded more violently; for as we were met according to Appointment, on the 27th, about the ſecond Hour in the Afternoon, and many of the Town's People with us, ſome Time after I had ſtood up, in came *Arthur Webb* and *Robert Shervington*, and made Diſturbance, bidding me be ſilent, and the People diſperſe. I did not mind them for ſome Time, but went on, till they had ſo diſturbed the Meeting, that the People were not in a Condition to hear? Then I ſtopped, and aſked who they were, and by what Authority they did that? They anſwered they were the Church Wardens. I replied, That the Church Wardens, as ſuch, had no Buſineſs with us, or Power to hinder us; and deſired them to deſiſt, and ſit down quietly as others were. They ſeeing that would not fright us, as they had imagined, then began to ſpeak to Particulars of their own ſort, threatening them with the Biſhop's Court, and Excommunications, and ſuch like frightful Things, and began to take ſome Names in Writing; which ſome being afraid of, went out: but the greateſt Part ſtaid, and ſome were much troubled at the ſpoiling of the Meeting; for it had begun well: But the Envy of Satan, and Pride of ungodly Men riſing higher, whilſt we were at this Work, in came one *Joſeph Worley*, one of the Mayor's Serjeants at Mace, and a Conſtable with a Warrant; and I being ſtill ſtanding, and ſometimes exhorting the People as well as I could in ſuch Diſturbance, they bid me come down and go with them, for they had a Warrant from a Juſtice of the Peace to apprehend me, and diſperſe the Meeting. Then I ſaid, we were well known to be an innocent People, readily ſubject to Government, either actively or paſſively; but deſired them to have a little Patience till I had cleared myſelf among the People: and they did not ſeem very forward to take me away, till ſome of the ſuperior Perſecutors towards the Door cried out, "How well do you execute your Warrant!" and then they took me, *Edward Cowper*, *Henry Ridgeway*, and *John Harris*, away in Cuſtody up to the Juſtice's Houſe: But he would not be ſeen, being much troubled that he had ſign'd the Warrant, it being ready drawn by *Robert Connel*, the Biſhop's Regiſter, and ſent to the Juſtice by the Biſhop, deſiring him to ſign it; which he had done with great Reluctancy. They then took us from Place to Place to find a Juſtice; but none cared to ſee us, till at laſt we were brought before the Mayor and this *Connel*, who, being one of the Aldermen, is alſo a Juſtice of the Peace for the City *ex officio*. They were a little rough, and pretty high upon us; but the

LORD,

LORD, for whoſe Name and Cauſe we were there, kept us over their Spirit and Power. *John Bowles*, *John Lackey*, *Samuel Watſon*, *Thomas Prin*, *John Prin*, *junior*, and other Friends, continuing the Meeting, and many of the People with them, the Officers alſo brought away thoſe Friends laſt named before the Mayor at the ſame Time. They charged us with a riotous and unlawful Aſſembly. I told them they themſelves did not believe it to be a riotous Aſſembly; and there were many Witneſſes that we were peaceable, till the Church Wardens and their Officers diſturbed us. Then *Robert Connel* himſelf confeſs'd we were not making any Diſturbance; but ſaid it was an unlawful Aſſembly, the Act of Toleration in *England* not extending to *Ireland*. I anſwered, "That Act, being for the Liberty of the Subject, extended every where in *Ire-*
"*land*, and other Countries where the Subjects of *England* are ſettled under the "Crown of *England*." Then they demanded Security for our Appearance at the Aſſizes, and for our good Behaviour in the mean time. We told them, we were not of ill Behaviour, and therefore needed not to be bound; but, ſeeing their wicked Deſign, we all refuſed. Then they wrote a *Mittimus*, pretending to ſend us to Jail; but at laſt they told us we might go where we pleaſed, only they charged us, upon Pain of what ſhould follow, not to have any more Meetings there; for if we did, they would take more ſevere Meaſures with us. Then they, having a full Bottle of Wine upon the Table, would have given us ſome; but we all refuſed it; at which they were angry: So we left them, and went down to *Thomas Dates*'s, at the *Swan*; where many of us lodged: And pretty many Friends being together there after Supper, we concluded to have another Meeting next Morning, and ſome Friends were appointed to give Notice to the Mayor, ſome to the Juſtices, ſome to the Soldiers, and ſome to the People of the Town.

ANNO. 1716.

ON the 28th, about Nine in the Morning, we went to this ſecond Meeting, where the People did not gather much till about Ten, and I had ſtood up about half an Hour; when in came the ſame Church Wardens, and made the like Diſturbance as before, taking Names, and threatening the People with the Biſhop's Court and Excommunication, frightening ſome: but moſt did not ſeem to mind them, and I went on for ſome Time over them, till alſo came two of the Mayor's Serjeants at Mace and Conſtables, and a great Mob after them; and they commanded me to be ſilent, and the Meeting to diſperſe. Some of the meaner ſort went out of the Houſe as faſt as they could, being fearful; but many ſtaid to ſee the Iſſue; and they taking me into Cuſtody, I went with them, but they took no other Friend. The Mayor, this Alderman *Connel*, and ſome others, being together, I was had before them without any Warrant. They were very angry, and gave me ſome threatening Language. I told them they were not to inſult the King's peaceable Subjects, nor exerciſe their own Paſſions upon them; but if I had broken any Law, I was ſubject to the Law, either actively or paſſively; and if they acted without Law, they alſo were puniſhable by the Law. They were very angry ſtill; and the Mayor ſaid, "I "had aſſembled myſelf with others, contrary to Law; and demanded Security for "my Appearance at the next Aſſizes, the 16th of next Month, at the City of "*Kilkenny*; and in the mean time to be of good Behaviour." Then I ſaid, "What Law have you here in *Ireland* againſt our Meetings?" Said the Mayor, "There is no Law for them here." Then, ſaid I, "There is none againſt "them; and where there is no Law there is no Tranſgreſſion. The Act of To-
"leration in *England* gives us, as well as all others the King's Proteſtant Diſ-
"ſenting Subjects, Liberty every where in his Dominions." Then they wrote a *Mittimus* as followeth, *viz.*

ANNO 1716.

By JOHN BIRCH, *Esq*; *Mayor of the said City, and* ROBERT CONNELL, *Esq*; *one of his Majesty's Justices of the Peace of the said City.*

City of *Kilkenny.* } ss. "WE herewith send you the Body of *Thomas Story*, he unlawfully assembling himself with several other Persons, "and refusing to find sufficient Security for his Appearance next Assizes, and for "his good Behaviour; and him in safe Custody to keep, till thence discharged "by due Course of Law: And for so doing this shall be your Warrant. Given "under our Hands and Seals this 28th Day of *February*, 1716.

To the Keeper of his Majesty's Goal of the said City.

JOHN BIRCH, Mayor.
ROBERT CONNELL.

THE following is a Copy also of the first Warrant, *viz.*

By EBENEZER WARREN, *Esq*; *one of his Majesty's Justices of the Peace for the said Counties.*

Com. Kilken. & Com. Civit. Kilken. } ss. "WHereas Complaint hath been made unto me, that a Set of People called Quakers are "riotously assembled: These are therefore, in his Majesty's Name, to will and "require you, and every of you, on Sight hereof, to disperse the said Quakers; "and, in case of Resistance or Refusal, to apprehend the Bodies of the several "Persons so refusing or resisting, and them so apprehended to bring before me, "or some other of his Majesty's Justices of the Peace in the said Counties, to "be dealt with according to Law: Whereof fail not at your Peril; and for so "doing this shall be your Warrant. Given under my Hand and Seal this 27th "of *February* 1716.

To the several Constables and Officers in and through the said Counties.

EBEN. WARREN.

THIS Justice *Warren* having all along in Parliament (for he was a Member) been friendly, and kind to Friends in all their Concerns; and being inadvertently precipitated into this by the Bishop, we were better satisfied that we had this second Handle to proceed upon, than to have any Occasion for his Name in the Contest: And so I was sent to the common Jail of the Town, among Thieves in Irons; where I staid not long in the Custody of the Jailer, till *Anthony Blunt*, the Sheriff of the City, a very civil young Man, and loyal to King *George*, came to me, and shewed his Resentment sufficiently at their Doings; for he not only called for the *Mittimus*, that we might have a Copy of it, (which the Jailer had refused, being an *Irish* Papist) but left it in my own Hand till he returned, going immediately to some of the Justices, (*Warren* for one) to have their Opinions and Concurrence in taking me to his House; which he readily had: and accordingly took me with him, and provided me a very good Room in his House, and agreeable Accommodations, to the Disappointment of that great Episcopal Envy thus levelled against me. All this I observed to be the LORD's Doings, for the Furtherance of the Gospel and his own Glory; and the LORD was with me in a good Degree, to my great Comfort, and as my only sure Help.

ON the Sixth and Seventh Days came Friends from several Parts to see me, and many staid in Town till the First Day, being the 3d of the First Month; and, in the Forenoon, we had a Meeting in the Sheriff's House; where his Wife (a very good-natur'd sober Woman) and Family were present, and many of the Neighbourhood. We had a good open Time; wherein I had an Opportunity to expose Antichrist and his Ministers; which, I am apt to think, went to the Bishop's

ſhop's Ears, as it did quickly through the Town; the People wondering at our Boldneſs, not knowing our Foundation. ANNO 1716.

THE next Day, the 4th, I went to take the Air in the late Duke of *Ormond*'s Gardens there, and ſome Friends with me, and ſeveral People came to us; and, among others, ſome *French* Proteſtants, and an *Iriſh* Papiſt: He ſeemed friendly, and repeated ſome Verſes againſt ſuch as ſeemed to be religious, but aim'd at nothing but Promotion, and worldly Honour and Glory by it. I gueſſed what he was, and gave him the following Lines, which he took on a Piece of Paper with a Pencil.

Natural Religion was ſimple firſt and plain,
Tales made it Myſtery, Offerings made it Gain;
Sacrifice and Shews were at length prepar'd,
The Prieſts ate roaſt Beef, and the People ſtar'd.

HE ſeemed pleaſed with the Verſes: Then I told him, ſome People's Religion made them worſe than their natural Temper; which could not be right: for the End of true Religion is an Improvement upon Nature, and Reſtoration from the Fall, even in this Life, and rendering Men more ſociable and ſafe; but that Prieſtcraft of many kinds, tending to an evil End, had, as to great part of Mankind, eluded all the Means hitherto offered for the Help of Man, and made a Prey of him, inſtead of that Aid deſigned: For though there is nothing more plain than Religion in its native Simplicity; yet the Prieſts, the better to effect their own Deſigns, had invented Abundance of lying Myſteries, to confound and amuſe the People, and perſuaded them, that Offerings of many kinds were Eſſentials of Religion; which Offerings were ever at the Prieſt's Diſpoſal, and for his Gain and Advantage: And, taking Advantage of the natural Propenſity of the People to admire Tricks and Shews, much of that had been invented to gull the People; ſetting them a-gazing at Shews, which are of no Value, whilſt the cunning Prieſts eat up the Roaſt: For they love dearly to have the ruling of it; and in whatever they differ, in this they all agree, with feigned Words to make Merchandize of the People; and who to have them, for their own Gain and Promotion, is the great Bone of Contention; which will ever continue till the People receive the LORD JESUS, and turn to his Light and Grace as their true Teacher.

IN the mean time, as we were at this ſort of Converſation, in came Juſtice *Warren*, Alderman *Haddock*, and -------- *Clarke*, the Collector of the King's Cuſtoms, and ſome others; and, entering into Converſation with us, ſome told them of the Verſes, and they deſired me to repeat them; which I did to their Satisfaction: and, by Degrees, they fell to diſcourſe upon my Confinement; which they all did with conſiderable Reſentment; and ſome of them obſerved, that to make a Shew, now after the People had talked ſo broad in the Streets, the Mayor, and that Party, had ſhut up the Maſs-houſes, which before had been connived at; and alſo how angry they were with our Meeting the Day before, but could not help themſelves; ſince I being a Priſoner, could not be hindered from ſpeaking to ſuch as came to me; and very friendly they were.

AND, in the mean time, in came the Mayor and Alderman *Counel*, greatly chaffed; which was heightened to ſee theſe Perſons with me, converſing ſo friendly together. Their Buſineſs was to perſuade Juſtice *Warren*, Alderman *Haddock*, and who they could beſides, to join with them to ſend me out of the County, from Conſtable to Conſtable; for I becoming very burthenſome to them, they

ANNO 1716. they had fallen upon this Contrivance to get rid of me; and their Power extending no farther than the Town, they could not ſend me out of the County, but out of the Town only, and then they feared I would come in again immediately; but if out of the County, being ſome Miles, 'tis like they imagined I would not take the Pains: But in this, inſtead of helping themſelves, they were worſe; for, as they advanced towards us, I began to ſpeak to thoſe Perſons with me above mentioned, concerning the Grounds upon which my Adverſaries built all their Structure, *viz.* upon a Suppoſition, that the Toleration Act extended not to *Ireland:* But I told them "They were miſtaken; for all Men by "Nature are free, till that Freedom is taken away, either by Policy or Force: "Some penal Laws then, made by an antichriſtian Policy, and applied by ty-"rannical Force, having obſtructed the Liberty of the Subjects of *England* for "a Time, yet that Liberty was not deſtroyed; but that Force being removed, "Liberty revived, and turned into her natural Channel: For there are many "Statute Laws in *England*, in which there are ſeveral Terms and Clauſes "of enacting, that, in reality, are not initiatory of new Matter, or new Laws "or Privileges never before claimed, or enjoyed by the People, of Right; but "declaratory only of Rights and Privileges in Poſſeſſion by them and their An-"ceſtors, before endangered by evil Counſellors to Kings and Princes; who, "for their own Advancement in Favour, are too frequently the wicked Inſtru-"ments of tyrannical and enſlaving Counſels, where they meet with any Degree "of Propenſity in the Tempers of their Princes biaſſing them that Way: and "of the like Nature is this Toleration Act in *England:* Which native Rights and "Privileges all *Engliſh* Men carry along with them into all Regions of the World "where they ſettle under the Regimen of the Crown of *England*; now upon "a very worthy Head, who declares for Liberty to all his Proteſtant Diſ-"ſenting Subjects throughout his Dominions the World over; and that Indul-"gence they enjoy every where but here. The Act of Toleration then ex-"tends to *Ireland*, *America*, and all the King's Dominions; being declaratory, "in its own Nature, not only of *Engliſh*, but alſo of Goſpel Liberties; and which "we now inſiſt upon againſt the unjuſt Force of ſuch as oppoſe themſelves here. "And that this is, and ever hath been, the Mind of the King and his Predeceſ-"ſors ſince that Law was made, is plain, by extending that Liberty and Indul-"gence here, as likewiſe to all his *Engliſh* Dominions. And not only thus, but "the King has given us his Royal Word for his Protection, upon ſeveral Ad-"dreſſes on ſundry Occaſions; and particularly upon one from our laſt Yearly "Meeting at *London*, the 26th Day of the Third Month, 1716; and another "ſince, from our laſt National Meeting at *Dublin*, here in *Ireland*; to which "he was pleaſed to anſwer in theſe Words, *viz. I thank you for the Aſſurance of* "*Duty and Affection to my Perſon and Government, contained in this Addreſs; and* "*you may always depend upon my Protection*; I myſelf being preſent, with many "more, when the King received us with this firſt Addreſs in his own Bedcham-"ber: So great was his Condeſcenſion and Regard to his loving and peaceable "Subjects. But it ſeems the Mayor and Magiſtrates here think it their "Intereſt to inſiſt upon an Opinion quite of another Nature, at the Hazard of "what may follow; for you may aſſure yourſelves we are as jealous and tena-"cious, both of our Goſpel and natural Liberties, as any Body here can be bent "to deprive us of them."

THIS being finiſhed, the Mayor and his Party ſhewed a great deal of Rancour, but could not help themſelves; and immediately after, the Mayor and *Connel* made Application, as aforeſaid, for Aſſiſtance; for their Envy had made them both mad and blind: But inſtead of that the Juſtice at once refuſed it, and told them he had done too much of this Drudgery for them already, and would do

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no more, but would leave them to their own Meaſures. This vex'd them heartily, and occaſioned ſome more Words, which were pretty warm on both Sides, till the Juſtice, and the reſt that were for the King and Indulgence, asked them "How "come you to connive at ſo many Maſſes in view, and be ſo furious upon the King's "Friends and peaceable Subjects? Pray, Mr Mayor, ſaid he, what Notice have "you taken of the ſeditious Sermon you heard Yeſterday Afternoon in the little "Church? You can bear ſuch with Pleaſure, whilſt you treat theſe loyal Subjects "with ſo much ſevere Uſage. Did you, Sir, demand that Perſon's Notes, and "bring him to account for what he had done?" To which the Mayor anſwered, "That is my Lord Biſhop's Buſineſs, not mine." Then they replied, "If "it was not your Buſineſs, being a Matter of Religion, pray, how comes it to be "ſo much your Buſineſs to meddle with thoſe People, who have given you no "other Occaſion but in reſpect of their religious Opinions; to which they have "equal Right and Liberty with all others his Majeſty's Proteſtant diſſenting "Subjects, and are much more uſeful to the Government than ſome that you "connive at? And, pray, from whom ariſes the common Danger?" ANNO 1716.

WE heard them thus far, but Things riſing higher and higher, thought beſt to withdraw and leave them, the Diſpute turning favourable on our Side; which we did: But in the Evening the Sheriff told me, that they ended in Heat; and that the Mayor and Alderman *Connel*, finding they could not have any Aid of the others, were reſolved, as they pretended, to ſend me out of the Town next Morning by the Conſtables; and that if I came again they would put me in the Stocks. I told him I did not fear them; let them run the Length of their Chain: For tho' they thought to frighten me with their Threats, I knew the Laws better than they imagined; and that they could not do it but by illegal Violence.

THE next Day, the 5th, the Mayor was much cooler; and, intending to go out of the Town the Day following to meet the Judges at *Wexford*, (being Deputy-Clerk of the Crown) he took up the *Mittimus*, and ſent me Word by the Sheriff, that I was at Liberty, and might go when and where I pleaſed; and ſaid alſo, That he would not have done what he had done againſt us, but that the Clergy, as one Man, greatly urged him to it, ſaying, they had thought him a Man for the Church; but to find him ſo remiſs in ſuppreſſing the Quakers, looked quite otherwiſe: And added, that for his own part he did not care what Meetings we had; but intended to get out of the Way of it, and leave Alderman *Connel* in his Place (as he ought of Courſe) till he returned; hoping all would be over in his Abſence.

UPON this Meſſage I told the Sheriff, That they had committed me publickly by a *Mittimus* till the Aſſizes, as if I had done ſome heinous Crime; and as on the one hand I could not accept of a private Diſcharge, ſo, on the other, this Diſcharge was not legal: which was an Indication they were either ignorant or arbitrary; for they ought to have returned their Proceedings before the Judges, that the Matter might be heard at the Aſſizes: But in Caſe of a Diſcharge before that, it ought to have been by a Liberate in Writing under their Hands and Seals, or of ſome other Juſtices: and therefore I remained with the Sheriff; which diſpleaſed my Adverſaries worſe than before, and heighten'd their Rage.

MANY Friends viſited me from divers Places, on the 9th, being the Seventh of the Week; and conſidering together of a Meeting next Day, we ſpoke to the ſame Perſon about the ſame Place we had before, and he readily granted it: ſo all was prepared, as Seats, *&c.* and Notice was given by

ANNO 1716. ſome Friends to Alderman *Connel* (now Deputy-Mayor) and the Juſtices, of what we intended; but he ſaid he would diſperſe us again, and that we ſhould not have any Meeting there: However, we went to Meeting; and tho' I had ſome Things in my Mind to ſay in the Meeting, before I found the proper Time to ſtand up, one of the Church Wardens came and began the Diſturbance; and ſoon after came the Mayor's Serjeants at Mace, commanding the People to diſperſe; and the Church Wardens took down Names, and threatened the People with the Biſhop's Court. Then I reaſoned the Caſe a little with the Conſtables and Serjeants; and they ſeem'd troubled that they were put upon uſing us ſo; but could not help it, being under Authority. After a while I went with them, having firſt made ſome Remarks on Things to the People, and they put me in Jail the ſecond Time; where I was hardly well entered, till they brought *William Brookfield* of *Dublin* thither alſo: For ſome Friends from thence coming to ſee me, and he among others, and the Meeting continuing after they had brought me away, *William* had ſtood up to ſpeak, and ſome of the Conſtables took him down, and brought him to us.

WE had been in Priſon but a ſmall Time, till the Sheriff came and took us home to his Houſe; where the other Friends came to us after the Meeting was over; which they held, notwithſtanding all the Diſturbance, till it regularly ended.

BUT the Deputy-Mayor being come from his Worſhip, ſent for me before him, and ſeemed very angry; and aſked me how I came to appoint another Meeting, being in Cuſtody? Then ſaid the Sheriff, "Sir, The Gentleman was "not in Cuſtody, for Mr Mayor took up the *Mittimus* before he went out of "Town, and told me he was at Liberty; only he would not go out of Town "till he himſelf thought fit, being free, as he apprehends, to go or ſtay at his "own Election." Then ſaid I to the Deputy-Mayor, "Theſe Proceedings "are very arbitrary: What have I done now to deſerve Impriſonment?" "Did "not I tell you, Sir, ſaid he, that I would diſperſe you, (for I had met him in "the Street as we went to the Meeting) and that you ſhould have no Meeting "here?" "'Tis true, ſaid I; but ſince there is no Law againſt our Meeting, "thou hadſt no Right to ſay ſo, nor was I obliged to take Notice of it, being "without Law; but, beſides, the Goſpel muſt be preached, and GOD muſt be "worſhipped according to his own Appointment, whoever will make Laws to "the contrary, or apply an unjuſt and illegal Force to reſtrain it."

THEN ſaid one of the Serjeants to the Deputy-Mayor, "Sir, This Gentle-"man ſaid nothing in the Meeting; he was not preaching." He immediately laid hold on that to get rid of us, (for he wanted his Dinner, then ſtaying for him) and ſaid, "I cry Mercy, I thought you had;" and ſo diſmiſſed me. But, before we parted, I told him, "That notwithſtanding thou haſt uſed us ſo ill, "I have a ſecret Apology in my Mind for it; but cannot be poſitive whether "thou deſerves it: and that is, I conjecture that thou does not act altogether "from a native Spring of Diſlike in thy own Mind, but as excited by ſome "other Perſon or Perſons, for ſome other Reaſons than perhaps thou careſt to "expreſs or own." Upon this he ſaid, "I have no Enmity againſt Friends; "but have, upon occaſion, forgiven ſome of them Fees (being Regiſter to the "Biſhop's Court) to the Value of ſeven Pounds." And ſo we were diſmiſſed without any further Conditions.

About Three in the Afternoon we went to Meeting again in the ſame Place; and the Biſhop hearing of it, and walking in the Tolſel, told one of the Serjeants,

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if we met again, he would have us put in the Stocks till he came from Church: But, being ſet, many People came to us; and the LORD, who never fails nor forſakes his own, was with us, to our great Comfort, whilſt Envy and Rage tormented our Enemies. I had ſomething to ſay, and had gone on ſome Time, the People being greatly deſirous to hear, and many ſtill and ſatisfied with what they heard, till in came the Conſtables and Serjeants again; but ſo faintly, and with Apologies, that they could hardly touch me: But, after ſome Time, one of the Serjeants named the Biſhop to be concerned in it; which I laid hold of, and told the People, we had not been without Apprehenſions all this Time who was at the Bottom; but now they heard plainly it was the Biſhop: and, after ſome further Remarks, *viz.* "That what our LORD ſaid to his Diſciples, *Some of you ſhall Satan* "*caſt into Priſon*, was now alſo fulfilled in us: For though that evil one cannot "caſt any into Priſon by himſelf, as he is a wicked deſtroying Spirit; yet, as un-"godly and wicked Perſecutors are excited, inſtigated, and hurried to that evil "Work by Satan, he, as the firſt Mover, is ſaid to do it; ſo that they might plain-"ly ſee on what Bottom they were who thus abuſed us." The People, nay, even "many of the Papiſts who came there to hear and ſee, were generally diſpleaſed with them; and the Truth reached them through our Works and Patience, and expoſed our Enemies to the juſt Cenſure of all. ANNO 1716.

THE Serjeants and Conſtables taking me away, many of the People followed, calling out, *Shame*, and blaming the Magiſtrates; but we deſired them to avoid Diſturbance, leſt ſome Advantage might be taken. And the Officers became ſo troubled and aſhamed, that they intreated me to walk up to my Lodging till the Church was done: but I told them I was in their Cuſtody, and could not go but where they took me; and they went with me to the Sheriff's Houſe; where they expreſſed their great Concern, that they ſhould be in Offices that ſubjected them to Actions ſo much againſt their Inclinations. But the Meeting continuing after I was brought away, *William Brookfield* had a good Time in a ſhort Teſtimony among them; and though ſome Conſtables were there, they ſtood without, as if they had no Mind to underſtand or hear any Thing: and the Meeting ended in Order, and Friends were generally comforted.

IN the Evening the Deputy-Mayor ſent me Word by the Sheriff, that he would wait on me by and by at my Lodging about that Afternoon's Meeting. I replied, "That was not ſo proper; but if he had any Thing more to ſay, that re-"quired my Anſwer, I would wait on him where he pleaſed." The Sheriff told him what I ſaid; and he ſent the Sheriff to ask me if I intended to go out of Town the next Day; and, if I did, he had no more to ſay: but if I did not go out, he would put me out.

I REPLIED, "That if the Mayor had ſent to aſk me that Queſtion, with-"out any Threats annexed, I would have anſwered him freely and plainly as "to my Intent; but was not to be frighten'd, being at my own Liberty to ſtay "or go as I pleaſed."

THIS the Sheriff told him: And then he made the Sheriff take it down in Writing; which he did. The Mayor then bid him ſet his Hand to it; which he did: but told the Mayor, he would keep it in his own Cuſtody; and accordingly ſhowed it me. I ſuppoſe the Mayor thought to frighten me by this poor little Shift. Then I told the Sheriff, I intended to go out of the Town in the Morning, to take ſome Meetings in the Country, and return there again at the Aſſizes, in the latter End of the Week.

THEN

ANNO 1716. THEN the Sheriff told me, the Biſhop was very angry with him, and ſo were all his Creatures, for letting me have Liberty, and had ſent for him that Morning; but that he would not go till we were out of the Town. I told him he had beſt go then, leſt the Biſhop might take ſome Advantage, as if he did not regard him; but, as for us, we did not fear any Thing he could do to us: However, he went not ſo long as we ſtaid; which was till about the Eleventh Hour, I going to ſee ſeveral of the Aldermen who had ſhewn us Countenance, and alſo Colonel *Warren*, before named, before we took Horſe; and went openly through the greateſt part of the Town, telling the People on every Occaſion, I intended to ſee them at the Aſſizes, as in the Firſt Day Evening I had told -------- *Sanford*, the Colonel's Son-in-law, (whom they had put into the Biſhop's Court on this Occaſion) when he aſked me about it; which he approved much; "Becauſe, ſaid he, they want only to be rid of you, being "ſuch a Torment to them by ſtaying, they know not what to do, and would "have you away at any Rate; but when they know you intend to come again "at the Aſſizes, it will perplex them the more."

ON the 11th we ſet forward about the Eleventh Hour; and ſeveral Friends being in Company, on comparing Things, we found we had all had a Share of the Burthen; but were very eaſy and comfortable in our Spirits, concluding, that as we had come laden thither, and left our Burthen behind, it was gone upon thoſe who had oppoſed Truth, and would be heavier and heavier on them, till they ſunk under it, or yielded: And ſo we ſaw the Hand of the LORD in the whole, and rejoiced together in him. That Day I went home with *Edward Cooper*; who had been with us all this Time.

ON the 12th we had a Meeting at *Samuel Watſon*'s; which was a large open Meeting, and the People, as well as Friends, were well ſatisfied.

Carlow. ON the 13th we had another Meeting at *Carlow*; which was alſo well filled with People of ſeveral ſorts, and they were alſo very quiet and ſober in Time of Silence. I had taken Cold in the Tranſactions at *Kilkenny*, and, upon that had taken a Fit of the Looſeneſs incident to Strangers in that Country of *Ireland*; which had weakened me as to my natural Strength: but the LORD ſtrengthened me ſo as to make me inſtrumental to deliver many Things to Edification, Information, and Comfort; and it was a good Meeting to ſome, and the People were generally ſatisfied, and ſome much pleaſed. That Night I went home with *John Lackey*, about a Mile from *Carlow*, back towards *Kilkenny*; where I was well entertained, and had ſome Things proper for my Diſtemper, as I had had the Day before, at my Friend *Samuel Watſon*'s.

THE 14th being wet and ſtormy, I ſtaid there till the Afternoon; and *Edward Cooper* coming from his Houſe on Purpoſe, I went home with him that Evening; where I ſtaid till the 16th, being the Seventh of the Week; and *Patrick Henderſon*, *Samuel Braithwait*, *Edward Fawcet*, and *Paul Johnſon* coming from *Dublin*, and ſome others, we went together to *Kilkenny*, to ſee what they had to ſay to me at the Aſſizes, to which I had been committed by the *Mittimus* aforeſaid; not thinking it honourable in the Truth to take Liberty by Word only, leſt, being abſent, they might pretend I had given them the Slip; to which I never had any Temptation from firſt to laſt.

ON our Way we fell in upon the Road with ſome Perſons going to Town; and one of them offering ſome Diſcourſe about Religion, I perceived, after a while, he was a Roman Catholick; and, after ſome other Points, we came upon that

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of Tranſubſtantiation. He urged the Words of CHRIST; where he ſaid, concerning the Bread, *Take, eat ye all of it; this is my Body which is broken for you:* And again, concerning the Cup, *This Cup is the New Teſtament in my Blood, which is ſhed for you*, &c. "This, ſaid he, is ſo plain and diſtinct, that there can be "no Miſtake in it: *This is my Body*; *This Cup is the New Teſtament*, &c." ANNO 1716. Mark xiv. 22, 23, 24.

I ANSWERED, "This is a figurative Speech: *This Bread* ſignifies my Bo-"dy, which ſhall ſhortly hereafter be broken for you: And *this Cup*; that is "to ſay, the Wine, or Liquor contained in it, ſignifies, or ſymbolizes, the New "Teſtament in my Blood: For if it were a proper Speech, without any Figure, "many Abſurdities would follow, againſt both Senſe and Reaſon; whereas "CHRIST and his Apoſtles ſuit their Doctrine and Miracles to both. For in "working of Miracles, if the Senſes were not infallible, (as they are concerning "their proper Objects, where the Senſe is not impoſed upon by falſe Mediums, "or any Depravation in itſelf; for all Mankind will conclude a Man to be a "Man at firſt Sight, though they may expreſs that Thing, or Man, by diffe-"rent Names; as a Man, *viz. Antropos*, *Homo*, *&c.)* then it could not be cer-"tainly known whether ſuch a Thing (as raiſing the Dead, making the Lame to "walk, opening the Eyes of the Blind, *&c.)* was done at all. And as to Rea-"ſon, CHRIST often uſes it; *No Man can ſerve two Maſters*, &c. *No Man "goes to build, but firſt counts the Coſt*, &c. He that goes to War firſt conſiders "whether he is able with 10,000 to encounter his Enemy with 20,000, *&c.* "And again, ſaith Reaſon, 'Tis impoſſible that both the Body of CHRIST and "the Bread can occupy one and the ſame Place, at one and the ſame Time; for "when the Body is preſent, the Bread muſt be abſent; and when the Bread is "preſent, the Body muſt be abſent. Mat. vi. 24. Luke xiv. 28, 31.

"AND again to the Senſes: The Apoſtle *John* ſays, *That we have heard "with our Ears, ſeen with our Eyes, and our Hands have handled of the good Word "of Life*; alluding to the infallible Certainty of Senſe in preaching the Goſpel; "*for the Life was made manifeſt, and we have ſeen it:* So that as certain as is "Senſe in ſenſible Subjects and Objects, ſo certain, and yet more, were and are "all the true Miniſters of CHRIST of thoſe ſaving and divine Truths they de-"liver from the Spirit, or eſſential Truth and Life manifeſted in them, in its own "Power and Virtue; and ſo certain alſo may the Hearer be of the Truth of "the Miniſtry, by the Manifeſtation and Anſwer of the ſame Spirit working in "him." 1 John i. 1, 2.

I FURTHER urged that it was a figurative Speech, for this Reaſon; "Be-"cauſe he ſaith, *This* Cup *is the New Teſtament*, were it of Wood, Stone, Earth, "or Metal: That Cup, whatever it was, was the New Teſtament, according "to thy and your Notion. Where then is that Cup? If the Cup be loſt, then "alſo is the Teſtament, if the Cup be the Teſtament."

THIS was a little pinching, and drove my Antagoniſt to this Reply, *viz.* "This Speech of CHRIST hath two Parts: The firſt is proper, concerning his "Body; but the ſecond is figurative, concerning the Cup."

THEN ſaid I, "Friend, pray give me thy Reaſon for the Difference.

"BECAUSE, ſaid he, it was impoſſible to drink the Cup, but only that "which was in it."

"IT is a good Reaſon, ſaid I, Friend, and holds as well the other Way;

ANNO 1716.

" for if that muſt be figurative reſpecting the Cup, becauſe of the Impoſſibility " of drinking the Cup itſelf, to common Reaſon; even ſo, for the ſame Rea- " ſon, deduced from the Impoſſibility of the Thing, I juſtly conclude there is " no Tranſubſtantiation.

" BUT if it had been ſo, then this, and many other like Abſurdities would " have followed, *viz.* Whilſt CHRIST ſat at the Table, and ſaid of the Bread, " *This is my Body*, the Body which brake it, and called it his Body, muſt ceaſe to be " that Body, and the other (the Bread) muſt commence and begin to be his " Body, (which it was not before) and be really ſo, before he could properly " and truly call it ſo, or elſe there muſt be many, nay innumerable ſame Bodies " at the ſame Time, and yet all but that one Body; which is abſurd and un- " reaſonable.

" AGAIN, if whilſt CHRIST ſat at the Table with his Diſciples, they all ate " the whole entire CHRIST the Evening before he was crucified; pray, then, " who was left uneaten to be crucified next Day? And if the firſt to whom he " gave a Piece of Bread had all the whole CHRIST, what remained for all the " reſt? I think nothing at all."

John vi. 53.

THEN he ſaid, " CHRIST told the People, *That except ye eat the Fleſh,* " *and drink the Blood of the Son of Man, ye have no Life in you:* There muſt " then be ſome Way of eating and drinking, to make good that Saying; which " is alſo very plain in its own Nature, the *Fleſh* and *Blood* in a proper Senſe."

TO this I anſwered, " That CHRIST did ſay ſo, and the People took him " to mean properly, and without a Figure, as ye now do, looking upon the " Impoſſibility of the Thing, as it really is, in the Senſe they and you take it; " but when they were all offended, and gone, he turned to his Diſciples, and " explained it to them, for they ſeemed not rightly to underſtand him; *Will ye*

Mat. xiii. 11. John vi. 63.

" *alſo leave me? 'Tis given to you to underſtand the Myſteries; but to* them (the " World) *in Parables. What then was the Parable* (or Myſtery)? *'Tis the Spi-* " *rit that quickens, the* Fleſh *profiteth* nothing: And thus it is in your own Bible " as well as ours.

I FURTHER added, " That if therefore the Bread were really tranſubſtan- " tiated, after the Words ſaid, and were the true Body and Blood of CHRIST; " and if they really ate and drank the ſame Fleſh and Blood which then they " beheld, it would profit them nothing."

THEN he ſaid, " 'Tis true the Fleſh and Blood by itſelf, without the Spirit, " does not profit; but when we eat the Fleſh and Blood together, we eat the " Spirit alſo, and that quickens as we eat it."

THIS was a deep Fetch, and the laſt Shift; which I anſwered thus, *viz.* " This cannot be CHRIST's Meaning; for he does not only diſtinguiſh, but " divide between the Fleſh and Spirit. *'Tis the Spirit that quickens:* Here is " the whole Work of quickening aſcribed to the Spirit; and the ſame that " quickens, alſo continues Life in him who is quickened; for from the Spirit " came Fleſh, Blood, Bread, Wine, and the whole Univerſe, and all that in it " is; and are all continued by the ſame Spirit, the Subſtance of all Things. *But* " *the Fleſh profiteth nothing:* Here it is ſet a-part from the Spirit in the ſame " Sentence, and profiteth nothing to be eaten. And, for further Interpretation

Mat. iv 4.

" of this, obſerve, 1*ſt*, The Words of CHRIST to Satan, *Man ſhall not live*

by

" *by Bread alone*; *but by every* Word *that proceedeth out of the* Mouth *of God:* ANNO
" The Words which proceed out of the Mouth of GOD are Spirit and Life; as 1716.
" ſaid the LORD CHRIST, who is that Word, *My Words they are Spirit, and* John vi. 63.
" *they are Life*; which Words the Apoſtles knew, by Experience, to make them
" alive, and preſerve them; as appears,

" 2*dly*, BY the Anſwer of *Peter* at the ſame Time, *Whither ſhall we go, thou* —vi. 68.
" *haſt the Words of eternal Life?* So that this quickening is not by this ſo groſs
" and carnal eating and drinking here imagined; but by receiving of the Spirit,
" through the Words of CHRIST, abſtracted and a-part from that holy Body,
" and all other Corporiety or Body. And for the further underſtanding of
" Sayings of this Nature, obſerve, That when the Diſciples of CHRIST were
" ſhewing him the Temple at *Jeruſalem*, and the Beauty of it, he ſaid to them,
" *Deſtroy this Temple, and I will raiſe it up in three Days.* The Temple at *Je-* Mat. xxvi. 61.
" *ruſalem* was the Object of their Eyes, and Subject of their Diſcourſe, which Mark xiv. 58.
" gave them juſt occaſion, as Men, to ſuppoſe he meant that Temple; *which*,
" they ſaid, *was forty Years in building, and could he raiſe it in three Days?* They
" admired at his Saying: But yet, in the Sequel of Things, they underſtood
" afterwards, though not at the Time, that he ſpoke of the Temple of his Body.
" Again, in like Manner, where he ſaith, *I am the Vine, ye are the Branches*, &c. John xv. 5.
" this may well explain that other Saying, *I will drink no more of the Fruit of* Mat. xxvi. 29.
" *the Vine, till I drink it new with you in my Father's Kingdom*; which can mean
" no other, than as his coming in the Fleſh conſecrated the Way, and was pre-
" vious to the Coming of the Spirit; ſo his drinking new Wine in the King-
" dom of GOD, muſt intend the Community of Spirit, intended in the Words 1 Cor. xii. 13.
" of the Apoſtle afterwards, concerning the whole Church, *We have all been*
" *made to drink into that one Spirit.*"

MY Opponent by this Time being weary of the Subject, advanced a Que-
ſtion concerning the Spirit itſelf, *viz.* " How do you know that Spirit from a-
" nother Spirit, ſince Satan is transformed into an Angel of Light? May it not
" be that evil one, and not the Spirit of CHRIST?"

I REPLIED, " That the divine eſſential Truth is ſelf-evidencing; that the
" quickened Soul is aſſured of him by his own Nature, and quickening Power
" and Virtue; as ſaith the Apoſtle, *Hereby we know that he abideth in us, by the* 1 John iii. 34.
" *Spirit which he hath given us:* And he that is in a State of Doubting is in a
" State of Condemnation, and Reprobation, and hath not yet known the Spirit,
" but is in Death and Darkneſs, and ignorant of GOD and CHRIST; and in
" ſuch Satan is transformed, and not in thoſe that are quickened, or regenerated:
" For ſuch as wanted a Proof of CHRIST's ſpeaking in and by the Apoſtles,
" were, by *Paul*, referred back to themſelves; *Know ye not your own ſelves, how* 2 Cor. xiii. 5.
" *that Jeſus Chriſt is in you, except ye be Reprobates.* And again, *The Spirit it-*
" *ſelf helpeth our Infirmities with Sighs and Groanings which cannot be uttered*;
" *and ſearcheth all Things, even the deep Things of God.*" By this Time we Rom. viii. 26.
drew near the Town, and then he ſaid, " No doubt but you have a good In- 1 Cor. ii. 20.
" tent in what you do, in travelling ſo in the World; but you muſt have ſome
" good Conſiderations for it, as our Prieſts have Gold and Silver:" And men-
tioned about 300 Guineas for that Time. I told him, " No; we whom GOD
" had raiſed up, and qualified in ſome Degree, in this Age, to that Service,
" were advanced above any ſuch mean, baſe, and mercenary Conſiderations, as
" to take any Thing from Men for this Labour; which we beſtow freely in the
" Love of GOD, and by his Commandment, for the common Good of Men."
" Why, ſaid he, the Apoſtles were but poor Men, and wanted Neceſſaries, and

" muſt

ANNO 1716. "must have received of the People, or wanted." "True, said I; but then they "say, *Having Food and Raiment, let us be therewith content:* And where that is
1 Tim. vi. 8. "really the Case, such as are poor among us we would not begrudge them that; "but it is very seldom, or never so among us; but rather, with *Paul*, we can
Acts xx. 34. "generally say, *These Hands of mine have ministered to my Necessities*; having no "Desire that any such Thing should be done unto us; and we generally have "sufficient of our own."

THEN said he, "But in case your Friends, after some very good Sermon, "that pleaseth a great Congregation well and generally, should offer you a Purse "of 2 or 300 Guineas, would not you accept it, being freely given?"

I REPLIED, "No; I hope it would be no Temptation, if so it were; which "never can be as long as they and I abide in the Truth we profess, either to give "or receive that Way: I should rather be greatly troubled to see so great a "Degeneracy, as to subject them to so great an Evil." "Well, said he, I can-"not tell; you say well, and I am apt to believe you; but if you would not, "there are many would be glad of the Offer, and make no Bones on't, but re-"ceive it with both Hands."

"I BELIEVE it, said I; for there are too many mercenary Hirelings in the
Mat. xxviii. "World in this Age; who, though they pretend a Mission to *go teach and bap-*"*tize all Nations*, yet, as unfaithful Servants, (if they were sent at all) sit down "where they can have the first Maintenance, and never move till the Voice of "a better cry in their Ears; and then, and not till then, they run where GOD "does not send them."

"THERE is too much of it, said he:" And so we parted in Friendship, with good Wishes on all Sides.

COMING to Town, and many other Friends from other Parts, it was soon known, and many were looking what would be the Issue of Things: And *William Sandwith* being there, he and some others went to the Judges, and apprized them of Matters, and the Case, and how Friends and I had been used by these High Church Persecutors, especially the Bishop, and *Offery*, now here at *Kilkenny:* And *Amos Strettle*, and some Friends at *Dublin*, procured a Letter from one of the intended Lords Justices to one of the Judges, (in his private Capacity, not being yet sworn) to see that Justice should be done us: For the Government favoured us; but our Enemies and theirs, proceeding under a Pretence of Law, that was not to be over-ruled, but inclined to do all they could in Honour and Safety; which was all we desired of them.

THEY sent for the Sheriff to see the Calendar; and, not finding the *Mittimus* return'd, they saw our Adversaries had no Mind to meddle against us, but were willing to drop it; which they rather advised us to over-look for that Time, since we might in Time have our Meetings free; which was all we desired. But that Evening one of the Judges said in open Court, when he gave the Charge, "That it was Treason in any to pull down or deface any publick religious "Meeting-house;" which going quickly through the Town, many rejoiced on our Account, it being a great Stroke to our Adversaries: and I made this Construction of it, That as the House was a Circumstance and Accommodation to the Meeters, who were of more Regard than the House, and it only regarded for their Sakes, if it were Treason to deface the House, how much more so in

thus

thus disturbing and abusing those that met therein; which some laying hold of, inculcated it among the People, to our further Advantage upon our Enemies. ANNO 1716.

ON the 17th, being the First of the Week, we appointed another Meeting in the same Place, (for we were for the same Cause still, the Liberty of the Gospel, without Fear of any) and went accordingly; and a full Meeting it was, and very comfortable and quiet to all outward Appearance: But I had felt all the Night before an inward Load and Sting from some Corner or other, and expected another Bout; and so it happened: For *Patrick Henderson* kneeling down to Prayer, in the mean time came in the Mayor's Serjeants; but as civilly as could be desired, and made no Disturbance during the Time of Prayer; and one of them went out soon after, but the other staid. A little after Prayer was ended I stood up and spoke a while; but had not got well into the Matter in my Mind, till the other Serjeant stood up, and, with great Reluctancy (for we all believed it was much against his Will) and low Voice, said, "I am sent of the Mayor "to command you, in the King's Name, to disperse:" But quickly added, "But if you will not, I cannot compel you, nor have any Orders to force;" and so went civilly away. Then I proceeded in my Testimony, many Things opening to the State of the People; particularly relating to the Duty of a Christian, not to believe only, but also to suffer when thereunto called: After which I set forth the Nature and Ground of Persecution, Satan the Cause, and wicked Men his Instruments in it, as *Cain*, *Jezebel*, the *High Priests*, *Popes*, and *Prelates*; as they might now see in this present Case, though but a Shadow to what we had met with; not always by plain and open Violence, but more generally under the specious Pretext of Law and Right: and then I concluded the Meeting in Prayer. After the Meeting was over, we heard that one of the Church Wardens had been there; and he, and the Serjeant which disturbed us (for the other said he had been troubled in Conscience since the first Time) were sent for by the Bishop; who, in the Hearing of the Judges, (they dining there) examined them about the Meeting, what we were doing, and what we said. They told him, "A good-like black Man (meaning *Patrick Henderson*) was "at Prayer when they came in, and prayed heartily and devoutly for the King "and him (the Bishop) too, and all of them:" For he prayed for all in Authority under him.

THEN the Bishop asked them if I preached? And the Church Warden said, I did: Upon which the Bishop tendered him his Oath, it being me his great Spight and Envy was bent against chiefly. Then he had the *Act of Uniformity*, of the 14th of *Charles* II. in *England*, (but the 17th in *Ireland*) brought before him, and discoursed upon it with the Judges; he thinking it reached us, and would have pumped the Judges, and had their Opinion on it: but they were wiser than he, and said nothing, but let him take his own Way: For they were staunch Friends to the King's Interest, and were our Friends, as knowing our Integrity to the King and his Government. And so the Bishop's Rage and Envy blinding him, (if he could at all understand the Act) he first gave a Warrant and Mittimus in his own Name, directed to the Sheriff of the Town, to arrest and commit me to the common Jail for three Months, without Bail or Mainprize; where this Antichristian Judge (for there are many now as of old in the World) intended I should lie until the full Time was expired, without any Liberty as before, if either, by Hardship, or otherwise (for I was then but weak and tender) he had not murdered me in the mean time: For he had, before I went out of the Town, sent for the Sheriff and reprimanded him sharply for letting me go abroad in Town upon my first Commitment, threatening to have him before the House of Lords the next Session of Parliament.

ANNO 1716. OUR Afternoon Meeting this Day being over, which was very peaceable, (for now we had conquer'd him ſo far, as that none diſturbed us) I found a ſecret Sting as I went to the Inn with the Friends from *Dublin*, who lodged there; and we were there but a ſhort Time, till I was told there was another Warrant and Mittimus out againſt me from the Biſhop: then I haſted to my Quarters at the Sheriff's Houſe, where I expected it, and found that ſuch a Warrant had been directed to the Mayor, and ſent to the Sheriff by him to be executed; but it not being directed to the Sheriff, he would not receive it, but ſent it back to the Mayor: Then the Biſhop, Mayor, and Alderman *Connel*, and ſome more, conſulted further, and found their Error, as to the Biſhop's giving a Warrant himſelf: For all the Act requires in the Caſe for which it was made, is, That the Biſhop, as Ordinary, ſhould certify the Offence (only relating to thoſe of his own Sect) to any two Juſtices, or Mayor, *&c.* and then they to grant a Warrant and Mittimus; which now the Mayor granted accordingly, a Copy whereof followeth, *viz.*

By JOHN BIRCH, *Eſq*; *Mayor of the City.*

City of *Kilkenny.* } ſſ. "WHEREAS I received a Certificate, under the Hand and "Seal of the Right Reverend Father in God, *Thomas* Lord "Biſhop of *Oſſery*; in which he certifies, That *Thomas Story*, a Quaker, did this "Day preach in the ſaid City of *Kilkenny*, contrary to the *Act of Uniformity*, "made in the 17th Year of the Reign of King *Charles* II.

"THESE are therefore, in purſuance of the ſaid Act and Certificate, to will "and require you, on Sight hereof, to apprehend the Body of the ſaid *Thomas* "*Story*, and him ſo apprehended, to convey to the common Jail of the ſaid "City, there to remain for the Space of three Months, without Bail or Main-"prize; whereof fail not at your Peril, and for ſo doing this ſhall be your "Warrant. Given under my Hand and Seal this 17th Day of *March*, 1716.

To the ſeveral Conſtables and Officers of the ſaid City.

JOHN BIRCH, *Mayor.*

THIS Warrant the ſame Serjeant which came laſt in the Forenoon to diſturb our Meeting brought to the Sheriff's Houſe now in the Evening, but delayed Execution for an Hour; and, in the mean time, ſome Friends adviſed with ſome Counſellors of their Acquaintance, in Town at the Aſſizes; and ſome of them ſaid it was in the Nature of an Execution, ſo that it might be more dangerous for the Sheriff to give Liberty, or let me be in his Houſe, than before; ſo that Things look'd a little harder: But as I had not read the Act for a long Time, and not remembering the Tenor of it, thought there muſt be ſomething in it to juſtify their Proceedings, or elſe they would not have done it; and ſo was reſigned in my Mind to ſubmit to it for the Truth's Sake, and was very eaſy, being in more Danger of too deep a Reſentment of their baſe and wicked Uſage of me, than of repining at the Loſs of my Liberty; for I had a View of ſome Things to employ my Time in, which would have made my Confinement much more uneaſy to the Biſhop (who now I ſaw, and ſo did every Body there, to be the Author of all this Perſecution upon us) than to me; for the LORD was with me. After ſome Time the Serjeant came into the Room, (for we let the Door be open on purpoſe) and ſerved me with the Warrant: but the Sheriff ſaid, I ſhould not go out of his Houſe that Night however, come on't what would; and ſo I ſtaid there: But the Truth ariſing in me, I obſerved the Indignation thereof againſt the Biſhop, but no Enmity in me againſt him as a Man; and, after a little inward Concern that way, I ſent for the Act, and read it carefully, and ſaw they were all quite miſtaken: for the Act had no Relation to us, or our Meetings or preaching; but to themſelves, the Prieſts and Biſhops only:

For

For after the coming in of King *Charles* II. there were many Prieſts, who, in *Oliver*'s Days, had been in the Benefices, (the Bone of Contention they ever ſtrive for) and, finding the Sweet of them, would fain have held them, and yet could not readily ſwallow the Common Prayer and Services of the others, which they had furiouſly oppoſed and rejected ſo lately before, till this Law forced them; which they generally complied with, rather than loſe their Gains: which reſpected only their own Prieſts, to bring them all to one Scantling, or Uniformity of Prayers and Worſhip, or Image of it; but concern'd no other. ANNO 1716.

THEN, after a while, I told the Sheriff it was falſe Impriſonment, and deſired him and others to take down in Writing what Time I was arreſted, becauſe there might be occaſion for their Evidence. The Sheriff ſeemed a little ſurprized at it, that the great Biſhop and his Counſellors ſhould miſs it ſo far; but took Account of the Time.

THAT Night I had a ſtrong Exerciſe in my Spirit, and chiefly with the imperious Spirit of this Diotrophian Biſhop; but, in the Night, ſaw and felt him fully overthrown, and laid under Chains of Darkneſs to the Coming of the Great Day of GOD, and his Judgment and Doom ſet and fixed: Then I was pretty eaſy and fell aſleep.

THE next Morning before I aroſe, (for I laid till Eight, being a little fatigued) ſeveral Friends had been with the Judges, and they had given their Thoughts freely how much this was againſt the Mind of the Government to diſturb our Meetings; and did not doubt but this would do us Service in the End: However, they adviſed, that ſeeing how Times ſtood, (the Talk of an Invaſion by the *Swedes* not being over, and that Town a dangerous Place to be in Priſon in) if the Biſhop would ſet me at Liberty, they would have chuſed that rather: But I had heard nothing of this; nor would Friends give any ear more than I to make any Application to the Biſhop: for that he wanted.

ABOUT Nine in the Morning, whilſt I was at Breakfaſt, came the ſame Serjeant that arreſted me, with a Meſſage from the Mayor, that he had taken up the Warrant and Mittimus, and I was at Liberty to go where I pleaſed, if I would accept of it. I told the Serjeant, "He ought to ſend me a Liberate under his "Hand and Seal; and not think I was wholly at his Diſpoſal, to toſs in and out "of Priſon as he pleaſed, but had my Remedy by Law againſt him and them "who had uſed me thus."

THEN alſo came ſeveral Military Officers to ſee me, and expreſs'd their great Diſlike in their ſoldiery Way; ſome of them, among themſelves, drinking Healths to King *George*, and all his loyal Subjects, and Damnation to the Pope and all Rebels: But I diſcountenanced that, ſaying, we did not wiſh Hurt to the Souls or Bodies of any, though we were greatly engaged to love and honour the King, and be thankful to GOD, as we truly were, for the Liberty we enjoy'd under him. "In all Places, ſaid one of the Officers, except in this Jaco-"bite Popiſh Town of *Kilkenny*, with whom we hope to be even ere long, for "all their Affronts to the King and Government."

A LITTLE after this came the Mayor himſelf to my Lodging, to tell me I was at Liberty; for he had taken up the Mittimus, and deſtroyed it. I then told him, "Since that Violence, by which my juſt Liberty had been obſtructed, "was removed, it was now returned into its own natural Courſe, and if I could "find it conſiſting with what I profeſs'd, I ſhould conſider of Ways and Means "how to do myſelf Juſtice againſt ſuch violent and illegal Proceedings; but as "it

ANNO 1716. "it was a Wrong done me for the Sake of my Religion, I might probably bear it "with Patience for that Reaſon; being ſenſible enough of the Advantages I had "of my Enemies." He made very little Reply, but civilly departed.

AFTER this I went to ſeveral Places in Town, to take Leave of ſuch of the Magiſtrates as had been friendly; for all the King's Friends were ſo, and ſome Papiſts were troubled, as working no good for them by theſe Proceedings. Truth was honoured, and gained by all this; and the Eyes of many were opened to ſee the Biſhop, and his Spirit and Party, and what many might expect, if he and they ſhould prevail; and many Tongues were let looſe, after their ſeveral Ways, to ſpeak their Sentiments: By all which our Perſecutor and Perſecutors greatly loſt Ground, and fell clear ſhort of their wicked Deſigns.

BUT, before I departed the City, I met with *Robert Connel*, the peeviſh Tool of this proud Biſhop, and told him I was at Liberty; which he pretended to be ſurprized at: But I told him, "If I had ſtaid longer, ſome of you might have "had the more to pay; for it was falſe Impriſonment, the Act you went upon "being about your own Prieſts." He deſired me to go to his Houſe, being near, and ſee the Act. I told him I had ſeen it already. Then ſaid he, "I have as "good Counſil as any in *Ireland*, that ſays it does affect you." I replied, "I "will debate it with all the Counſil in *Ireland*, that it has no Relation to us "at all." Then he wiſhed me well, when he could do me no more Hurt; and ſo I left him.

THAT Afternoon, about Three, I left the Town, moſt Friends being gone, ſeeing the Thing at an End, and went that Evening home with *Joſeph Firth* to *Ballinakill*.

Ballinakill. THE next Day, the 19th, we had a Meeting there; which was not large, but a good open Meeting, the LORD being near to comfort and refreſh us after ſo much Fatigue; for many Friends from Places round had come to viſit me in my Confinement, and ſome or other always with me, and ſeveral from this Place. The Earl of *Donnegal* was in this Meeting, and behaved more ſoberly than he had ever done before; being apt to be reſtleſs and troubleſome at ſome other Times. That Afternoon I went home with *John Harris*, at *Mountrath*; who had been ſeveral Times with me at *Kilkenny*, and now ſeen the Concluſion.

Mountrath. ON the 21ſt was their Meeting Day, the Fifth of the Week: It was a large open Meeting, many of the Neighbourhood, Papiſts and others, being there; and a good Time the LORD gave us together.

Mountmellick. ON the 23d I went to *Mountmellick*, lodging at the Widow *Mary Beal*'s; and next Day had a Meeting there in the Forenoon, which conſiſted moſtly of Friends, and was not very open; but larger in the Afternoon, ſome of the Neighbourhood coming in, which I generally obſerved freſhens Meetings; and many Things were opened in the Authority of Truth, to Edification, Confirmation and Comfort.

1717. Dublin. HERE I tarried till the 26th; and, in the Afternoon, ſet forward for *Dublin*. That Night I only reached *Kildare*, and the next Day arrived ſafe in *Dublin*; where I was kindly received, and lodged at my old Quarters, with my Friend *Amos Strettle*, and was at the Meeting the Sixth Day following, the 29th: It was a freſh and open Meeting, and we were comforted together in the Truth; which, as the Heavens tranſcend the Earth, exceedeth all other Enjoyments.

Hearing

hearing of a Veſſel going for *Cheſter*, and I intending for the Yearly Meeting at that Place, took timely Care to ſecure my Paſſage in it; but the Wind not anſwering, I ſtaid there till the Firſt Day following, the 31ſt. The Meetings were very large, eſpecially at *Sycamore-Alley* in the Afternoon; where came together a great Concourſe of People, hardly a greater Meeting ſeen there: and Things were open and well, and the bleſſed Truth over all; who is worthy above all for ever. ANNO 1717.

THE Wind continuing contrary, I ſtaid ſtill at *Dublin*, and was at their Third Day Meeting; where I had ſome Time, Things opening to many States very cloſe; and I came away very eaſy, leaving the better ſort under good Satisfaction. Many came to ſee me before I went off; and, among others, Captain *Smith*. He had been in Military Offices; but, being under ſome Convincement, was at that Time under great inward Struggles: for, having a Commiſſion for being a Captain of Dragoons then offered him, he would gladly have ſeen it lawful for him, and conſiſting with Truth, to accept the Commiſſion, and ſell it, not intending to act by it; but, upon ſome private Diſcourſe with him, he was more ſtraitened about it, and was very tender and humble; and we parted in Love and Friendſhip, he owning his Satisfaction in that Conference.

HAVING finiſhed my Viſit in *Ireland*, on the 4th Day of the Second Month, 1717, being the Fifth of the Week, accompanied by ſeveral Friends, I ſet off from *Dublin* Bay about the Second Hour in the Afternoon, with a fair and freſh Gale about Weſt; and the next Day, about the ſame Time, arrived at *Parkgate*, on *Cheſter* River, but went not on Shore till the Evening, (the Waves being high on the Beech) and ſtaid at an Inn there till next Morning; and then went up to *Cheſter*, and lodged at the *Golden Talbot*, an Inn.

ON the 7th, being the Firſt of the Week, and the Day before the Yearly Meeting for the North, we had a Meeting in the Meeting-houſe in the Morning, which was not large but pretty good; and Notice being given therein of another Meeting to be in the Afternoon, in a large Place called the *Tennis Court*, (being the Place provided for the Yearly Meeting) it was held accordingly, and was much larger and opener than that in the Forenoon, and in a good meaſure made way for further Service. Cheſter.

THE Day following we held our Meeting of Miniſtering Friends, which was pretty large, there being ſome of both Sexes from *Ireland*, *Cumberland*, *Weſtmoreland*, *Lancaſhire*, *Cheſhire*, *Yorkſhire*, *Hartfordſhire*, *Wales*, &c.

THE next Day the publick Yearly Meeting was begun in the Forenoon, and was very large and open, that great ſpacious Place being crowded, with two Galleries alſo erected for that Purpoſe, as likewiſe a large upper Room, with Windows opening into the Court, where were Military Officers and ſome others; who, tho' willing to hear and ſee, did not think it ſafe or proper to be in the Meeting, with regard to ſome Laws then in Force, which might have affected ſome of them. The Lord appeared with us, to the Glory of his own Name, and Comfort of his People, and to the general Satisfaction of moſt People there; for there were preſent of moſt ſorts and Sects in the Nation: And in the Afternoon it was crowded alſo, ſo that many could not get in; though ſome Conſtables, who attended without, kept out the baſer ſort of the Rabble and Children, who are apt to take up Room, and make Diſturbance in ſuch Caſes.

THE next Morning ſome ſelect Friends and Elders had a Meeting of Conference about the Affairs of Truth, enquiring of one another how it proſpered in

ANNO 1717. their ſeveral Quarters; where ſome comfortable and encouraging Accounts were given: That Afternoon there was another publick Meeting, where was ſuppoſed to be near Four thouſand People; and Things were well, and Truth over all, to general Satisfaction, and the Glory of our great LORD; whoſe Honour, and the Good of his People, and of Mankind in general, is what we aim at in all theſe Things. That Evening the Meeting ended, we having increaſed from Time to Time, both in Number and Openneſs; the People being more and more ready to hear, and ſeveral were convinced, ſo as to come to Meetings, and own Truth openly.

INTENDING hence, through *Wales*, to the Yearly Meeting at *Briſtol*, I went next Day, the 11th, with *Sarah Lloyd*, (Wife of *Charles Lloyd* of *Delobran*) and her Son and Daughter, to *Rixham*. That Night I lodged with my Friend *John James*; who received me kindly.

Rixham. ON the 12th I had a Meeting appointed there; which was not large, for want of due Notice; but many Things opened full and large, and the People were much ſatisfied: and ſuch as heard of the Meeting were troubled they were not there, when the Report of it went among them. I ſtaid that Night there again, being too late to reach *Delobran*; where we went the next Day, about twenty four Miles.

Delobran. ON the 14th I was there at their Firſt Day Meeting; which was not large, but pretty open; and, on the 16th, was at their Monthly Meeting.

ON the 17th *Charles Lloyd* accompanied me to *New-Town*, in the County of Montgomery. *Montgomery*; where we had a Meeting appointed, which was ſmall, but pretty open, ſome of the People being reached and affected with Truth, Things opening full and clear, and the LORD vouchſafing to viſit us together. The Yearly Meeting of *Wales* has ſome time been here; but no ſettled Meeting in the Place. That Night we lodged at an Inn in the ſame Town.

ON the 18th we had another Meeting appointed eight Miles further at *La-* Laneedleſs. *needleſs*, and kept at an Inn. It was ſmall, and, in the Beginning of it, hard; but better in the End, ſome Perſons of Account being there, and ſome of them much broken. That Night we lodged there at the ſame Inn.

ON the 19th we went ſome Miles out of our Way to viſit our ancient Friend *Edward Jones*. That Evening we went to *Evan Hughes*'s, about four Miles from *New-Radnor*, and there lodged.

ON the 20th I ſent to appoint a Meeting at *Radnor*; where the Yearly Radnor. Meeting was to be the Week following, in the Place intended for it; which was in a Barn belonging to the Prieſt of the Pariſh, which he had granted to Friends for that Service: A rare Inſtance of Condeſcenſion in a Man of his Function! But being a moderate, good-natured Man, when they made their Requeſt, he ſaid, "Since we preached CHRIST, and endeavoured to reform the People, "and aim'd at the Honour of GOD, he could not refuſe it, though he expected "Cenſure for it from his own People."

THE firſt Meeting on the 21ſt was not large; but pretty open, conſidering the State of the People, ignorant of the Way of Truth, and made way for larger Gatherings; for Things had opened plain and full, and a Good-liking begot in ſeveral, who gave a good Report to their Neighbours. That Night we lodged there at an Inn.

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ON the 22d, being the Second of the Week, we went about four Miles to ſee the Widow *Price* (an ancient Friend) and her Family; where we met with ſome other Friends, and ſtaid there that Night. ANNO 1717.

ON the 23d we returned from thence to *Radnor*: For, hearing that the Country People about had miſtaken our Yearly Meeting-day, (expecting it to be on the Third, which was alſo their Market-day at *Radnor*) leſt any ſhould be diſappointed, we appointed a Meeting in the Afternoon, on purpoſe to anſwer them; and it was very full and large, and of good Service: for the People being raw, and a little rude, eſpecially the meaner ſort, they were a little cultivated and ſettled by it, and the better prepared for the following Meetings. This Meeting we held in the Town-hall; for ſome of the Magiſtrates, hearing we had the Barn, and that it was too little and incommodious, were ſo favourable as to give us ſome private Hints that we might have the Hall for the Service, if applied for: and it was accordingly granted us.

ON the 24th began our Yearly Meeting; which proved ſo large that the Hall was too little, there coming ſeveral People of Note, and a great Concourſe from divers Places; and a good Time the LORD gave us, for his bleſſed Power was over all, and honoured: But in the Afternoon there was two Meetings, one at each Place, and both full and well.

ON the 25th the Meeting for Buſineſs was in the Forenoon, and at the ſame Time a Meeting for Worſhip at the Barn; which was large and full, and ſerviceable, keeping the People together, and off from our other Meetings; and there were ſome Magiſtrates in hearing, though they were not in the Place, the Laws prohibiting them. That Afternoon, being our laſt and parting Meeting, it was in the Hall, and very full, and ended well.

After this Meeting a certain Widow Lady, who, with divers others of ſuperior Rank, had been in the Meetings, and well ſatisfied in the main, deſired ſome Conference with me, for further Satisfaction, about the Reſurrection, and what we held in that great Point: For I had gone through moſt Points in that Creed, commonly, though not juſtly, aſcribed to the Apoſtles; but ſhe only mentioned that of the Reſurrection, owning the Thing in general. She was a grave elderly Perſon, religious, and apprehenſive: And I being willing to inform her, I ſtated the Matter thus, *viz.*

" IN order to open this Myſtery to thy Satisfaction, let me firſt ſtate and ſettle " the Terms. *Firſt*, Of Death, as it is applicable to the laying down, putting " off, or departing out of theſe mortal Bodies. 2*dly*, As applicable to the Mind, " or Soul dwelling therein. And 3*dly*, Of the Reſurrection of both, and how " applicable.

" BY the Death of the Body, I mean the Ceſſation or Departure of the Soul " out of it; by which it is left in a State of Corruption and Diſſolution, as we " ſee by common and daily Experience. And though the Soul is of a ſpiritual " Nature, and immortal, as to her Duration, yet mortal, or corruptible, as to " her true Life and primitive State; being capable of loſing it by her own Act, " and of departing from her firſt State of Innocency and Virtue, and yet living " in an animal and ſenſual Mode. And this laſt being of the higheſt Conſe- " quence, and rightly underſtood and ſettled, makes Way for the underſtand- " ing of what may be needful in the other, I ſhall firſt proceed upon it. For " the better underſtanding of what I call the Death of the Soul, I conſider her " firſt State of Life, and what that was. Man in his firſt State, as to his Soul,

or

ANNO 1717. " or Mind, was innocent, righteous, and truly holy, in the Image of GOD: " For as GOD is the holy, righteous, juſt, and true GOD, ſo *Adam* was a holy, " righteous, innocent, juſt, and true Man; and as GOD is a Spirit, ſo was *Adam* " ſpiritually minded: but as to his Body, it was of the ſame Mould and Form " of other Men, his Poſterity and Offspring. In this State the Life of the di- " vine Word, and Son of GOD, was the Light and Law of the Life of Man, " his Guide and Rule; through which Word GOD gave unto Man a Law " of Abſtinence from the Fruit of the Tree of Knowledge of Good and Evil,

Gen. ii. 17. " annexing this Threat and ſure Prophecy, that *in the Day thou eateſt thereof thou* " *ſhalt ſurely die.* So long as Man continued in the Faith and Belief of this " Word, he remained in his firſt State; but as he departed from his Faith there- " in, and believed another Voice (*viz* of the Evil One) then he died: But how? " Not a bodily Death; for he continued in the Mode of his Being, as to that, " according to its firſt Intention, living 900 and odd Years, and begot Sons and " Daughters; but as to his Soul, though that is not ſo mortal as to be ſubject " to the Diſſolution of the Mode of its Being, as the Body is, yet departing from " the Law and Life of the divine Word, ſo remains in a State of Separation " from that Life; which, after its kind, is a Death unto it, and expoſes it " to real and everlaſting Miſery. And this may be further collected from ſome " other Scriptures; as,

John xi. 25, 26. " 1*ſt*, WHERE CHRIST, who is that Word, ſaid unto *Martha*, *I am the* " *Reſurrection and the Life, he that believeth in me, though he were dead yet ſhall* " *he live; and he that liveth and believeth, ſhall never die.*

Eph. ii. 1. " AND, 2*dly*, where the Apoſtle ſaith, *We who were ſometimes dead in Treſ-* " *paſſes and Sins, us hath he quickened.*

" IN the firſt Part of this Saying of CHRIST, the Word *Life* is explanatory " of the Word *Reſurrection*, that Life being the Cauſe and Power of it, and " muſt intend a Reſurrection from the ſame Death here intended; which could " not be of the Body, but of the Soul, or Mind of Man, in a State of Death in " the Body: For theſe Words, *He that believeth in me, though he were dead yet* " *ſhall he live*, intend a Capacity and Poſſibility of Faith in the *interim*, and ſame " Time of this Death; which a State of Death, and Diſſolution of the Body, " will not allow: for Man is then gone paſt a State of Faith, or beginning to be- " lieve to Salvation, and concluded for ever under the Effects of his Faith or " Unbelief whilſt here below: And not only ſo, but the Life here ſpoken of is

John vii. 38. " intended as an immediate Conſequence of that Faith, as where he alſo ſaith, *He* " *that believeth in me, out of his Belly ſhall flow Rivers of living Water; and this* " *ſpoke he of the Spirit, which they that* were *to believe* ſhould *receive*, ſignifying " the Abundance of the Life of the divine Word to be made manifeſt in all true

— v. 26. " Believers. And theſe Words, *He that liveth and believeth ſhall never die*, " cannot be intended of a natural Life, or any Life, to continue a Believer " for ever here, or give him a Tranſlation into Glory without a natural Death: " For the Apoſtles and Primitives were all then alive, and they all believed, " and yet all died a natural Death; yea *Lazarus*, though once raiſed from the " Dead by the Power of the Reſurrection, hath again paid the common Debt " appointed of God to all Men. Have the Words and Doctrines of CHRIST " therefore failed? No, they are true for ever; but not in a natural Senſe: " For, though the Saints and juſt Ones of GOD are departed this Life, they " are alive in GOD, through the Work and Mediation of him whom GOD " hath ſent to quicken the Dead, having believed and obeyed, and obtained " eternal Life, in and through the ſame divine Word, whom *Adam* diſbelie-

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" ving and disobeying, fell from, into Death, and all the Miseries attending that " unhappy Condition. ANNO 1717.

" AND this Resurrection, as I have observed, is also expressed in these Words " of the Apostle, as a Thing already attained, *We who were sometimes dead in* Eph. xi. 1. " *Trespasses and Sins, us hath he quickened. Awake to Righteousness, and sin not.* 1 Cor. xv. 34. " *As Jesus Christ was raised up by the Glory* (or Power) *of the Father, so also are* " *we raised to Newness of Life. The Life which I now live is by Faith in the Son* Rom. vi. 4. " *of God.* The Faith of the Operation of GOD, which works by Love, wrought " by him the Word of Faith, even the ingrafted Word which createth a-new " unto good Works, and is able to save the Soul.

" NOW, as to the Resurrection of the Body, we have never found that so " much our Concern to inculcate it, being generally received already by the " Professors of CHRIST in every Nation; but opposing some carnal Notions " of ignorant Men about it, and others being interested against us, as Enemies " to their filthy Gain and Ways, have falsly accused us as Deniers of the Re- " surrection of the Dead: whereas we believe the Resurrection of the Dead, " both of the Just and Unjust: But as to that forward and foolish Question, " *How are the Dead raised, and with what Bodies do they come?* as secret 1 Cor. xv. 35. " Things belong to GOD, so we do not presume to explain it, or answer other —— 38. " than the Holy Scriptures have said; but are satisfied in this, that *God gi-* " *veth it a Body as pleaseth him, and to every Seed his own*; and are rather in " the first Place concerned how to attain the Resurrection of the Just, and Right " Hand of the Father, through the Life of him who is the Resurrection and " the Life, than to gratify a Lust of Knowledge of divine Mysteries, rather per- " taining to another State, than fully understood, or to be at all known by the " Sons of *Adam*, as such only, here in this World." To this Effect I laid Things before her; and she answered, " That whilst we are low and carnally minded, " we have Ideas and Apprehensions accordingly; and being used to these Bo- " dies, and unacquainted with abstracted Ideas of spiritual Beings, were tenaci- " ous of bodily Appearances, till these Apprehensions were removed by more " divine Knowledge: For if in the Resurrection we are to be as the Angels of " GOD, who are all ministring Spirits, we shall have a more excellent Mode " of Being than we can easily conceive in this Life, or can consist with any " Corporeity of any material Form." And she asked me, " Have you read " Mr *Locke* on that Subject, who I think has done it well?" I replied, " I have " seen some Part of what he wrote against the Bishop of *Worcester*, but never " read it all." What passed was to the mutual Satisfaction of ourselves and some others in Company: But before she retired, I understood she had been some- times conversant with the Bishops *Burnet* and *Hoadley*; and having a little Book with me of the latter in Vindication of the Revolution, I presented her with it; and, after some more Converse on some other Subjects, (for she had a general Understanding) she took Leave and departed, seeming to be well pleased, and saying she believed we had been much misrepresented in many Things.

We heard also, that there was a Doctor of Divinity in one of our Meetings disguised in a blue Coat; but not of any Objections made. He lived not in that County, but some Way distant; and some thought he was affected with some Things that passed in the Meeting.

UPON the whole it was a large open Meeting, and of great Service, as many thought; for Truth was over the People, and many were broken and tendered, and Friends comforted in the Truth, and in one another in him; and the LORD had

ANNO 1717. had due Praiſe from many humbled and watered Souls; who alone is worthy for ever. *Amen.*

ON the 26th I ſet forward for *Haverford-Weſt*, at Night lodging at *New-Inn*, and next Day arrived there, and lodged at *Lewis Muſgrave*'s.

Haverford-Weſt. ON the 28th, being the Firſt of the Week, I was at their Meeting; which was not large, and alſo heavy. The Matters which concerned my Mind in Silence, were the Leaven of the Kingdom, and of the Phariſees; their Difference in Nature, Operation, and End; and the different States of Souls at laſt finally centering in the one or the other. I had Comfort in the LORD, but not much in the Meeting; for ſome Things were very ſharp and plain to the States of ſeveral, which I did not know how to apply to particular Perſons; but had ſome Hints afterwards that Things ſuited well. And, ſuppoſing the People would come in more fully in the Afternoon, the Meeting was put off till Four; yet not large, there being little Concern in that Place for the Life of Religion, the Generality being dead under dead Forms.

ON the 30th I had another Meeting there at Four in the Afternoon, being willing to try them farther; that was alſo ſmall, and very heavy in the Beginning; but ended a little more lively: Alſo, by the Exerciſe of my Mind, I found Things at a very low Ebb among them, as to the Life and Nature of Truth; but ſome alive. That Day and the next I ſtaid there, being a little weary with my Journey; but for the moſt part under an inward Heavineſs, and had little ſpiritual Comfort.

James's-Town. ON the 2d of the Third Month, being the Fifth of the Week, I had a Meeting at *James's-Town*; which was ſmall, but pretty well. That Evening I went about two Miles back, for Conveniency of Lodging, to *James Scoone*'s; who next Morning went with me to a Village on the Sea Coaſt, called *Laighren*; where we had a Meeting that Evening. It was ſmall, but more lively than any of the former in thoſe Parts.

Swangill. ON the 4th I went to *Swangill*; where I was kindly entertained by *Sylvanus Bevan*; and next Day, the Firſt of the Week, was at their Meeting. In the Forenoon it was not large, nor very open; but larger and more open in the Afternoon; yet ſome heavy Thing lay at Bottom.

I STAID there the Day following, and had another Meeting in the Evening at his Brother's Houſe; which was much more open, there being ſeveral People there, and in hearing about the Houſe.

Bridgend. ON the 7th I came to a Village called *Bridgend*, and that Evening had a Meeting at the Houſe of *Fluelling Jenkins*, a Friend; who lately ſettling there among a profeſſing People, had ſometimes little Meetings, and many came in. Things opened much about the Light of the *Gentiles*, and againſt that pernicious Doctrine of Predeſtination; by which their Foundation was much ſhaken, and ſome convinced; which I hope will ſtand: This made amends for ſome hard Times in *Wales* before. Truth came over the Meeting in general; and though ſeveral Presbyterian Elders were there, no Objection was made that I heard of. This was a good Meeting, to the Praiſe and Glory of GOD, and Comfort of ſeveral.

Trieverig. ON the 8th I went forward to *Trieverig*, to my old Friend *John Bevan*'s Houſe,

Houſe, with whom I had been well acquainted in *Penſylvania*. He received me kindly, and the Day following I was at their Meeting; which was ſmall, but pretty open, and ſome People well ſatisfied in ſeveral Points. ANNO 1717.

ON the 10th he went with me (though above 80 Years of Age) to *Ponta-pool*, about 16 Miles, and that Evening we had a Meeting among a few Friends there; which was open and comfortable. He ſpoke in *Welſh*; and though I underſtood not the Language, yet was much comforted in the Truth all the Time; by which I perceived his Miniſtry was from that Ground. His Speech flowed very free and ſmooth, carrying a Proportion and Satisfaction to the Ear, not eaſily expreſs'd: For though the Languages of Men differ very greatly, yet the Language of Truth, as to the Comfort of it, is one in all Nations; but the Matters receive various Forms as the Languages differ. Pontapool.

I STAID here till the 12th, being the Firſt of the Week; and the Meeting being at *Pontamoyle*, I walked thither, about half a Mile, with my Landlord *Eliſha Beadle*, *&c.* In the Forenoon the Meeting was pretty large and open, ſome of the People coming in; but in the Afternoon was much larger, and clear both to Friends and People, to pretty general Satisfaction; and I was very eaſy, the good Preſence of GOD ſeaſoning our Hearts together. Pontamoyle.

ON the 13th I paſſed over the *Severn*, and fell in that Night at the Houſe of *Nathan Sturges*, about four Miles from *Thornbury*, intending only to enquire the Way of him thither; but he finding out who I was, gave me a kind Invitation to ſtay with him that Night; which I did. The next Day he went with me to *Thornbury* Meeting; which was as large as could well be for the Time, and very open; and I was greatly comforted in the Love of Truth, both then, and all the Time I ſtaid at *T. Thurſton*'s after. That Evening I went on towards *Frenchay*, to *Abraham Lloyd*'s; where I lodged that Night. Thornbury.

THE 15th was their Meeting-day; and Notice being given that *John Everet* and *Patrick Henderſon* would be there from *Briſtol*, (who came accordingly) it was a little larger on that Account; but ſhut up and heavy to us all from ſome unknown Cauſe, but yet not quite dead. That Evening I went to my former Lodgings, at my Friend *Price Webb*'s at *Briſtol.* Frenchay.

ON the 17th I was at their Meeting; which was a little larger than uſual, becauſe of ſeveral Strangers come to the approaching Yearly Meeting; which began the ſecond Day after. Briſtol.

THE 19th, being the Firſt of the Week, the Meeting was very large, both Forenoon and Afternoon; and the LORD was near, and many reached by his bleſſed Truth.

ON the 20th was the Meeting of miniſtring Friends; where were ſome from divers Parts, and much Counſel opened in the Wiſdom and Power of Truth among us, to our mutual Edification and Comfort.

ON the 21ſt, in the Forenoon, was the publick Meeting of Worſhip; which was very large and open. In the Afternoon was the Men and Womens' Meetings a-part, for Conference and Enquiry into Affairs of Truth; and Things were in a good way in the main.

ON the 22d, being the Fourth of the Week, was the Parting-meeting; which

ANNO 1717. which was very full and open, and the LORD's bleſſed Power came over all, to general Edification, and great Comfort of many Souls; and the LORD, as is only due, had Praiſe in exalting his own Name and Glory. *Amen.*

ON the 24th I was at their Week-day Meeeting again; which was alſo a comfortable Meeting, and I came away in great Peace and Love with all Friends.

ON the 25th I went to *Bath*, accompanied by my Landlord *Webb* and his Wife, and lodged at *Thomas Gingles*'s.

Bath. ON the 26th I was at the Meeting there, both Forenoon and Afternoon. It was large both Times, eſpecially the latter; for they ſaid it had not been much larger at any Time, and hardly ever ſo quiet in that Place; for being a Reſort of ſuch a Mixture of People, they uſed often to be rude, but were now very ſtill; and a comfortable and a very good Time we had, and ended very weighty and ſolid.

ON the 27th (to ſhorten my Journey, and pay my Regards to ſome Friends I expected there) I went to *Nailſworth*; where I ſtaid that Night. *Patrick Henderſon*, and ſome others meeting me there, we went together the Day following Cirenceſter. to the Quarterly Meeting at *Cirenceſter*. The Meeting was not large, conſidering the Extent of it, nor very open; yet in the main well and edifying: But one Thing I obſerved very unuſual, and not of good Conſequence; for in their Meeting for Buſineſs, ſome introduced a Letter, directed to the Meeting, from a Perſon who intended to ſtand Candidate to ſerve as a Member of Parliament for the County of *Glouceſter*, or to ſolicit for ſome Friendof his that way. It was read in the Meeting, purporting as aforeſaid, and in a friendly Stile, well adapted to the Intent. I obſerved ſome of the younger ſort to be much tickled and pleaſed with it; but the wiſer ſort were not ſo. Then finding a Concern on my Mind to caution the Meeting, I told them, "That the Apoſtle *Paul*, on a certain Occaſion, made uſe of a *Roman* Privilege, on account of Religion; and I thought "it was not unlawful for ſuch among us, who had native *Engliſh* Privileges, to "uſe them according to their true Intent: But as our Meetings are altogether "of another kind, reſpecting Religion and the Worſhip of GOD only, and ſuch "Things as relate thereunto, and not Matters of human Policy or State, it might "be of ill and dangerous Conſequence many ways to introduce ſuch Things "or Precedents there, or in any of our Meetings; but rather let ſuch Things "be concerted by Particulars concerned, with ſuch Perſons as they thought "moſt proper for Repreſentatives in that Station, having regard to the Integrity "and Abilities of the Perſon, and a publick Good." Several fell in with this, and the reſt were ſilent; and all ended in Peace. That Night *Patrick Henderſon* and I went home with *John Bellers*.

Farrington. ON the 29th, at Four in the Afternoon, we had a Meeting at *Farrington*; which was ſmall and heavy in the Fore-part, but ended pretty well. That Night we lodged at *Thomas Withers*'s there.

Biſhop's-Town. ON the 30th we had a Meeting at *Biſhop's-Town*, in a Barn, where ſome of the Town's People came in; but, to me, the Meeting was very dull and dead a long Time: and after ſome Friends had ſpoke what was in their Minds, the Meeting was ſilent a while, and then I ſtood up and told them, "That there "had not been more Miſchief done among the Children of Men by any one "Thing, in moſt Ages of the World, than by Mens' running in the Name of "GOD, as his Meſſengers, when he did not ſend them; who not only did not

"pro-

" profit the People at all, as ſet forth in the 23d Chapter of *Jeremiah*, but did much Hurt by miſguiding them: And though it might look ſtrange to ſome that a Meeting being appointed, and the People invited, that I ſaid nothing; yet as no Conſideration ariſing that way ought to prevail with me to run in my own Will, to ſpeak of the Things of GOD among them; ſo it might be better, both for them and me, I were ſilent, than do it: For though the Apoſtle was come to ſo clear a Diſtinction in himſelf, as to be able to ſay, *This ſay I, and not the Lord*; and again, *Thus ſaith the Lord, and not I:* this *I*, without the LORD, having in many others done ſo much Hurt, I would rather at that Time hazard their Cenſure, and what might follow from thence, than be too buſy with the Things of GOD where he did not concern me: For though, the Day before, and many other Times, I had been rightly concerned from the LORD; yet it did not follow that I might employ myſelf that Day when the LORD did not fit me, and require it at my Hand, leſt, inſtead of Comfort, I ſhould procure Reproof from him; and, in ſeeking my own Honour, diſhonour the LORD, and ſo become a Tranſgreſſor:" And ſo, recommending them to the Teachings of the Grace of GOD, I ſat down for a little Time; and then ſtood up, and ſaid, "I would not have any think I have ſmote at any of my Brethren here who have been concerned in the Meeting; I have only ſpoken what was ſimply with me, as relating to my preſent State." And being ſet down again, I was broken in Spirit by the Income of the Love of Truth, which reached ſeveral; and, in ſome Time, I was concerned in Prayer, and the Meeting ended well. That Night we went about nine Miles with the Widow *Vokins* to her Houſe; where we lodged.

ANNO 1717.

1 Cor. vii. 12.

ON the 31ſt we came to *Newbury*, and had a Meeting there; which was pretty large and open, and Things were comfortable. After the Meeting we went to the next Village with the Widow *Jane Stainton*, where we tarried that Night; and the next Day, being the 1ſt of the Fourth Month, went to *Reading*.

Newbury

THOSE and their Poſterity, who had formerly ſeparated themſelves from Friends at *Reading*, being, ſince I was here laſt Year, returned and become one Meeting, I found it conſiderably larger; and, in the Morning, I was much comforted in it, and had an open Time among them: but yet afterward found a ſecret Load; which increaſing till the Afternoon Meeting, remained for ſome Time; but at length Truth came up, and in ſome Degree diſperſed it, being a dead and dark Power: and after that I had ſome Time in the Meeting, much about Predeſtination and Baptiſm, many People of different ſorts being preſent, and generally quiet and brought under. One particular Paſſage concerning Baptiſm came thus, *viz.* "That could not be Water Baptiſm mentioned in "theſe Words, *Go teach all Nations, baptizing them*, &c. for if that had been "Water Baptiſm, and if the Apoſtles had had Power thereby to baptize with Water, and that Power and Commiſſion devolvable on all ſucceeding Miniſters "and Apoſtles to the End of the World, then certainly upon all rather who "were cotemporary with the twelve Apoſtles: but the Apoſtle *Paul* was an "Apoſtle, cotemporary with them, and not one whit behind the Chief of them, "and yet CHRIST ſent him *not to baptize, but to preach the Goſpel*; which "Goſpel was ſufficient without Baptiſm with Water, ſince Repentance and "Remiſſion of Sins was to be preached in CHRIST's Name unto all Nations. "If then it was no Commiſſion to *Paul*, it was none to any other; and ſince "he had no Power thereby to baptize with Water, none could ſucceed him in "any: So that all this Pretence to Succeſſion is vain and falſe; and a Man may "be a true Miniſter of CHRIST, and thoroughly furniſhed without it; ſince "the Subſtance of the Goſpel, in a Miniſter, is to *turn them from Darkneſs to "Light*,

Mat. xxviii.

1 Cor. i. 17.

Acts xxvi. 18.

ANNO 1717. "*Light, and from the Power of Satan unto God*, who is Light; and, in the "People, to believe in that Light, walk in it, and obey it, and ſo become "Children of it, and Heirs of eternal Life, in him who is Heir of all Things, *&c.*" And ſo I became much eaſier, and was kindly received by Friends there of all Degrees; all old Things being laid aſide, and not once named among them, as I had before adviſed them, in the Mind and Wiſdom of Truth; through which I had been opened to that End the Year before. That Night I ſtaid there at my old Quarters.

Ruſcomb. ON the 3d I went to *Ruſcomb*, to ſee our ancient and honourable Friend *William Penn*, ſtill remaining under the Effects of a Fit of the Apoplexy, much hurt as to his Memory and expreſſive Faculty, but ſtill living in the better Part. I ſtaid there that Night, and next Day returned to *Reading* to their Week-day Meeting; which was pretty comfortable: After dining with *Robert Peacock* (one of the returned Friends) and his Family, I returned to *Ruſcomb*; where I ſtaid till the 6th in the Morning, and went from thence, that Day, to *London*, to my former Quarters.

London. THE Yearly Meeting coming on, it was conſiderably larger, and more peaceable than for many Years paſt: For thoſe Friends who had ſo much ſtruggled for the Affirmation (the common Occaſion of Strife) having obtained their End, were now quiet on that Side; and thoſe who could not for Conſcience receive it, continuing in Chriſtian Patience, bore the Yoke willingly, though alone, and more heavy than before, upon that Bottom were quiet: and beſides, many ſatisfied Friends ſympathizing with them, and the Intention of Solicitation for further Eaſe to the whole being kept on foot, Things were quiet. It was a crowding Time; and I rather being willing to be ſtraitened, than to ſtraiten any, ſuffered much in my Mind and Spirit, for want of Opportunity to clear myſelf; there not being, for the moſt part, one Minute's Time between the End of one Teſtimony and the Beginning of another, an Indecency I have ever diſliked: however, Things in the main were pretty comfortable. At the Meeting for Buſineſs (being requeſted by the Meeting) I gave them a Relation of my Travels ſince the laſt Yearly Meeting; which I obſerved gave ſome Satisfaction.

I STAID ſome ſhort Time in the City after the Meeting, and was at ſeveral of the City Meetings; where I found my Spirit more and more at Liberty whilſt I ſtaid: But the Summer Time being fitteſt for Travel, and having ſome other Places before me, I departed the City on the 2d of the Fifth Month; and that Night went to *Hartford*, and lodged with *John Miles*.

Hartford. ON the 3d I was at a Yearly Meeting there; which was pretty large and open.

Hitchin. ON the 4th I went to *Hitchin*, and was at their Meeting that Day. The Beginning of it was very heavy and dull, a dead Spirit being over ſeveral; but in the End the LORD quickened us together, and the moſt were comforted and helped, and the reſt reproved. That Night I lodged at the Widow *Turner*'s.

Bolduck. ON the 5th I was at a Yearly Meeting at *Balduck*; which was pretty large and open; but attended with a Spirit of Heavineſs in ſome, though the Doctrines of Truth were clearly publiſhed in the Authority and Wiſdom of it, by ſeveral Brethren.

LODGING at *John Izard*'s I ſtaid here till the 7th; and, being the Firſt of the

the Week, had a Meeting that Day at *Royſton*; which was the largeſt had been ſeen there, and the greateſt Part not Friends. It was a very open good Meeting, and many Things the Lord diſcloſed to general Information and Satisfaction; and Friends were comforted together in our dear Saviour, and in a Senſe of his freſh Viſitation to many. ANNO 1717. Royſton.

THIS Night I lodged with *Robert Izard*, and next Day went to *Cambridge* with him and ſome other Friends. The Meeting of itſelf is ſmall; but what ſome Perſon or other had ſaid to the Scholars of me I know not, but many of them came, ſo as Friends had never ſeen the like, and filled the Houſe above Stairs and below, and many crowded without. They were generally wild and wanton, their Countenances airy, talking, whiſpering and laughing among themſelves, and rude with the Women; which obſerving ſoon after I went in, and finding my Spirit over them, I ſaid to them, "Ye look like Gentlemen; "and if ye are, then behave accordingly: Be ſtill, and if you hear any good "Thing, make the beſt Uſe of it; but if you do not like it, then let it paſs "for nothing with you: 'tis not impoſed but offered." They were much quieter for a Time. What I began upon was, ſome Qualifications both in Preacher and Hearer, neceſſary in preaching the Goſpel: The Teacher, as the Oracle of God, being qualified by him with Underſtanding and Power, not acquired by the Creature, but given and inſpired by the Creator; and the Hearer ought to be ſtill, ſedate, and unprejudiced, free from Enmity and Paſſion, that taking Things into his Underſtanding, he might judge aright of what he heard: And then proceeded to the Nature, End, and Advantage of true Silence, as commanded of GOD by the Prophet of old, and conſiſting alſo with a State of Glory in Heaven: with the Difference between outward and inward Silence; the former from Words and Noiſes, and the latter from all evil Thoughts, Imaginations, and Deſires; where Sin has its Beginning in the Creature, ſo as to be chargeable with it in the Sight of GOD. Then Things opened clear concerning the Law, both as given by *Moſes* to the *Jews*, and alſo as written in the Heart by CHRIST, the Mediator of the ſecond and more excellent Covenant; and how both *Jew* and *Gentile* became guilty before GOD, by the Breach of this Law, to whom one Saviour JESUS CHRIST is ſent: but under a twofold Adminiſtration; to the *Jew*, as born of the Virgin, according to GOD's Promiſe to them; and, to the *Gentile*, as a Light and Covenant to the People: That the *Jews* who received him in that Adminiſtration, knew him alſo in a greater, by the Work of Regeneration, through which they became the Children of GOD; but they that rejected him, were alſo rejected of GOD, as the main Body of that People were, and have not been viſited any more, now near 1700 Years; but remain as Monuments and Examples of the Severity of GOD upon all the Unbelieving and Diſobedient: And that ſo many of us the *Gentiles* as reject Chriſt as he is Light, and ſo promiſed of GOD unto us for Salvation, are alſo rejected of him, and of the Father: But as all have ſinned, ſo yet the Love and Mercy of GOD is to all in CHRIST, to give them Grace by him; that believing in him and obeying him, and the Teachings of his Grace, they may be ſaved: For, as he ſaid, *Repentance and Remiſſion of Sins muſt be preached in my Name unto all Nations*; by which, as it appears, all at one Time or other want Repentance and Remiſſion, through the Breach of the Law of GOD: ſo alſo it is plain, by the Holy Scriptures, that there are two Parts of Sin, as well as a two-fold Adminiſtration of CHRIST. The one is the Act, acted againſt the Law and Will of God; and an Act once done can never be undone to all Eternity, but remains an Act for ever: the other is the Effect of that Act inwardly in the Heart or Soul of him that acts Evil; that is, the Stain, Polution, or Defilement, and Death it effects there: As CHRIST ſaid, *It is not that which goeth* Cambridge. Luke xxiv. 47. Mat. xv. 11.

ANNO 1717. *goeth into the Man that defiles him, but that which proceedeth from him; for out of the Heart proceed Murder, Fornication,* &c. but CHRIST being offered upon the Croſs, is a Propitiation for the Sins of the whole World, ſo far as they are Acts againſt the Law, but applicable and effectual only as Men believe in that Light, and walk alſo in him; that is, in obedience to the Rule of his Light and Grace, inwardly made known and revealed: For, ſaith the Apoſtle, *If ye*
1 John i. 7. walk *in the* Light, *as he is in the Light, then* (that is, in that Caſe) *ye have Fellowſhip one with another, and the* Blood *of Jeſus Chriſt, his Son,* cleanſeth us from all Unrighteouſneſs. And this alſo ſhews, that the Stain and Polution of Sin is done away by the inward Appearance of CHRIST by his Holy Spirit.
Mal. iii. 2. 3. And again, as ſaith the Prophet *Malachi, He ſhall ſit as a Refiner and Purifier of Silver; he ſhall be as Fuller's Soap:* all which ſignify a perfect and thorough cleanſing, as well as Pardon; and without which cleanſing, Men cannot enter GOD's Kingdom, for there is no unclean Thing can enter there:---- with many other Things of great Importance, too long to be recollected here. And though at ſome Times a Fit of Laughter would paſs as through their whole Company, being a Thing of courſe among them, yet I perceived ſome of them very ſolid, and truly affected with Truth; which ſilenced and quieted moſt of them before the Meeting ended: and in the main I was well ſatisfied with the Meeting, and ſo alſo were Friends, who did not look too much at their Behaviour; which they rather do waggiſhly and wantonly, and as what ſome of them think they ought to do of courſe at a Quakers Meeting, than in Malice or Wickedneſs; and I hope Things will ſo ſtick with ſome of them as that they will not be able to ſhake them eaſily off.

Hadnam. THAT Night I went home with *John Webb* and his Wife to *Cottingham*, and the next Day, about ſix in the Evening, had a large open Meeting at *Hadnam*; the People, having finiſhed their Labour, came in fully, and the LORD manifeſted himſelf to us, and opened the Myſteries of his Kingdom largely; and Friends and People were ſatisfied. That Night I lodged with *Francis Goody*.

Chatteriſs. ON the 10th I went on to *Chatteriſs*; where the Meeting was pretty large and open: but there being a Perſon there, (which I knew nothing of till after it was over) who was fitting himſelf to be a Prieſt, and ſome of his ſort with him, (as ſome Times he had uſed to come, but only to find Fault) Things opened very clear concerning Antichriſt, and his Miniſters and Kingdom: That he begun to work in the Days of the Apoſtles, and in ſome who were profeſs'd Miniſters of CHRIST, *viz. Diotrephes*, a high, proud, inſulting, domineering Man, who threw Men out of the Church by his own Authority; and *Demas*, who having a Miniſtry, forſook it and the Apoſtle for the Love and Lucre of this World. And ſuch as preached up the Law, Circumciſion, and outward Ordinances, to glory in outward and fleſhly Things; who in Time alſo, according to the Apoſtle, did not only make Merchandize of the People for filthy Lucre, but exalted themſelves over Kings, Emperors and Princes, and alſo lorded it, as at this Day, over the Heritage of GOD, and Church of the LORD JESUS; who had from that Time hitherto ſuffered by them: But that the Time is now near wherein that evil Spirit, and all that ſhall in that Day be found in him, as Members of him, whether as lording *Diotrephes*, covetous *Demas*, or legal and ceremonial Formaliſts; who, neglecting the Subſtance, glory in Shadows, and in their own Inventions, together with all their Company and Employers among the People, ſhall be confounded: For as the Days are now come, ſpoken of of old, wherein Men will not endure ſound Doctrine, but have heaped, and do heap to themſelves, Teachers after their own Hearts Luſts, having itching Ears; but that Day ſhall cleanſe the Earth both of the Buyer and Seller, of that Teacher and his Em-

Employer and Hearer: For as the Son of God ſaid, *All the Blood that has been ſhed, from the Blood of righteous Abel, to the Blood of Zacharias, whom they ſlew between the Altar and the Wall, ſhall be required of that Generation* (being of that Evil One their Father the Devil, who had done it all along); even ſo alſo are the Days haſtening upon apoſtate Chriſtendom, wherein all the Blood which hath been ſhed, from the holy Blood of the bleſſed Son of God upon the Croſs at *Jeruſalem*, to all that ſhall be ſhed to the coming of that Day, ſhall be required of that wicked Generation, who call themſelves Chriſtians, and are not; but do lie, and are, and will be of that evil one, Antichriſt, their Father; whoſe Works of Murder and Deſtruction they will do, till that Day of the Lord ſhall deſtroy them, wherein Jesus Christ ſhall be revealed from Heaven in Flames of Fire againſt him and them all, and ſhall leave them neither Root nor Branch; for they ſhall be turned into Hell together, and puniſhed there for ever and ever. With many other Particulars not now to be recollected; which ſome Friends, after the Meeting, ſaid, were ſo cloſe to him and them as if done on purpoſe. It was a good and open Meeting, and the intended Prieſt made no Objection that I heard of. I lodged that Night at *Peregrine Doiley*'s. Anno 1717. Mat. ix. 35.

On the 11th I went to *Ramſay*, and had an Evening Meeting there about Six; which ſome Friends thought the moſt proper Time, it being their Fair-day, and they expecting ſome of the People might come in after the Fair was over; but they were ſo taken up with the Fair and Buſineſs, (which was ſmall) and the Vanity thereof, (which was great) and had ſo little Deſire after Good, that we had few but Friends: but the Lord was pleaſed to viſit and comfort us together in his Love; and it was a good Meeting. That Night I lodged at *John Peacock*'s. Ramſay.

On the 12th I went on to *Huntington*, *John Everet* being with me, as at the two laſt Meetings; and there the Lord gave us a very open and comfortable Time, there being few except Friends, but of theſe from ſeveral Parts about where I had been, and ſome from *Royſton*. That Night I lodged with *Eliſha Lowell, jun.* having ſome Acquaintance of him and his Wife; tho' Friends uſed to lodge with his Father, a worthy Man of Truth and Integrity. Huntington.

On the 14th, being the Firſt of the Week, I went to *Ives*; where we had a large good open Meeting, many Friends and Profeſſors of ſeveral Denominations being there. That Evening I returned to *Huntington*. Ives.

On the 15th I went to *Wellingborough*, and lodged that Night with *Emanuel Dewsbury*, and the Day following had a Meeting there, about Six in the Evening. It being the Hay-harveſt, People could not well attend ſooner. It was late a-gathering; but, in the main, a good Meeting, the People being generally ſolid and ſober, and a conſiderable Number. Wellingborough.

On the 17th I had an Evening Meeting at *Northampton*; which, though not large, was an open good Meeting. That Night I lodged at *Thomas Binyan*'s. Northampton

On the 18th I was at their Week-day Meeting at *Bugbrook*; which was ſmall by reaſon of the Hay-harveſt; but an open good Meeting. That Night I lodged with *Joſeph Adams*. Bugbrook.

On the 19th I was at a Meeting at *Kingſtrop*; which was a large open Meeting, and many reached by the Truth, and well ſatisfied. There had been one or two Meetings in that Town before, and at the laſt was *John Fallowfield*, which was held in the Court-houſe; but the Prieſt being filled with Envy, and pre- Kingſtrop.

ANNO 1717. tending to be a Freeholder by his Gain in that Pariſh, and conſequently intereſted in the Houſe, uſed Means to hinder us of it; ſo that we had our Meeting in a Friend's Houſe, licenſed for that Purpoſe, there being no other Friend in Town. That Night I returned to *Northampton*.

ON the 20th, being the Seventh of the Week, I returned to *Wellingborough*, to my old Quarters.

Burton. ON the 21ſt I was at a Meeting appointed at *Burton*; where there had lately been a Diſpute betwixt ſome Friends and Baptiſts, which had not come to any great Matter on either Side. The Meeting was very large, being held in a great Barn, and conſiderable Openneſs among the People. The LORD opened my Underſtanding upon ſeveral Subjects, and gave me Utterance; particularly with reſpect to *Faith in the Lord Jeſus*, *Repentance from dead Works*, *the Doctrine of Baptiſms*, *laying on of Hands*, *the Reſurrection from the Dead*, *eternal Judgment*, *and full Perfection*; *what it is here*, *and what alſo regards another World*. It was an open profitable Meeting, and many were ſatisfied concerning the Truth; and there being Friends and People from many Places, this gave a general Alarm throughout the Country, and was helpful, on that account, to the following Meetings. I was much ſpent in this Meeting; but, after ſome Refreſhment, went back to *Wellingborough* that Evening.

Iſham. ON the 22d, in the Evening, I had another Meeting appointed at *Iſham*; where came ſeveral of the contending Baptiſts, as they had been at *Burton*; but made no Objection, though ſome of the Points they had contended with Friends were there ſpoken to, as Baptiſm, the Scriptures, *&c.* It was a good Meeting, and the People generally ſatisfied. That Night I went to *Thingdon*, and lodged at *Henry Smith*'s, though himſelf was at that Time in *Northampton* Jail for Non-payment of Tythes.

Wilby. ON the 23d, in the Evening, I had a Meeting at *Wilby*, a large Mile from *Wellingborough*. There had been but one Meeting held there before by *John Fallowfield*: This being after the People had done their Day's Work, they came pretty generally, and were very quiet; ſo that we had a good open Time. That Night I returned to *Wellingborough*.

Moulton. ON the 24th, about Six in the Evening, I had a Meeting appointed at *Moulton*; where came a few ſober People, and ſat down with ſome Friends, and others ſtood behind the Corners, and all about at a Diſtance; and finding ſomething in my Mind to ſay among them, as ſoon as my Voice was heard, they came in fully, as is frequent in new Places; ſo that we had a large Meeting: And the LORD was pleaſed to open many Things for their Edification and Convincement, and to the opening of the Underſtandings of ſeveral in ſome Degree; and it was a good Time to many; but I found my Strength much ſpent, and my Spirits very low afterwards, the Weather being hot, and my Love much to the People in the Truth: But the LORD, who never fails, ſoon repaired my Wants, both ſpiritually and temporally; for, after ſome Refreſhment at our Friend *William Summerfield*'s, where I lodged, and had a good Night's Reſt, I was very much comforted next Morning; and then went to *Northampton* Fair, in order to buy a Horſe, that which I rid being fallen lame. That Evening I returned to *Wellingborough*, as being moſt in the Center of thoſe Towns I had before me to viſit, and had viſited.

Arthingborough. A MEETING being appointed to be on the 26th at *Arthingborough* (about three

three Miles off) in the Evening, it was pretty large and open. There I was concerned about Infants, their Salvation, and the Ignorance and Preſumption of ſuch as affirm'd there were Thouſands of them, not a Span long, in Hell; and the Wickedneſs of that pernicious Doctrine of perſonal Predeſtination and Reprobation. Next Morning I heard that a Presbyterian Teacher had, not long before, been preaching ſuch hideous Things among them; from under whoſe heavy Yoke ſome were that Evening relieved. That Night I ſtaid at *Thomas Woolwich*'s. ANNO 1717.

ON the 28th, being the Firſt of the Week, we had a large open Meeting at *Thingdon*; where ſeveral Points opened to general Edification and Satisfaction. That Night I ſtaid at *H. Smith*'s. Thingdon.

ON the 29th I had another appointed Meeting at *Rance*: It was not large, and a little heavy, Presbytery prevailing there, and the People dead; but ſome were a little awakened, and it ended well. Rance.

ON the 30th I was at an Evening Meeting at *Bridgeſtock*: It was not large, but very open, and the People ſatisfied. That Night I lodged at *Jervis Knight*'s. Bridgeſtock.

ON the 31ſt I was at the Meeting at *Kettering*, where it fell to my Share to expoſe that killing and deſtructive Doctrine of perſonal Reprobation from Eternity, with Sin Term of Life, and Salvation in the End; the Inſignificancy of Religion where ſuch Tenets take place; and the grievous Error of ſuch as reject the Covenant of Light, and forge to themſelves a Covenant of Works, which they never keep, but are miſerable Sinners to the End of their Days. Things came with good Authority, and a good open Meeting it was to many. Kettering.

ON the 1ſt of the Sixth Month, being the fifth Day of the Week, I was again at *Northampton* in the Afternoon; where we had a large open Meeting, the People being very ſolid and ſatisfied. Northampton

ON the 2d I was again at *Bugbrook*; where we had a large and good Meeting: Many Things were opened to the People; as, 1*ſt*, A State of Sin in all Nations. 2. Repentance and Remiſſion ſtill to be preached in every Age, in the Name, Virtue, and Power of CHRIST; and all to be directed to him as the Light, and GOD's Covenant to the *Gentiles*, and believing and walking in him who is that Light, may have holy Fellowſhip one with another, and the Blood of CHRIST, in that Caſe, to cleanſe them from all Unrighteouſneſs. 3. Againſt the Miniſters of Antichriſt, their riſing in the Days of the Apoſtles, and among them: Their going out, and who they were; ſays *John*, *They went out from us*, &c. *viz. Demas*, the Covetous; *Diotrophes*, the proud, lofty, and imperious; with ſuch others as drew the People with feigned Words to the Ceremonies of the Law, and made Merchandize of them; and whilſt they promiſed them Liberty, themſelves were the Servants of Sin: But as the beſt Security againſt ſuch Seducers, the Apoſtle directs all to the Anointing; that is, to the Spirit of CHRIST in their own Hearts. 4. Againſt Tythes, and all among ourſelves who have not been true on that Account, or in other Sufferings; that they are departed from the Faith, and are as the ſtony Ground, fruitleſs and lifeleſs; and though they may hang on in outward Communion, as coming to Meetings, &c. yet not of the ſame Spirit with the Faithful. This was a ſolid Meeting, and the People ſatisfied, though Things came exceeding cloſe, eſpecially at laſt; where I remark'd that both the Buyers and Sellers of the Oil in the Parable of the ten Bugbrook.

Vir-

ANNO 1717. Virgins were excluded together whilſt they were at that Work. The next Day I went to *Dingley*, near *Harborough*, and lodged that Night at *John Allen*'s.

Harborough. ON the 4th, being the Firſt of the Week, I was at *Harborough*; where we had a large open Meeting, there being Friends from ſeveral other Places where I had been, and many of the Town's People of ſeveral Sects; and the Name of the LORD was exalted over all. That Evening I returned to *Dingley*.

Desborough. ON the 5th we had an appointed Meeting at *Desborough*, at the Houſe of a Farmer, in a large Hall; where came a conſiderable Number of People, and Things opened full and clear to their States, and we had an open good Meeting to general Satisfaction. That Evening I returned to *Dingley*.

Norton. ON the 6th I was at a Meeting at *Norton*; which was ſmall, by reaſon of the Harveſt, conſiſting only of a few Friends; but the LORD was good to us,
Mat. xviii. 20 fulfilling that Promiſe, *Whereſoever two or three of you are gathered together in my Name, there am I in the Midſt of them.* That Evening I went about two Miles further to a Farm-houſe.

Leiceſter. ON the 7th I went to *Leiceſter*, and was at their Meeting. It was ſmall, conſiſting only of Friends, and heavy in the Beginning, ſome giving way to a drowſy Spirit; but the Faithful continuing in a true Concern, we were quickened by Degrees, and the LORD gave us a good Seaſon together in the End. There I ſtaid at my old Friend *John Brookes*'s Houſe till the Sixth Day; when fell out their General Meeting.

ON the 9th of the Month, being the Sixth of the Week, was the Meeting accordingly; which was ſmall, and much as the other before: but ſome of the Town's People were there, and a little affected with Truth.

Cileby. ON the 11th, being the Firſt of the Week, I went thence to *Cileby*, to another General Meeting (that is, ſeveral Meetings in the Country, uſually meeting at certain interchangeable Places); which was pretty large and well. After ſome Refreſhment at *Abraham Smith*'s, where I went after the Meeting, I ſet forward
Wimeſwould. to *Wimeſwould*, and lodged that Night with *Samuel Fox*. The next Day I had a Meeting there; which was very ſmall, but open and lively in the main.

Nottingham. ON the 13th I went to the Week-day Meeting at *Nottingham*; which was pretty large, and a good Meeting, though ſeveral of them were very drowſy in the Fore-part of it. That Night I lodged at *John Johnſon*'s.

Mansfield. ON the 14th I was at their Week-day Meeting at *Mansfield*; which was ſmall, and very heavy in the Beginning; but the LORD gave us ſome Refreſhment together in the End, and that made it a good Meeting. That Night I lodged there.

Cheſterfield. ON the 15th I went to the Week-day Meeting at *Cheſterfield*; which was ſmall, and ſome of them drowſy; but in the End very open; and a good Time the LORD in Mercy gave us together. That Evening I went to *Balber-Hall*, to ſee Sir *John Rhodes*; where I ſtaid till the 18th.

Sheffield. ON the 18th, being the Firſt of the Week, I went to a Meeting at *Sheffield*, which was large; but conſiſting for the moſt part of young People, brought up in a Form of Truth, and many of them unacquainted with the Power of it,

and

and my Concern therein being doctrinal, and out of their Reach, (having been rather uſed to ſome muſical Noiſes affecting the Paſſions, than to any rational Doctrine reaching the Underſtanding) it did not ſeem to have much Effect upon ſeveral: But there being a more grown People among them, they were well ſatisfied; and it was in the main a good Meeting, the LORD's good Preſence being over the ſame. That Night, after the Meeting, I lodged at *John Aldam*'s, about a Mile from thence. The next Day I went about nine Miles to *Caleb Dickenſon*'s. ANNO 1717.

ON the 20th I was at an appointed Meeting at *Highflats*, which was large and pretty open, there being ſeveral People of the Neighbourhood of various Notions preſent, who were generally ſatisfied; and that Evening I went about three Miles with *Daniel Broadhead*, where I ſtaid till the 22d, it proving very rainy and ſtormy Weather; and then went by *Pennyſton*, and ſo from thence to near *Burton*. Highflats.

ON the 23d I fell in with a Meeting at *Burton*, appointed by *Jeremiah Grimſhaw*; and that Afternoon went thence to *Leeds*, and lodg'd with my Friend *Benjamin Horner*. Burton.

ON the 25th (being the Firſt of the Week) I was at the Meeting at *Leeds* Forenoon and Afternoon, where I had a comfortable Time with Friends; and, in the Afternoon, ſome People of the Town coming in, Things were full and open both to Friends and them. Leeds.

HERE I ſtaid till the 28th; and then went to the Meeting at *Weatherby*, which was ſmall, but open, and well; and that Night lodged there at *John Burleigh*'s. Weatherby.

THE Fall of the Year now drawing on, and intending for *Scotland*, I therefore began to travel more directly along the Road; and accordingly went the Day following to *Northallerton*, and lodg'd at an Inn.

FROM thence next Day to *Durham*, and on the 31ſt to *Newcaſtle*, and on the Firſt of the ſeventh Month was at their Meeting Forenoon and Afternoon; and it was pretty large, and open, and the LORD refreſhed us together in his Goodneſs. And here I ſtaid at *Joſhua Middleton*'s; where I lodged, and viſited ſome of my old Acquaintance and Friends till the fourth Day Morning; and then went to *Alnwick* Abbey to *John Doubleday*'s, where I lodg'd; and on the 5th was at their Meeting at *Emelton*, which conſiſted of about eight Perſons: and yet the LORD's antient Promiſe was, in ſome Degree, made good in us, *That whereſoever two or three of you are gathered together in my Name, there I am in the Midſt of you*; for we had a comfortable Time in his good Preſence. And on the 6th I went to *Kelſo*, and lodged with my old Friend, *Charles Ormſton*. Newcaſtle. Emelton. Mat. xviii. 20.

ON the 8th (being the firſt Day of the Week) I was at their Meeting Forenoon and Afternoon: There were a few pretty honeſt Friends, and ſome Perſons of the better Sort of the People in the Forenoon, and in the Afternoon a larger Number; and ſeveral Things of Moment opened, and a good Day the LORD gave us: And the *Preſbyterian* Church-government, and the Management of their Prieſts, or Miniſters, not fitting ſo eaſy on the Shoulders of ſome of the People as they deſired, they were (ſome of them) about this Time looking out ſome better Way; and ſeveral of them were affected in the Meeting. Kelſo.

ANNO 1717.

THE next Day, accompanied by my old Friend, *Samuel Robinſon*, I proceeded on to *Edinburgh*; and the Day following had a Meeting there with about Half a Dozen Friends ſtill remaining, and ſome more ſober Perſons that came in: It was in the Houſe of *William Miller*, junior, (where I lodg'd) and was comfortable, tho' ſmall; the LORD being with us in ſome Meaſure, to his own Praiſe, who is only worthy. But tho' that City hath often been viſited, and warned from the Lord by his Servants, yet there appears not any Inclination in them towards Truth, or the Way of it; but the contrary, ſo far as I can ſee, or learn from thoſe Friends converſant among them; tho' ſome few ſober People there are, who in due Time may come forward.

Edinburgh.

ON the 11th I croſſed the Firth of *Forth*, and went that Night to *Kenway*, and the next to the Ferry at *Montroſe*; but the Winds being high, could not paſs over that Night; and in the Morning following I went to *Tayck*, to the Widow *Napier*'s, where I ſtaid that Night, and next Day went to *Urie*, to my Friend *Robert Barclay*'s, where I ſtaid but that Night, tho' weary and feveriſh by the Fatigue of my Journey: For the Courſe of the Meetings fell out ſo as that *Aberdeen* was moſt convenient the Day following; and being the Firſt of the Week, *Robert Barclay* and I went thither; and tho' too late for the Forenoon Meeting, were with them in the Afternoon. There was a large Congregation of People; and having travelled far in the Good-will and Love of God to ſee them, a little after I entered the Place I was much broken in that Love which reaches over Sea and Land, and engages in the greateſt Fatigues and Labours for the Good of Souls; for whom CHRIST died thro' a never-fading Love, not of Man, but of GOD alſo. I had a good Seaſon in the Meeting, and ſeveral were reached, and Truth was over all.

Aberdeen.

ON the 17th I lodged at Widow *Hall*'s (my old Lodging when formerly in this Country) where I was very eaſy, and comfortably entertained; and the Effects of my Journey remaining a little upon me, ſhe was very careful and helpful to me, being an honeſt Friend, of an excellent natural Temper, and prone to do Good. And on the 18th I went to *Kingſwells*, and had a Meeting at *Alexander Jeffrey*'s, where I lodged that Night; and the next Day returned to *Aberdeen* to their Week-day Meeting, which was ſmall (comparatively) but an open Meeting: And the Day following being their Meeting for ſome Affairs of the Church, I was there alſo, and a good open Time the LORD was pleaſed to afford us together.

Kingſwells.

ON the 20th I went to *Achquhorthies*, to *John Forbes*'s, where the Day after we had a ſmall Meeting, and pretty open; where alſo I ſaw *John Anderſon*, who formerly had been taken, with me and *John Dickenſon*, by a *French* Privateer, into *Hiſpaniola*; but, after ſome Hardſhips in *France*, had arrived here in his native Country, and ſettled.

Achquhorthies.

ON the 22d (being the Firſt of the Week) I was, in the Forenoon, at the Meeting at *Kilmuck*, which was a large Meeting; and the Truths of the Goſpel and Kingdom of our dear LORD, were fully opened, and we comforted together in his Preſence. And in the Afternoon I was at another Meeting at *Inverury*, where came People of ſeveral Sorts, and Things were open and well; and that Night we went to *Lethinty*, where now lives ---- *Skeene*, who is friendly, but not under the Profeſſion of Truth. We were courteouſly entertained; and the next Day returned to *Aberdeen*, and the Day following back to *Urie* with *Robert Barclay*, who had given me his very acceptable Company all this Time.

Kilmuck.

Inverury.

HERE

HERE I ſtaid till the 25th, and had a Meeting with Friends there, and of *Stonehaven*, and ſo ſpent the Week in the Family (his Mother being ſtill living); where I had all neceſſary Refreſhments and Help, being then under the Exerciſe of a great Cold, which affected both my Head and Lungs: But, above all, the Help of the LORD was near, and made all Things eaſy and well. ANNO 1717. Urie.

ON the 29th, being the Firſt Day following, I was again at a Six Weeks Meeting at *Urie* in the Forenoon, which was large and open; the LORD was with us to our Comfort and Help: and in the Afternoon, the ſame Day, I was at the Meeting at *Stonehaven*, which was alſo a pretty large open Meeting; and in the Evening returned to *Urie*.

ON the 31ſt, having ſome remaining Inclinations to ſee the Friends and People once more at *Aberdeen*, I returned with *Alexander Jeffrey*, to *Kingſwells*, (*John Hall* in Company) and there I ſtaid till the fifth Day Morning following, being at two Meetings there in the mean time; and my Friend *Chriſtian*, Wife of the ſaid *Alexander*, and Daughter of *Robert Barclay* deceaſed, being delivered of the ninth Son whilſt I was there, in Reſpect to me, and the Service I came about, they named him *Thomas*. Kingſwells.

ON the 3d of the Eighth Month I went from thence to *Aberdeen* to their Monthly Meeting, where we had a comfortable Time in the LORD's Goodneſs; and on the 7th Day following was at a Meeting at the *Old Town* of *Aberdeen*, and that Afternoon returned to the Widow *Hall*'s at *New Town* with *Andrew Jeffrey*. Aberdeen.

ON the 6th I was again at the Meeting at *Aberdeen* Forenoon and Afternoon. It was a large and open Meeting; and many Things were opened of great Moment concerning the Law of the Spirit, and its Strivings with the old World, and alſo with *Iſrael*; as likewiſe with the *Gentiles*, and now with the nominal Chriſtians; and all guilty, by Neglect and Oppoſition to this Spirit, and all Means and Additions propoſed; but ſuch juſtified as believe and obey, to whom the ſame becomes a *Law of Life, and makes free from the Law of Sin and Death*. This is that Book and Law written in the Hearts, ſealed with ſeven Seals, which none in Heaven, or in Earth, or under the Earth; neither Angel, nor Spirit of Man made perfect there, nor Emperor, King, Prince or Potentate, Pope, Prelate, Prieſt, or Preſbyter, Satan, or any in the State of the Dead, can open or explain; but the Lion of the Tribe of *Judah*, the LORD JESUS CHRIST, the Mediator of the New Covenant, and Writer and Giver of this Law; whoſe Law is Light, and his Commandment as a Lamp that burneth, and whoſe glowing Warmth comforts all who read therein, and are inſtructed of him who opens the Seals, *&c.* The Meeting was ſolid and large, but not ſo full as at ſome other Times before I came; for from the Time of the Rebellion, in which ſome of the Epiſcopal Prieſts had concerned themſelves, till the Act of Pardon by the King, the Epiſcopal People there had generally come to our Meetings, rather than go to the Preſbyterians, whom they look'd upon as their mortal Enemies; but, ſince the ſaid Act, had gone back again to their own Preachers, who, like Frogs after a Shower of Hail, were now returned to preach among them. However, ſome of the People had conceived ſuch a Liking to the Way of Truth in the mean time, that they continue to come at Times, and may at length come farther: And their being at our Meetings has had this good Effect generally, that it hath removed, in great Meaſure, the old Prejudices the People lay under, by reaſon of the many Lies and Calumnies the Prieſts of all ſorts had caſt upon Truth, and us. Rom. viii. 2.

ON

ANNO 1717. ON the 7th I went again to *Kingſwells*, and ſtaid that Night, *Robert Barclay*, his Wife and Siſter, being alſo there; and next Day we went all to *Urie*, where I ſtaid with them till the 12th, and was at their Week-day Meeting in the mean time, which was very ſmall, by reaſon of ſtormy Weather.

Tayck. THE ſame Day, accompanied by *Robert Barclay*, his Son *Robert*, *Alexander Jeffrey*, and *John Hall*, I went to *Tayck*; and next Day was at the Meeting at *Montroſe*, Forenoon and Afternoon: There came in ſome People, and they behaved pretty ſoberly, being moſt of the Epiſcopal Sect; and that Night I return'd to *Tayck*.

ON the 14th I ſet forward towards *England*, *Robert Barclay*, and his Son and Servant being with me, and that Night we lodged at *Dundee*. The next Day we paſſed thro' the *Carſe of Gowry*, (a very rich and pleaſant Country) and lodg'd at the *Bridge of Airn*, where we went to taſte ſome bitter phyſical Waters, good againſt the Rheumatiſm, Scurvy, and ſome other Diſtempers: And next Day, in our Road, called to ſee Sir *Thomas Bruce-Hope*, at his Houſe at *Kinroſs*, near *Loch-Leven*. He was religiouſly inclin'd, and entertain'd us very courteouſly. His Houſe there, is of well-wrought white Free Stone, large, and well contrived; and near it, in a little Iſland in the Loch, is yet ſtanding the old ſquare Tower wherein *Mary* Queen of *Scots* (afterwards beheaded by *Elizabeth* Queen of *England*) was ſome time Priſoner. And that Evening, after Sun-ſet, we paſſed over the Firth of *Forth* at the *Queen's-Ferry*, where we lodg'd that Night.

ON the 17th we went all together to the Houſe of *Archibald Shaw*, a Friend near *Hopeton-Houſe*, belonging to the Earl of *Hopeton*, where we ſtaid together that Day; and our Friend being Gardiner there, we had the Opportunity to ſee the Gardens, and Houſe alſo, which were very neat and convenient.

ON the 18th we parted there with conſiderable Reluctancy; but as Men are variouſly ſtated in this World by Providence, which ſeparateth the neareſt Friends, our differing Concerns obliging to it, we were made eaſier to part, by the ſame who firſt made us acquainted in the Time of our Youth. That Night I went on to *Falkirk*; for, being the Sixth Day of the Week, and their Market-Day at *Lithgow*, I found no great Encouragement for a Meeting. And the next Day I paſſed on to *Glaſgow*, and lodged at my old Friend *George Swan*'s, where I was kindly and freely entertained, his Wife ſtill living, (mentioned in my former Journey thither) but now very loving and courteous, all the old Enmity being ſlain, but ſtill in Communion with the *Preſbyterians*.

Glaſgow. ON the 20th (being the Firſt of the Week) I was at their Meeting. In the Forenoon it was ſmaller (they ſaid) than for ſome Time before, but quiet and open; but in the Afternoon a little larger, and ſeveral important Truths were ſet forth in a good Meaſure of the Power and Wiſdom of Truth. And in the Evening we had another Meeting at *George Swan*'s Houſe, which was full as large as any of the other, and open, and the People generally ſatisfied. And I obſerved, that tho' the *Preſbyterians* have the Government there, the People ſeem more moderate than formerly; whether ariſing from the many Diviſions now on foot among themſelves, or Conſiderations of the Lenity of the Government in *England*, or that there is a ſecret Work of God towards their Redemption, or a general Reformation, I ſhall not determine; but had rather the latter were the Truth of the Caſe, if the Day of that furious People be not

paſt,

paſt, as that of the *Jews* was, when the very Tears and Lamentation of CHRIST did not ſave them. ANNO 1717.

ON the 22d I went back to *Badcow*, and that Night lodg'd there, at *Robert Gray*'s, and the Day following had a Meeting at *Garthſhore*; which was very ſmall, but in ſome Openneſs, and Things were to pretty good Satisfaction, as circumſtanced. Garthſhore.

ON the 24th I went to *Hamilton*; where there is now remaining but a very ſmall Number of Friends, poor and honeſt, and but one or two of the old Stock. The next Day was their Monthly Meeting; which was very ſmall, but open and comfortable, the LORD owning us together. Hamilton.

ON the 26th I went to *Cumberhead*, to the Houſe of my Couſin *Andrew Lattimer*, a lonely Place among the deſolate Mountains; which being near the Way to *Cumberland*, and a Meeting kept there on Firſt Days, I ſtaid with them; and the next Day, being the Firſt of the Week, I was at the Meeting; and, though there were but two or three Perſons beſides the Family, yet the bleſſed Promiſe was in ſome Meaſure a-freſh fulfilled, *That whereſoever two or three of you are gathered together in my Name, there am I in the Midſt of you.* Cumberhead. Mat. xviii. 20.

ON the 28th I went forward for *Cumberland*, accompanied by my Couſin *Lattimer*. He took me to the Houſe of one *John Williamſon*, his Kinſman by Marriage, and a great Presbyterian; with whom falling into Diſcourſe, he, with all his Might, maintained Sin Term of Life (as that Sect commonly does) in Oppoſition to the plaineſt Scripture, and End of the Coming of CHRIST; perverſly alledging, that the Apoſtle *Paul*, at the Time of the writing of his Epiſtle to the *Romans*, was in that miſerable State of Sin he ſpeaks of in the ſeventh Chapter: And, after much Pains which I took to inform him, that the Apoſtle had, in the Beginning of that Epiſtle, ſet forth the general State, both of *Jew* and *Gentile*; that all had ſinned; that CHRIST is the Saviour of all; that he ſaves all who believe and obey, from Sin, not in it; that the Apoſtle brings his Doctrine of Freedom from Sin in this Life to a Reſult, or Period, in the latter End of the ſixth Chapter, and reſumes the ſame Doctrine in the Beginning of the ſeventh, under another Similitude, *viz.* of a Woman bound by the Law to her Husband ſo long as he liveth, but he being dead ſhe is free to take another, *&c.* and then brings the ſame Doctrine to a like Concluſion in a few Verſes; and the third Time, in the ſame Chapter, proſecuting ſtill the ſame Doctrine, in the Forepart of the eighth Chapter, eſtabliſhes this great Point in theſe Words, *The* Law *of the* Spirit *of Life in Chriſt Jeſus* hath *made me* free *from the Law of Sin and Death*, &c. where 'tis evident, that as a Man cannot be in theſe two oppoſite States at the ſame Time, ſo the State of Liberty from Sin was not only the Condition of the Apoſtle himſelf, who preached the Doctrine, but of many of the Saints at that Time in the Church, to whom he preached it. I ſay, after all this, and much more to the ſame Effect, this Perſon ſtill perſiſted in defence of Sin, as being moſt ſuitable to a depraved State, and the Prejudice of his Education: However, his Good-nature, and Civility of Temper, ſo overbalanced the Rancour commonly attending that Principle, which uſually rather depraves than improves Nature, that he was yet converſible on other Subjects, and entertained us kindly in his Houſe that Night. Rom. vi. — vii. — viii. 2.

ON the 29th we went to *Wanlockhead*, where there are ſome Lead Mines lately managed by ----- *Lee*, who had died a little before this, and his Widow and Children remaining there till the Conveniency of Removal; and that Even- Wanlockhead.

ANNO 1717. ing had a very comfortable Time in the Family, the LORD's good Preſence being freely with us together. Next Morning I went on my Journey, and the Day following arrived at my Father's Houſe in *Cumberland*, where I found him alive and well, (but dark) being about 87 Years of Age; and there I ſtaid ſome Days.

Border Meeting. ON the 3d of the Ninth Month I went from my Father's Houſe at *Juſtice-Town*, to the Border Meeting; which was pretty large and open, ſeveral of the ancient Friends being ſtill alive. That Evening I was again at their Evening Meeting, and that Night lodged at *Righead* with my old Friend and Kinſman, *Chriſtopher Story*, and the next Day return'd to *Juſtice-Town*.

ON the 6th I went again to their Week-day Meeting. Calling to ſee Juſtice *Appleby* and his Wife, the Daughter of Counſellor *Gilpin*, they both went to Meeting, he running the Hazard of the Act of Parliament then in force againſt it. We had a good Meeting, and Things opened well; and they preſſing me earneſtly, I went with them to Dinner after Meeting, and the Juſtice went with me after Dinner to *Scaleby Caſtle* to ſee *Richard Gilpin*, the Counſellor's eldeſt Son, a ſober good-natured young Man; and Dr *Huntington*, a Friend, meeting me there, we went that Night to *Carliſle*, and lodged at his Father *Iſaac Huntington*'s; where, being ill of a Pain in my Stomach, I took a ſmall Doſe of Phyſick of his Preſcription, and ſtaid their Meeting at *Carliſle* on the Firſt Day. We had a good and comfortable Time in the Forenoon; but in the Afternoon, Satan, who ever envies the People of GOD, gave us ſome Diſturbance by theſe unhappy Inſtruments and Servants of his, *Job Pearſon* and *Iſaac* his Brother; who, ſlipping out of the Jail, (which was kept by one not well affected to us) came into the Meeting, and, in the Time of Silence, uſed many unſavoury, rude, ſcurrilous, and provoking Expreſſions: but none gave them a Word again, till after ſome Time, Dr *Iſaac Huntington* giving the Governor of the City a private Hint of their Behaviour, he ſent a Corporal and a File of Muſketeers, and took them away: And, ſome Time after, I had an Opportunity to ſpeak to the People, and to lay open the Kingdom of CHRIST, the Kingdoms of Men, and the Kingdom of Antichriſt; their different Natures, Juriſdictions, and Ends: the divine and ſpiritual Nature of the firſt, with the Subjection of the Members thereof in this Life in temporal Affairs to the ſecond; how far they ought, and where they ought not to obey: the great and good Ends of the ſecond; for the Suppreſſion of evil, Support and Protection of the Juſt and Innocent, againſt the Violence and Oppreſſion of the unruly and ungodly; and the wicked and unrighteous Power of the laſt, gained by the Subtilty of Satan in ungodly Men, under Pretence of the Chriſtian Religion, deſtroying it in all Ages; having deceived the temporal Powers, and made them the Inſtruments of the greateſt Cruelty againſt the innocent Children and Subjects of the Kingdom of CHRIST; till the LORD, in Mercy, is in theſe latter Days beginning to ariſe, diſcovering Antichriſt, undeceiving the Powers of the Earth, and directing them to a more juſt and equal Application of their Authority, for the Encouragement of the Well-doer, and Correction of the Ungodly, *&c.* The Meeting being over, I returned to *Iſaac Huntington*'s; where I ſtaid till the Third Day following, viſiting ſome Friends in Town, and ſome old Acquaintance.

Alſton-Moor. ON the 12th I went (accompanied by Dr *Huntington*, *Richard Waite*, &c.) to *John Newton*'s in *Alſton-Moor*, about 22 Miles from *Carliſle*, and, on the 14th, had a Meeting there; which was very open and broken, there being ſeveral new-convinced Friends there; among whom was *Thomas Areſtine*, lately a Baptiſt

tiſt Teacher; a very hopeful young Man, and of good Repute among the People. ANNO 1717.

ON the 15th, in the Evening, we had another Meeting at *Jacob Moor*'s, at *Welgill*, about two Miles further up the *Dale*, and it was far larger than the former, many Strangers being there, and very ſedate and ſober; and Things were well and ſatisfactory to all in general. Welgill.

ON the 17th, being the Firſt of the Week, I was again at *John Newton*'s; where the Meeting was very open and broken; the LORD's good Preſence being with us to our general Comfort and Satisfaction.

ON the 18th I had a Meeting at *Eaſt-Allandale*; which was alſo large and very open: and the ſame Evening had another about three Miles off at ------ *Sparkes*; where came a conſiderable Number both of Friends and others: We had a good Meeting there alſo; for in thoſe Parts at that Time there was conſiderable Openneſs in the People towards Truth. Eaſt Allandale.

ON the 19th we went back to *Aſkerton*, and lodged at *James Appleby*'s. The Day following I fell in with *Solport* Meeting; which, though ſmall, having had no Notice, was a comfortable Meeting, the bleſſed Truth being over all: But my Diſtemper returning, through Cold and hard riding to reach the Meeting, I was much pain'd at Times in the Meeting, and even in my Exerciſe, being occaſioned by Wind in my Stomach and Bowels; and going to *John Irwin*'s after the Meeting, though carefully provided for there, was very ill moſt of that Night; but towards the Morning the LORD encouraged me with a little Help, which proved very effectual: it was by the Operation of his Power in my Heart; by which all the Pains for that Time were overcome and quieted, and then I had Eaſe and Reſt all that Day. I having alſo a great Cold, and my Lungs a little affected, I ſtaid there till the Second Day following; but was at the ſame Meeting again on the 24th, being the Firſt of the Week, which was much larger, and very open; and ſome Strangers, being touched with the Virtue of Truth, ſpoke well of the Meeting afterwards. Askerton.

ON the 25th, going down to my Father's Houſe again, I ſtaid there (alſo viſiting ſome of my old Acquaintance in the Neighbourhood) till the 28th; and that Evening went to *Carliſle*.

ON the 29th I was at a Six Week's Meeting there; which was pretty large and very open, being compoſed of the Members of all the particular Meetings of the Monthly Meeting. The ſame Afternoon I was alſo at at a ſelect Meeting of Miniſters and Elders, for Enquiry after the Proſperity of Truth in thoſe Precincts. Carliſle.

ON the 1ſt of the Tenth Month I was again at the Meeting at *Carliſle*; which was freſh and open, both Forenoon and Afternoon; and being a little out of order in my Health, I ſtaid the Fourth-day Meeting following; which was a tender good Meeting. In the mean time I viſited ſeveral of my old Acquaintance and Fellow Citizens, among whom was the Mayor and ſome of the Aldermen, and old Counſellor *Aglionby*, the Recorder; who had often ſhewed Kindneſs to Friends on occaſion; eſpecially in that very abuſive Caſe of the *Pearſons*: For, though they were the vileſt of all Men, and unſpeakably abuſive, ſome of the worſt ſort among the Prieſts, influencing ſome of the weaker ſort upon the Bench, they were ſome Times connived at by ſuch, in vain Hopes, that by their con-

ANNO 1717. continual Outrages in our Meetings, and the Violences done upon us there, both by Word and Action, they would wholly lay waſte and ſuppreſs them. I alſo viſited the Dean, *Thomas Tully*, who had been long Chancellor, and kind and juſt to Friends in that Office (and now alſo as Dean) upon all Occaſions. I ſaw alſo the Regiſter, *Richard Aglionby*, Brother of the Recorder; and the *Pearſons* and *Robinſons* having made themſelves infamouſly notorious by their Violence againſt Friends, I found none in Office, or of Senſe and Sobriety, but what condemned them; and yet, by the Connivance of a wicked Jailer, they were often ſo at Liberty as to exerciſe their Violence and noiſy Diſturbances upon us in our Meetings, above 20 Miles diſtant, at Times.

Moorhouſe. ON the Fifth Day following I was at the Meeting at *Moorhouſe*, which was the larger, by reaſon of a Marriage, and a pretty open Time the LORD gave us; for many were well ſatisfied, amongſt which were ſome Strangers. That Evening I returned to *Carliſle*, and on the Seventh Day went to *Wigton*, and lodged at the Houſe of *Daniel Senhouſe*.

Wigton. THE Day following (being the Firſt of the Week) I went to their Meeting; and tho' pretty early, yet, as 'tis ſaid, the Enemy riſes with the Light, *John Robinſon* was got thither before, (his rude and wicked Wife, and Troubler of the Friends, being confined at Home at that Time by a Bailiff) and before the Meeting was a quarter Part gathered, as ſoon as he perceived that Truth began to move in the Meeting, (for they once in ſome Meaſure having known Truth, do ſtill retain a Memory of it, and know its Effects in others) he began to ſhew his Malice againſt it and Friends, and againſt me in particular, as ſuppoſing I, as a Stranger, might have ſomething to ſay; and ſo directed Abundance of rude, falſe, railing, and impertinent Accuſations to me, both againſt myſelf (which I knew to be falſe) and Friends, which I believed to be falſe alſo. But I anſwered him not a Word; nor did this at all provoke me, tho' it was very abuſive, Truth being over my Spirit. But when I ſtood up and ſpoke to the Meeting, taking no Notice at all of him, and Things opening ſuitably and well, in the Wiſdom and Authority of Truth, we had a good and open Meeting, the LORD being with us, to *J. Robinſon*'s great Torment; for in Time of Prayer his Envy raged ſo, as that he read ſome Paſſage (as he ſaid) out of *Robert Barclay*'s *Apology* all the Time, which he imagined was for him and his few Accomplices againſt Friends and Truth: But none regarded him; and ſoon after Prayer the Meeting ended in Comfort, over the Head of this oppoſing Apoſtate.

Bolton. THE Day following I had a Meeting appointed at *Bolton* (two Miles from *Wigton*) where this *Robinſon* came again, and after ſome Time ſtood up to preach to us, beginning with the Royal Law, *That all ſhould do as they would be done by*: But before he proceeded any further, a Friend that knew his Circumſtances in the World, bid him ſit down; for we could not receive that Doctrine, or any other, from him who was not in the Thing, having defrauded many others in the Country, and detained from them what was their own, whereas himſelf would not want what was his from ſuch as owed him; and ſo ſtopt his Preaching: But then he fell a railing, reproaching, reviling, and falſly accuſing Friends. Then I deſired him to ſit down and be quiet (he railing at me firſt, and preſſing by the other Friend to come towards me, as if he would have offered Violence, being in a Rage). I ſaid ſome more Words to him, and he was ſtill worſe. Then I told him, "Thou art diſtracted, and fitter for a Houſe of Correction than any Civil, much leſs Chriſtian "Society." He ſtill raged more and more; ſo I ſaid nothing further to him, knowing that Spirit is fed by Anſwering, and deſtroyed by Neglect and Silence.

After

After a little more Time in Silence, I ſtood up and ſpoke to the Meeting over him, he railing in the mean time, and making all the Noiſe he could to hinder; but he often running himſelf out of Breath, and my Voice being raiſed over him, many Things opened to the State of Perſons and Things: and Truth was over all, to our general Satisfaction, and his Grief. That Night I went home with my old Friend and Acquaintance *Thomas Drury*; where I was made kindly welcome. ANNO 1717.

THE 10th, being a rainy ſtormy Day, I went down to the *Holm* to *Jonathan Oſtle*'s, and next Day was at their Meeting; which was indifferent large and very open: for, as the LORD ordered it, none of the Troublers were there; this Meeting being frequently, above many others, the Stage of their ſtrange, antick, rude, and brutiſh Behaviour. The Meeting was much tendered, and many Things opened concerning the Principle of Truth, and that evil Spirit which had oppoſed it from the Days of the Apoſtles, both in the old Heathen Emperors and People, and moſt and worſt of all by ſuch as both profeſſed and preached it in Words; of which ſort were theſe *Pearſons* and *Robinſons*, and their unhappy Accomplices, *&c.* The Meeting ended well, under a Senſe of the Love and Goodneſs of GOD. That Night I ſtaid at *Thomas Wilkinſon*'s; where ſome Marks of the Violence of theſe Men were ſtill remaining on the Houſe: for as this Friend had much oppoſed them from the Beginning, ſo their Envy and Rage was ſo much the greater, and more particular againſt him; neither himſelf, Family, or Houſe, eſcaping the Effects of their Rage. Holm.

ON the 12th he went with me to *Allanby*; where the LORD gave us a tender Seaſon with Friends there, being their Meeting Day: Many Things were opened there confirming the Weak among them againſt that wicked and Antichriſtian Spirit of the *Pearſons*; and the Meeting ended in Peace and Comfort in our dear LORD JESUS, whoſe bleſſed Power was over all. That Night, after the Meeting, I went on to *Great-Broughton*, and lodged at the Widow *Mary Bowman*'s, as I did when laſt there. Allanby.

THE 13th being their Meeting Day, I was with them, and the LORD exalted his own holy Name in the Midſt of us, to his own Praiſe; who alone is worthy: And I not having been at this Meeting on a Firſt Day for many Years, conſidering it was the Place where I firſt knew Friends to be the People of GOD, was willing to have a little more Time among them; and ſo ſtaid till the 15th: which being the Firſt of the Week, I was at the Meeting there in the Forenoon. It was open and well, but not many Strangers preſent; ſo that, deſiring to ſee as many of the People as I could, an Evening Meeting was appointed at *Mary Bowman*'s, where I lodged, which was the largeſt they had ſeen there; and Things opened clear, and to general Satisfaction. Great-Broughton.

ON the 16th I went to *Whitehaven*, accompanied by Dr *Huntington*, who came to me at *Broughton*; and, alighting at an Inn, had an Invitation by Juſtice *Gilpin* to lodge at his Houſe; which accordingly I accepted of, his Brother *John*'s Houſe, where I was before, being unfit, becauſe of the Meaſles in his Family. We were courteouſly and freely entertained there; but deſiring to have a Meeting in Town next Day, we could not procure a convenient Place, and ſo appointed one at our Friend *John Nicholſon*'s, about a Mile off; to which came the Juſtice's Wife, eldeſt Son, and another, and two Daughters, *John Gilpin* his Brother, and many others of the Town, though it was a very raw, wet, dirty Day. *James Dickinſon* alſo met me there, and we had a very good Opportu- Whitehaven.

ANNO 1717. nity among them; the Power and Preſence of the LORD was with us, and the People were generally ſatisfied, and ſeveral tendered.

I RETURNED that Evening to Juſtice *Gilpin*'s, and met with nothing but continued and open Friendſhip; and, the next Morning, calling at *John Gilpin*'s Houſe, he gave me a Letter from their Presbyterian Miniſter, *Thomas Dixon*, in anſwer to one I had writ above two Years before, in reply to one of his when I was there laſt. After that I went to *Weſt-ſide* (or *Croſsfield*) Meeting; which fell in courſe that Day, and was a very good open Meeting, and many tendered. That Evening I went back to *John Nicholſon*'s, inclining to ſee and converſe with my old Friends and Acquaintance at *Whitehaven* a little more; and accordingly went thither next Morning, and that Day dined with my old and hearty Friend *John Gilpin* and his Family, being in better Order than before. I lodged there alſo that Night, and tarried all the Day following in Town, viſiting my old Acquaintance, meeting with nothing but Reſpect among them: Among the reſt I viſited *Thomas Dixon* before mentioned, who received me civilly, (*John Gilpin*, one of his chief Hearers, and Dr *Huntington* being with me) and I had ſome ſmall Diſcourſe with him upon ſome of the Points in controverſy between us: But obſerving by his Letter he did not incline to diſcourſe publickly, and having no Intent to impoſe that upon him, we parted in Friendſhip, I intending to reply to his Letter ſo ſoon as I had an Opportunity for it; and accordingly began it a few Days after at *James Dickinſon*'s. Having finiſhed my Viſits and Converſation at *Whitehaven*, I returned in the Evening to *John Nicholſon*'s.

ON the 21ſt I went to *Pardſay*, and lodged that Night at *John Robinſon*'s.

Pardſay Crag

ON the 22d, being the Firſt of the Week, I was at *Pardſay-Crag* Meeting; which was very large and open, and the LORD gave us a good Seaſon together,

Meſer-Gate. being moſtly Friends. That Night I went to *Meſer-Gate*; where we had an Evening Meeting at the Widow *Fawcet*'s Houſe, which was but heaviſome at firſt, but ended pretty well. That Night I lodged there at my Couſin *John Latimer*'s.

ON the 23d I went to *James Dickinſon*'s, and began an Anſwer to *Thomas Dixon*'s Letter; but by many Interruptions by Converſation, could not finiſh it but by Degrees.

THE 24th was their Monthly Meeting at *Pardſay-Crag*, and we went thither; where was alſo a ſelect Meeting of Miniſters and Elders, for inſpecting and promoting the Affairs and Concerns of Truth: and the LORD being with us, gave us a good and open Seaſon of his Love and Counſel together, to his own Glory and our Help. That Evening, after the Meeting, I went to *Cockermouth*, and lodged at *John Tiffin*'s, my former Quarters.

Cocker-mouth

ON the 25th we had a Meeting there, being that they call *Chriſtmas Day*; and the LORD was with us to our Comfort, being for the moſt part Friends; and a good Time we had.

ON the 26th, though very rainy and cold, I went to *Pardſay* Meeting again. That Night (continuing very wet and cold) I lodged at *Peter Fearn*'s; where I ſtaid two Nights, and added a little to my Anſwer to *Thomas Dixon:* but could not do much for Converſation, nor add ſuch Scriptures as I had Uſe for, for want of a Concordance.

ON

ON the 28th, in the Evening, I returned to *Cockermouth*; and the next Day, in the Forenoon, was at their Meeting; which, though a very rainy cold Day, was very large, moſtly of Friends from divers Parts of the Country; and an open Time we had: But not many of the Town's People being there, we appointed another Meeting to begin at Five in the Evening; which, in good part, had the deſired Succeſs, for it was much crowded by the Town's People; and Things opened free and large, and the LORD's Power and Truth was over all, to the Glory of him who alone is able and worthy for ever. That Night I ſtaid at *Cockermouth*. ANNO 1717.

ON the 30th I went to *Bridgend*, and lodged at *John Scot*'s.

ON the Day following I was at *Iſell* Meeting, which was a ſmall but comfortable Meeting; and that Evening had another appointed at *John Scot*'s Houſe, for the Sake of the People; which, tho' ſmall, by reaſon of the Negligence of the Perſon employed to give Notice, was pretty open and well, the People ſitting ſtill, as if tied, long after the Meeting was ended. Iſel.

ON the 1ſt of the Eleventh Month I went to *Keſwick*, where I expected a Meeting had been appointed from *Cockermouth*; but the Meſſenger proving like *Nimſhi* with his uncertain News of a Tumult, no Appointment was made; ſo that neither Friends, nor People, knew any Thing of a Certainty about it: and *Thomas Areſkine* (the late Baptiſt Preacher) having had a Meeting the Day before in the Market-place there, I call'd together the few Friends in Town, who, with theſe who went with me, made up a little Meeting; which being pretty comfortable, we loſt not the End of our going: But that Evening going forward to *Moſsdale*, where a Meeting was appointed next Day, and the Froſt very hard, and Snow blown in deep Wreaths, in many Places we were in great Danger, and much harraſſed and fatigued before we got thro', and often almoſt out of Breath with wreſtling thro' the Snow: For our Horſes could not keep their Feet, but often ſtumbled in it; ſo that we went moſtly on Foot thro' the Snow; which, with our Boots and heavy Riding-cloaths, made it very exhauſting, and waſted our Strength greatly: But GOD's good Providence carried us through theſe Dangers, as thro' many more of like and other Kinds I have met with on ſuch Occaſions in Times paſt; and that Evening, a little within Night, we arrived at *George Mark*'s Houſe: And I having been acquainted with him and his Wife at my firſt Convincement, and been often well entertained at their Houſe when they dwelt at the *Moorhouſe*, I found as good Entertainment now upon this needful Occaſion; for the LORD having bore up our Minds over all Fear of Miſcarriage in the Way, our natural Strength was ſoon repaired by means of theſe comfortable Supplies we met with from our Friends here. Keſwick.

ON the 2d the Meeting was held, according to Appointment; and being moſtly of Friends, the LORD gave us a comfortable Seaſon of his Goodneſs together. I ſtaid at *George Mark*'s till the 4th, and then went to *George Peacock*'s, about a Mile off, where I lodged that Night, and next Day went to the Meeting at *Coldbeck*; and (being the Firſt Day of the Week) it was large and open, and Truth over all: And that Evening, through much Snow and Cold, I returned to *George Peacock*'s, being within Night before we got thither. Moſsdale. Coldbeck.

ON the 6th I went to *Penrith*, and lodged with a Widow (a Daughter of *Robert Benſon*); and the Day following, in the Evening, had a Meeting there; which was large, by reaſon of the People that came in (being but ſmall Penrith.

of

ANNO 1717. of itſelf) and a good open Time we had. Here I ſtaid for Company till the Ninth.

ON the 9th I went from hence towards *Newcaſtle*, accompanied by *John Benſon*, and his Son *James*; but could not paſs over the Mountains for the Snow, but by the common Road from *Brampton:* and the firſt Night we lodged at an Inn in *Haltwhiſtle*, and the next Day proving rainy in the Afternoon, it was within Night before we reached *Newcaſtle*; and tho' very wet and cold, I ſoon forgot the Fatigue, being kindly received and entertained by my old Friends *Joſhua Middleton* and his Wife, where I lodged.

Newcaſtle. ON the 12th (being the Firſt of the Week) I was at their Meeting at *Newcaſtle*, both Forenoon and Afternoon; and it was a large and open Meeting, ſeveral Strangers being there, and Things paſſed to general Satisfaction.

ON the 16th I was there again, the Meeting being moſtly of Friends; and the LORD was with us in his Love, and divine Virtue: by which many were tendered and comforted, to his own Praiſe, and our mutual Help and Edification.

North Shields ON the 18th I went to *North-Shields*, and lodged at the Widow *Tenant*'s; and the next Day (being the Firſt of the Week) was at their Meeting, which was pretty large both Forenoon and Afternoon, and Things opened well: But tho' the Doctrines of Truth appeared pretty clear in Wiſdom, yet not ſo much Life accompanied us as at *Newcaſtle*, but rather laid more under, as ſome way ſuffering more there in the Ground from ſome hidden Cauſe; but in the main Things were well, and to general Satisfaction.

Sunderland. ON the 20th I went to *Sunderland*, Dr *Huntington* being with me, who had accompanied me through moſt of *Cumberland*, but leaving me at *Penrith* had come to me again at *Newcaſtle*; and the Day after had a Meeting there, which was pretty large, and very open and comfortable: But I found myſelf under great Inconveniences, by reaſon of Cold I had taken before; in which I had good Help from my kind Friends *Lancelot Wardale* and his Wife, where I lodged, who were very kind and courteous, as were alſo other Friends there.

ON the 22d, *James Dickinſon* coming up, there was another Meeting appointed there for him, where I was alſo; and having no publick Concern therein, I was much renewed in my Strength both of Body and Mind: For tho' I had been ill all Night, and had little Reſt, by reaſon both of a great Cough, and Pain in my Stomach, and ſo much indiſpoſed in the Morning after I aroſe that I could not go to Meeting till about Half an Hour after the Time; yet, within a few Minutes after I was there, I found my Heart bound up and ſurrounded with the Girdle of Truth, ſo cloſe and faſt, that the healing Virtue thereof overpowered every other Power in me both of Body and Mind; ſo that I had no preſent Senſe at all of any Ailing: And tho' the Diſtemper afterwards appeared again in my Body, and had its Courſe, yet this Work of Truth did not only ſet my Mind over all Apprehenſions of Danger, (tho' both Head and Lungs were much affected) but facilitated the Evacuation and Diſcharge of Matter, ſo abſolutely neceſſary to Bodies on ſuch Occaſions; ſecuring alſo the natural Spirits from too great an Expence in my Exerciſe in the following Meeting.

ON

ON the 23d we went together to *Shotton* Meeting, which was pretty large, and indifferently well; but my Exerciſe therein was a little heavy, yet a good Meeting in the main. That Night we went together about three Miles further towards *Durham*, and the next Day had a Meeting there, which was large; and a good open Time the LORD gave us together, and we were entertained at *John Dodgſon*'s. The next Day *James Dickinſon* went to *Stockton*, and I to *Biſhop-Auckland*, where I lodged that Night with the Widow *Tunſtall*. ANNO 1717. Shotton. Durham.

ON the 26th, (being the Firſt Day of the Week) I was at their Meeting at *Biſhop-Auckland*; which was pretty large and open as to Doctrine, and ſome Reaches of Truth now and then ſtirring among us, but ſome ſecret Suffering of the Seed ſtill there, tho' in the main a good Meeting. That Evening I went home with *John Walton* (an honeſt Friend, well ſkill'd in ſpiritual and natural Things) and his Wife, whoſe Maiden Name was *Helen Fairlow:* She ſerv'd the Counteſs of *Carliſle*, as her Gentlewoman, at the Time of her Convincement; in which, by the Grace of God, I alſo had been in ſome Degree inſtrumental before I went to *America*. They liv'd at a Village near *Auckland*, called *Shildon*. Biſhop Auckland.

ON the 28th I went to an appointed Meeting at *Raby*, which was large, and very open, and ſome Strangers well affected therein; and that Night I lodged with *Caleb Grainger* there, who is alſo a Friend of the Miniſtry. Raby.

ON the 29th I went to *Cockerton*, and lodg'd at *Robert Goldborough*'s, and the Day following had a large open Meeting at *Darlington*. There being pretty many Strangers, Things opened clear and free, and the Power and Wiſdom of Truth was over all, to the Praiſe of the Great and Maſter-Workman, the LORD himſelf, who worketh all, in all of his People and Servants; many of whom were much broken and comforted in that Meeting: and that Night I lodged at *William Singleton*'s, in the ſame Town. Darlington.

ON the 31ſt I went to *Stockton*, about nine Miles, and there had another appointed Meeting, which was pretty large, and very open; and many being broken and tendered, were alſo edified and comforted together in the Love of our heavenly Father, which plentifully flowed among us, to his ſole Glory. *Amen*. Stockton.

I LODGED with my old Friend *Nicholas Cockfield*, where I ſtaid till the Second of the Twelfth Month; and (being the Firſt of the Week) I then went forward to *Yarm* to their Meeting, in its uſual Courſe and Time. This Meeting was not large, but open and living, the Life-giving Preſence of the LORD being graciouſly afforded unto us. I lodged at *Ralph Reed*'s that Night. Yarm.

ON the 3d I went forward to *Stoxley*, and lodged at *John Pennitt*'s, where I was very agreeably entertained; and his Son *Thomas* went with me to ſeveral Meetings. Stoxley.

ON the 4th I was at their Meeting at *Ayton*, which was open and comfortable; and that Evening called to ſee old *Maurice Liſle*, then Prieſt of *Kildale*, to which I had ſeveral Inducements. *Firſt*, His eldeſt Son, of the ſame Name, having come over into *Penſilvania*, and been my Clerk for about four Years, had been convinced in the Time, and was now among Friends there. *Secondly*, This *Maurice*, the Father, had all along been civil and tender to Friends in his Way; not ſuing, nor impriſoning any for his Pariſh Wages, as has been too common in others of his Profeſſion, and ſtill is, in this Nation. He and his Family kindly Ayton.

ANNO 1717. received my Viſit, and we parted in pretty open Friendſhip; and that Night I went with *Simon Yeile* to his Houſe near *Giſborough*.

Gisborough. ON the 5th I was at *Giſborough*, where the Meeting was not large; but Truth was exalted over all, and we were comforted together; and ſeveral of the Town's People coming in, were quiet, and ſome of them pretty tender.

Moorſham. NEXT Day I was at the Meeting at *Moorſham*, which was a ſmall and heavy Meeting; yet the LORD owned us in ſome Meaſure by his Life and Preſence, which was not afar off to ſeveral there; and it ended well. That Night I lodged near the Place, at the Houſe of *John Stonehouſe*, who went with me

Roxby. next Day to *Roxby*, to a Meeting there, which was ſmall and heavy in the Beginning; but the LORD in Mercy viſited us together, and we had a very comfortable Time. That Night I ſtaid there, at the Widow *Anne Furbank*'s.

Whitby. ON the 8th I went to *Whitby*, and took my Lodging with *John Kitchinman*, a Maſter of a Veſſel, with whom I had been acquainted in *Holland*, and at *London*; and the Day following (being the Firſt of the Week) was at their Meeting in the Forenoon, which of itſelf is large, there being a fine Body of Friends in that Place, and was open and comfortable; and I had ſeveral good Openings among them, and the Teſtimony of Truth had a free Paſſage. And the Meeting was alſo very comfortable in the Afternoon.

THEY have two Week-day Meetings, the one on the Fourth, the other on the Sixth; and being alſo at them, I found them open and comfortable; and ſtaying till the Firſt Day following, being the 16th of the Month, the Meeting in the Forenoon was large and open, but not many Strangers: And being deſirous to ſee the People, the Afternoon Meeting was put off till Five in the Evening, and Notice given, which fully anſwered the Intent; for there was ſuch a Crowd as the Friends there had never ſeen in that Place, and many Things opened to them in the Wiſdom and Authority of Truth, to general Satisfaction. I do not ſee but, at this Day, in all Places where Friends are diligent to draw People to Meetings, the Truth appears moſt freely, and Things are moſt lively; but where Friends, themſelves, are ſet down contented, without any ſuch Concern, Things are cold and heavy to themſelves alſo, and little Appearance of Truth but in Reproof and Diſlike.

ON the 18th, being the Third of the Week, I went forward to a Meeting

Staintondale. at *Staintondale*, which was of itſelf a ſmall Meeting, but augmented by Friends that went from *Whitby*, and was open and comfortable; and that Evening I went

Scarborough. to *Scarborough*, and lodged with *Peter Garbut*, an ancient Friend there. They have alſo at *Scarborough* two Week-day Meetings, *viz.* on the Fourth and Sixth. I was at them both; but the firſt was a little ſhut up, eſpecially in the Beginning, and the ſecond more open. On the Firſt Day Forenoon the Meeting conſiſted, for the moſt Part, of Friends, and generally young People, and indifferent open; but being put off in the Afternoon till Five in the Evening, it was very large, and crowded with People of ſeveral Sorts. Truth came over them with good Authority, many Things ſuitable being clearly opened among them; and the Meeting ended in a very ſolid Manner, to general Comfort and Edification.

Burlington. ON the 24th I went to *Burlington*, and lodged at *Hugh Travis*'s Houſe; and the next Day had a Meeting there, which was very large: for the Friends having taken Care to invite the People, they came fully, and the LORD was with us, and

and honoured his own Name among them; for his bleſſed Truth was over all, and Friends were generally ſatisfied. ANNO 1717.

THE next Day I was at a Meeting at *Hornſey*, which is very ſmall; but ſome from *Burlington* and other Places made it up pretty well, and it was open and comfortable. That Night I lodged with *Peter Acklonie* there, but had a ſecret Load on my Spirit, not knowing the Reaſon of it. Hornſey.

ON the 27th I was at a Meeting at *Ouſtwick*, where came ſome Friends from ſeveral Places about: but little Notice being given to the People, the Meeting was not large, nor very open; and I was alſo heavy in my Spirit ſome Time after this Meeting, but knew no Reaſon then for it in myſelf. Cuſtwick.

I LODGED that Night at *Iſaac Storr*'s, and on the 28th he went with me to *Hull*; and that Evening we had a Meeting there. They are but few of themſelves; but ſome Notice being given to ſome of the People, the Meeting was pretty full, and Things opened largely, both for the Encouragement of the faithful, and Rebuke of the Backſliders; eſpecially the unfaithful concerning Tythes, as a main Branch of the Teſtimony of Truth, in our Day, againſt Antichriſt and his Miniſters: for which, I heard afterward, there was too much Reaſon in theſe Parts. Here I lodged with *John Huggettet*. Hull.

ON the Second Day of the Firſt Month, being the Firſt of the Week, I went to *Beverly*, where we had a large Meeting of Friends and others, and very open, many being reached in it by the Power of Truth; and that Evening I went with *Robert Turner* and his Wife to their Son-in-law *Thomas Anderton*'s, at *Ellerton*, who had come to meet me at *Beverly* on Purpoſe. Beverly.

ON the 4th Day I went to an appointed Meeting at *North-Cave*, where came People of ſeveral Sects, as Papiſts, Epiſcopalians, Presbyterians, *&c.* and there being a Burial at the ſame Place, Things opened largely, and to general Satisfaction; and the LORD gave us a good and comfortable Time. After the Meeting, I went that Evening home with *Nathaniel Wells*, to *Cotneſs*; where, on the 6th, I had a Meeting, not large, nor much in the flowing of Life, but ſome Things of great Moment were moving: as, the firſt Eſtabliſhment of the Worſhip of GOD in Spirit, before there was any Church in *Aſia*, or the Goſpel at all preached at *Rome*; the Riſe of Antichriſt in the Apoſtles Days, his Progreſs in the ſame ſort of Miniſters, his Heighth in the Papacy, and approaching Downfal in the ſame, and in all others the like, in all Lands, and in all Forms; the Truth, and its Teſtimony and Followers, perſecuted in this Land from the Beginning; the great Reward and Triumph of its faithful Witneſſes, and the mean and baſe Spirits of thoſe who were viſited, and were unfaithful; and their Reward of Infamy and Death: and in the main it was a good Meeting. Being a little out of Order by reaſon of a Cold I had taken, and the Friends being both kind and of very agreeable Converſation, and giving me a kind Invitation, I ſtaid here till the 9th, in the Morning. North-Cave.

THIS being the Firſt of the Week, I went to *Rawcliff*; where the Meeting was large and open, there being Friends from ſeveral Meetings about, and ſome Strangers: and the LORD gave us an open and free Time. That Evening we had another Meeting there, which is uſual; but no Notice being given to the People of the Town, nor I knowing any thing of it till too late, (for I ſhould have deſired their Company) we had but a heavy Time; as I ever obſerved, in all my Travels, where the Profeſſors of Truth are ſet down by themſelves, without Rawcliff.

ANNO 1717. without a due Concern for others, Things are but heavy and dead even to them that are ſo: and yet, after a conſiderable Time in Silence, the LORD condeſcended to comfort us together, and the little Meeting ended well. That Night I lodged with *William Whitſide* there.

ON the 11th I was at an appointed Meeting at *Selby*, where came ſome few of the Town's People, and Friends from ſome other Parts, and we had a pretty open Time and good Meeting; and at that Place having lodged with *Zacchius Canby*, I went, after the Meeting, home with *Richard Ward jun.* to his Houſe in *Hillam*.

ON the 12th I went to *Pontefract*, where we had a ſmall Meeting, but indifferent open, there being few but Friends, and ſome of them young, and not much acquainted with the Work of Truth, as it is too much in moſt other Places: But, being preſerved pretty generally from the groſſer Evils of the World, and keeping orderly, there is good Ground of Hope the LORD will effectually reach them in his own Time; as, bleſſed be his Name, he hath already bleſſed many of them with the Knowledge of his Way and Truth, to the Comfort of their own Souls, and all that are concerned with them. I ſtaid, after the Meeting, at *Robert Clarkſon*'s, an ancient Friend of the old Stock, and faithful.

ON the 13th I was at an appointed Meeting at *Wakefield*, which, happening on the Monthly Meeting Day at *Burton*, was but ſmall; but there came in ſome ſober People of the Town, and Things were very open to them: But a Parcel of giggling, rude, raw, fleering *Iſhmaelites*, coming alſo, we had ſome Diſturbance by their unchriſtian and uncivil Behaviour; which put me in mind of the juſt Reſentment of that good and patient Man *Job*, who, recounting the ill Behaviour of ſome baſe and mean Spirits to him in the Time of his Humiliation, broke into this worthy Reflection, *Whoſe* Fathers *I would have* diſdained *to have ſet with the* Dogs *of my Flock*; expoſing their indigent Pedigree fully in the ſame Chapter; of which I alſo reminded theſe: and yet, for the ſake of the ſober and well-inclined, Things opened clear and full; and Truth being in Dominion over all, the rude Company could not live under the cutting Reproofs of it, but retired, and then we had a good Seaſon: And enquiring of ſome Friends, what and who they were, I found they were a Parcel of Scholars, belonging to a School in Town, with ſome their like Abettors: which gives me this Occaſion to obſerve, that we have but a melancholy Proſpect of this riſing Generation, to ſee the Youth of the Age every where ſo corrupted, eſpecially at all the Colleges and Schools in the three Kingdoms, (generally ſpeaking) where young Men have the Rudiments of that Learning and Education which ſhould qualify them for the Services of their own Families and Country. Hence ariſe the great Miſchiefs (after the Manner of Men, and nationally ſpeaking) in Church, in State, in all the Offices and Officers, Civil, Military and Eccleſiaſtical; in Pride, in Covetouſneſs, in Emulation, Strife and Envy; in Luſt of Dominion, Pre-eminence and Rule; to that Degree that the whole Body of the People of *England* is thereby in great Danger of utter Ruin: which ſurely will come, if they continue to neglect ſo great Salvation as the LORD, in infinite Mercy, yet continues to offer to them: In ſending forth his Light and Truth ſo freely and plentifully among them; in which he will be clear in that Day, when their great Sins will make their deep Humiliation ſo neceſſary to them. The Meeting ended well; and that Evening I went to *Leeds* to *Benjamin Horner*'s.

Job xxx. 1.

THE 14th was the Week-day Meeting at *Leeds*, which was pretty open and well;

well; where I ſtaid alſo till the Third Day following. On the 18th I went to *York* to the Quarterly Meeting, which was large; and a very open Time the LORD gave us, and Things opened clear to the State of Friends and People: and there I ſtaid at *Roger Shakleton*'s till the 20th: Returning thence to *Leeds* with *Benjamin Horner*, I lodged with him, and was kindly entertained, under a great Cold, with a Pain in my Stomach, wherewith I had been taken after that Meeting at *Wakefield*: but my good Friend *Chriſtiana Horner* adminiſtring ſuitable Things, I recovered pretty well before I departed thence; which was not till the 27th, when I went to *Gilderſham*, about four Miles from thence, to a Meeting; where came ſeveral of the Neighbourhood, ſome Antinomians, Preſbyterians, Epiſcopalians, *&c.* and after a conſiderable Time in Silence, the LORD gave us a good Seaſon, and opened many Things to the State and Underſtanding of the People. That Night I went home with *Samuel Dickinſon* in the ſame Village; and, the next Morning, ſet forward for *Kendal*, in order for the Yearly Meeting there. That Night I lodged with *William Birbeck* in *Settle*, and the next with *Thomas Elwood*, at *Kendal*.

ANNO 1717. York. Leeds. Gilderſham.

ON the 30th, being the Firſt of the Week, I was at their Meeting in the Forenoon; where there were few but Friends, and pretty open; but not ſo full as I could have deſired: But the Afternoon Meeting, at my Requeſt, being put off till the Fourth Hour in the Evening, and Notice given to the People, there came a great Company, and the LORD opened many Things for their Convincement, in the Demonſtration of his Wiſdom and Power; and many were tendered, and generally very ſober. It was a large and good Meeting, to the Honour of the LORD, who alone can make it ſo. Kendal.

ON the 31ſt, in the Afternoon, began the Yearly Meeting; the firſt Meeting being for miniſtring Friends, ſeveral being there from *Cumberland*, *Weſtmoreland*, *Northumberland*, *Durham*, *Lancaſhire*, *Yorkſhire*, and *Cheſhire*. Many Things were opened among the Brethren to general Edification and Comfort. In the mean time was a Meeting of Elders a-part, to confer about ſuch Affairs of Truth as came under their proper Cognizance: and, before the Meeting of Miniſters ended, the Elders deſiring Admittance to ſit with them, as is uſual, they were readily received accordingly; and then we had ſome Time together, and all concluded to Satisfaction.

THE next Morning about eight, being the 1ſt of the Second Month, we had the publick Meeting for Worſhip; which was very large and open, conſiſting moſtly of young and middle-aged Friends; but not of many other People, conſidering the Occaſion.

ON the 2d, in the Forenoon, we had a Meeting of Conference, by Miniſters and Elders from all Parts, to confer about the Affairs of Truth in general, and how it proſpered, and what was yet to be done for the Honour of GOD, and ſpreading of the bleſſed Truth ſtill more and more on Earth; which is the whole End of theſe Meetings: in which alſo we had Peace and Comfort in the LORD, and one in another in him. That Afternoon we had a parting Meeting; which was large and comfortable: So all ended to our mutual Satisfaction, and without the leaſt Contradiction from any Stranger; and the Meeting was then adjourned to the 14th of the Second Month, the Year following, to be held then at *Liverpool* in *Lancaſhire*.

ON the 5th, there happening to be a Marriage in that Town, (the Woman a Grand-daughter of *Robert Barrow*; who, with others, ſuffered ſo much at *Florida*, &c.) I had an Inclination to be at it, as I was alſo requeſted to be by ſeveral

ANNO 1718. ral Friends; and a Marriage among the Quakers being a Novelty there, and the publick Meetings having ſtirred up the People, more of them came than to the other Meetings: and the LORD was pleaſed to look upon us in his Goodneſs; for his bleſſed Truth was over all to his own Glory, and the Comfort of many. The publick Exerciſe falling to my Share, the LORD opened Matters of Moment relating to Marriage, and ſome other Things; and the Meeting ended well, *Benjamin Bangs* concluding it in Prayer.

THAT Afternoon I went forward to *Lancaſter*, and lodged at *Robert Lawſon*'s; who had ſent his Son with an Invitation to me for that End, at *Kendal*.

Lancaſter. ON the 4th I was at their Quarterly Meeting; where alſo the LORD appeared in Love, and we had a good Seaſon thereof together: But, preſſing forwards for *Shrewsbury*, I ſtaid not the Meeting for Buſineſs; but *Benjamin Bangs*, *Richard Starkey*, and I, with ſome others, went home with the Widow *Rigby*, about 15 Miles, towards *Preſton*; and, next Day, joining other Friends on the Road, we were about 18 or 20 in Company. Falling in with *Gilbert Thompſon* and his Wife, I went that Night home with them.

Penketh. ON the 6th, being the Firſt of the Week, I was at their Meeting at *Penketh*; where alſo came *Benjamin Bangs*; and we had a large open Meeting. Dining at *Gilbert*'s, we went afterwards to *Warrington*; where we had a large Evening Meeting, moſtly of the Town's People of ſeveral Perſuaſions, who were generally ſober and pleaſed; for the LORD was with us, and did us good together. That Night we lodged at *Enoch Tomlinſon*'s there.

ON the 7th we went to *Richard Starkie*'s. That Day we reſted, refreſhing ourſelves, and putting our Things in order.

Frenchay. ON the 8th we had a pretty large Meeting at *Frenchay*; which, though a little heavy for a Time, the Sun at laſt broke through and diſperſed the Clouds; and we had a growing Seaſon in the End, to the Praiſe of the great Director of all our Seaſons of divine Love and heavenly Enjoyment.

Newton. ON the 9th we had a Meeting at *Newton*; which was alſo large and clouded in the Beginning; but ended well, and to general Satisfaction, there being pretty many People, as there were alſo at *Frenchay*, where were ſeveral Baptiſts; and Things opened on that Subject at *Frenchay* without Objection. That Evening we went to *John Merrick*'s, about three Miles.

Namptwich. ON the 10th, *Benjamin Bangs* having received a Letter that one of his Daughters was taken ill, returned home, and I went to *Namptwich*; where a Meeting had been appointed. The Sheriff of the County living there, let us have an empty Houſe to meet in; for we have no Meeting-houſe there, being but few Friends in thoſe Parts. It was a large Meeting, and Friends from ſeveral Places about, and many People; ſo that all the Rooms were crowded: and though many of them came in with light and fleering Countenances, yet, before the Meeting was ended, Things opening clear, and the Viſitation of the LORD being to them, ſeveral were tendered, and generally ſober and grave; and the ſolid Truth was over them: It was a good open Meeting. That Night I went about four Miles with the old Widow *Haywood*.

ON the 11th I went to *Shrewsbury*; where meeting with *Thomas Harvey*, and *Charles Lloyd* from *Wales*, met to conſult about a Place for the Yearly Meeting, their Company made ſome Amends for the Fatigue of that Day. That Evening I went

went home with *Thomas Harvey*; where I ſtaid till the Firſt Day Morning, and then went to the Meeting at *Shrewsbury*: which was not large in the Forenoon, nor very open, tho' ſome other Strangers were there. ANNO 1718. Shrewsbury.

IN the Afternoon the Meeting was as large as the Houſe could well hold, and a pretty good Meeting; but there being no miniſtring Friend belonging to the Meeting, except one who hath but a few Words, Things look'd a little ſtrange to ſome. Having a kind Invitation after the Meeting by my Friend *John Fowler*, to lodge with him, I accepted of it, and was kindly entertained at his Houſe all the Time of the Yearly Meeting; which, from that Time, was once or twice a-day till the Sixth Day following.

THERE were ſeveral miniſtring Friends preſent; as, *Aaron Atkinſon*, from *Leeds*, *John Fallowfield*, from *Hertford*, *Daniel Bell*, from *London*, *Gilbert Thompſon*, from *Penketh*, *&c.* And ſuch Meetings being new there, a Multitude of People of all Ranks flocked thither, from one Day to another; and the LORD was evidently with us, and opened many excellent Truths of the Goſpel to general Satisfaction; and Truth was over all, the Meeting being preſerved in a good Decorum from firſt to laſt: But I, having occaſion to ſpeak of the Neceſſity of Freedom from Sin in this Life; and citing the Catechiſm of the Church of *England*, among other Things, to prove it, (for it is held there that People may live all the Days of their Lives, and never ſin) ſome or other had miſrepreſented what I ſaid to a Prieſt; who, after the Meeting, ſent to ſpeak with *John Fallowfield* and *Daniel Bell* about it, not knowing my Name: and they had ſome Diſcourſe about it, his chief Objection lying againſt our naming their Catechiſm; and ſaid, we ought to confine ourſelves within our own Communion, and ſay nothing that might have any Tendency to draw any of another Communion to our Way: but finding him unreaſonable, they ſoon came over him, and he was running away in a Rage; but they ſtaid him till that was over: Then he would have had them come in the Morning, and ſmoke a dry Pipe, as he called it; but they declined the Invitation, and left him to perform that Burnt-offering in his own Way. But as the Locuſts eat up every green Thing, ſo this Prieſt had met with a young Man and Woman, who both were under Convincement, and had been much reached in ſome of the Meetings, and had told them the Quakers were in the Way of Damnation; and therefore cautioned theſe young People, in private, to fly from us as from a Serpent or the Plague: which they diſcovering to *John* and *Daniel*, they treated him accordingly, and expoſed him before theſe People, and ſeveral others at the Inn.

ON the 18th, (being the laſt Day of the Meeting, and our parting Time, the LORD being ſtill with us) in the Forenoon I had a large open Time: and tho' I was very weak, and ill of a great Cold I had taken a Week before, yet the LORD gave me Strength and Utterance; ſo that many Things were opened to general Satisfaction. One Thing happened ſomewhat remarkable in it: For, as I was concerned to ſpeak of the Crucifixion of CHRIST, and mentioning the large Inciſion in his Side by the Spear, whence iſſued Blood and Water; which clearly evinced he was wounded to the Heart through the Pericardium which held that Water: and that this being for the Sins of Men, without which that would not have been put upon him, I myſelf was ſo much affected with it, as alſo the Auditory, that I could not go on; but, being much broken, ſtopped and ſtood ſtill till my Spirit was a little unburdened by an Efflux of many Tears, and the whole Auditory was bowed, and many ſurprized, and generally broken and melted; ſo that many confeſſed the Truth, and that they had never known the like: And, after ſome Time, I went on further with the Matter; which

ANNO 1718. which opened ſo full, as, I believe, nothing ſtood in the Way before all was ended. As this was the LORD's Work, and his Hand plainly in it, (for at firſt I was very weak to the Sight of all, by reaſon of the Cold and Hoarſeneſs, but my Voice grew ſtronger than common, and clear) ſo to him only be the Glory and Thanks now and for ever. *Amen.*

THE Meeting ended in Prayer, and to general Comfort; and I have not known many Meetings hold ſo many Days, and ſo well throughout; which was alſo the Obſervation of many more: And ſo Friends returned to their various Places with great Satisfaction; and the People were generally humbled, and ſpake well of the Truth: But ſome were angry that there was no Power to ſuppreſs us; though they were very few, partly of High Church and partly Preſbyterians, who would ſoon be at their old murdering Work, (I mean, a ſort of Rulers among them) if they had but Power.

I STAID here the Firſt-Day following; but my Cold increaſing, and a Fever attending, by my Concerns in the Meetings before, my Speech was wholly taken away, ſo that I could only whiſper; but *Samuel Overton*, from *Warwick* Meeting, ſtaying alſo, and many People coming in, the Meetings were well and comfortable. That Evening I went home with *Thomas Harvey*, where I ſtaid till the 22d: and being ſupplied with all Neceſſaries for my Recovery, the LORD's Bleſſing on their Care was ſo effectual, that I regain'd my Speech, ſo as I could be heard. That Day, in the Afternoon, I went to *Wolverhampton*, about 20 Miles, and lodged at *Charles Osborn*'s; but ſtill weakly.

Wolverhampton. ON the 24th, being the Fifth of the Week, I was at their Meeting; which was ſmall, becauſe I was not free, as circumſtanced, that any Notice ſhould be given on my Account.

Birmingham. ON the 26th I went to *Birmingham*, and lodged at *Richard Park*'s; and the next Day was at their Meeting, Forenoon and Afternoon. The firſt was not large, but indifferent open; but the latter was larger and more open. My Concern therein, eſpecially in the Afternoon, having much weakened me, and the Air being much changed, I took ſome new Cold that Evening; ſo that I ſtaid there till the 29th.

Sturbridge. THAT Day I went to *Sturbridge*; where having ſome occaſional Notice, we had a large open Meeting, many of the chief of the Town being therein; and the LORD favoured us with his Wiſdom and Power, which was apparent there to the reaching of ſeveral. That Night I ſtaid there with old *Ambroſe Crowley*, then about 80 Years of Age, and of a Countenance innocent as a Child, and yet not childiſh; but very ſenſible, and pleaſed with our Company.

Bromſgrove. ON the 30th I went thence to *Bromſgrove*, to their Meeting; which, by reaſon of the ſhort Notice, was not large; but ſeveral of the Town's People there, and pretty open. That Night I lodged with *Thomas Farmer*.

Worceſter. ON the 1ſt of the Third Month I went forward to the City of *Worceſter*, and lodged with *James Pardo*. The next Day I was at their Week-day Meeting; which conſiſted moſtly of Friends: and the LORD gave us an open comfortable Time together, affording to us his comfortable Preſence.

TARRYING here till the Firſt Day, I was again at their Meeting; which, in the Forenoon, was well filled with Friends, pretty open, and a good Meeting: but, in the Afternoon, was much larger, and a great many People there; and

Things

Things were very open and clear, and Friends and the People generally ſatisfied: but I found my natural Strength much ſpent, and my Spirits exhauſted. ANNO 1718.

ON the 5th I went to *Teukſbury*, and lodged at *Joſeph Clarke*'s, and the Day after had a Meeting there; which was pretty large and open, and many reached by the Power of Truth, both Friends and others, and well ſatisfied, the bleſſed Preſence of the LORD being over all in the Meeting: There were alſo preſent ſeveral Scholars of one who taught academical Learning in the Place, who were very ſober and ſolid in their Behaviour. Teuksbury.

ON the 7th I went to the City of *Glouceſter*, where there is a ſmall Meeting, and not many Strangers came in: beſides, it was heavy, and drowſy; but, after a conſiderable Time in Silence, the Truth working off and through the Cloud and Power of Darkneſs, I had a pretty open Time among them; and afterwards learn'd the Reaſon of the Hardneſs: for there were ſeveral unruly and ſhattered Perſons among them. I logded with *Edward Prichard*. Glouceſter.

ON the 8th I went to *Nailſworth*, being their Meeting-day. The Meeting was ſmall and heavy. I had no publick Concern in it: but there being ſeveral other Strangers going alſo towards *Briſtol*, ſome of them were concerned; and Things ended well and comfortable. Nailſworth.

ON the 10th I reached *Briſtol*, and was at the Yearly Meeting, which was large and open; and, among many others, (for there was a large Appearance of miniſtring Friends) I had ſome Concern in the Meeting, *viz.* touching the Sins of the old World, and GOD's Long ſuffering towards them for ſo many hundred Years, and their Deſtruction for Sin at laſt: the re-peopling of the World, and their Degeneracy alſo: the Diſpenſation of GOD to the *Jews*, their Apoſtacy, and many Sins and Provocations for many Ages, and their Deſtruction alſo: and, *laſtly*, the Viſitation of GOD, his Offers of Salvation by CHRIST, and his Light and Grace unto all Nations: the Riſe of Antichriſt in the Apoſtles Days, not among the *Jews* nor *Gentiles*, but among the Chriſtians; who they were; their Progreſs, Heighth and Inſults over Mankind, ſubjecting all other Powers to themſelves, perverting the good Ends of Civil Power, and turning the Edge of Juſtice backward againſt the innocent, and indulging the ungodly: the Approach of the final Downfall and Ruin of that Power in all Nations, wherever it has been in the World; under a Profeſſion of the Chriſtian Religion, longer than either in the old World or the *Jews*; and cannot eſcape condign Puniſhment, for the Ocean of Blood ſhe hath ſhed, having the ſame righteous and Almighty Judge to anſwer before, and the Word of his Mouth already gone forth againſt her, in many Prophecies of her final and perpetual Deſolation: and the Tranquility of the Nations and People after that, to the End of Time, under the Reign of the LORD JESUS, by his Holy Spirit. Briſtol.

ON the 18th I went out of the City to a Place, about Five Miles off, called *Parſbury*, where the Prieſt of the Place had been preaching againſt the King and Government, and taken to Taſk about it. The ſober People were weary of him; and, having Notice of it, I found Freedom to go thither, where alſo came many Friends from *Briſtol*, and Places adjacent: and, notwithſtanding the Rain and bad Weather, we were about five hundred together, in a large Barn; and the LORD appeared in his Love and Wiſdom, and opened many Things inſtrumentally, to general Satisfaction: and that Evening we returned to *Briſtol*. Parsbury.

ANNO 1718. ON the 19th I went to *Nailſworth* again, and was at the Quarterly Meeting for *Glouceſter* County, held there. Being a little wearied and ſpent, I ſtaid there the Fifth Day's Meeting; and on the Sixth Day (the 23d of the Month) went forward to *Uxton*, near *Bluebury*, where I ſtaid that Night with the Widow *Jane Stainton*; and, the Day following, went to *Reading* to *William Lambel*'s.

Reading. ON the 25th I was at the Meeting at *Reading*. In the Forenoon it was not large, nor very open, but rather heavy; nor found I any thing to ſay amongſt them, only a little in Prayer: but, in the Afternoon, on occaſion of a Burial, the Meeting was large, and much more open; where I had ſome Concern to expoſe the Kingdom of Antichriſt, in ſome Degree, and ſay ſomething alſo about the Reſurrection of the Dead; and Things were pretty well in the main. That Evening I went with *Hannah Penn* and Family to *Ruſcomb*, where I found her Huſband ſtill weak, but very open to receive me; which he expreſſed ſeveral Ways. There I ſtaid till the Third Day, and returned to *Reading* to their Monthly Meeting; which being ſelect and quiet, we had a tender Time together in waiting upon the LORD; where I alſo had ſomething in Teſtimony, and afterwards we proceeded to the Buſineſs: and ſo all ended in Peace. That Evening I returned again to *Ruſcomb*, where I ſtaid till the 29th, and then went to a
Winkfield. Monthly Meeting at *Winkfield*, held at *John Finch*'s; which, though ſmall, was very open and well. That Night I went home with *Joſeph Hales* to *Stains*.

Stains. ON the 30th we had a ſmall Meeting at *Stains*; and the Day following, being the Seventh of the Week, I went to *London* to the Yearly Meeting.

London. THIS Meeting was large; but ſome Debate happening therein concerning the Manner of dealing with Perſons accuſed of publick Slander, occaſioned by ſome Satyrical Libels printed the Year before, the Meeting was ſomewhat diſturbed on that Occaſion; but yet the LORD was near, and Things ended pretty well and comfortable.

Chelmsford. ON the 14th I went to *Chelmsford*, and next Day to *Colcheſter*; and, being the Firſt of the Week, and the Day before the Yearly Meeting of that Place, we had a large Appearance of Friends and others, and an open Time. The Yearly Meeting which enſued was large, and the LORD's good Preſence was there; and many weighty Things were, through his Grace, opened in the Meeting, to general Edification and Comfort.

Coggeſhall. ON the 19th I returned to *Coggeſhal*, being their Meeting Day; where the LORD's Preſence was with us, and a good Meeting we had. That Night I lodged with *John Oſgood*, a Mile from thence, and the Day following had a
Braintry. Meeting appointed at *Braintry*; whither came Friends from ſeveral Parts adjacent, and Things were well.

ON the 21ſt I went back to *Chelmsford*, and was at their Meeting the Day following; which was large, and pretty open in the main, Friends from divers Parts round being there: and in the Evening, about the Sixth Hour, I had another Meeting, more particularly for the People; but, for want of due Notice, it was not large: yet thoſe who came in being quiet and orderly, many Things of great Weight opened; and we had, through the Goodneſs of the LORD, a
London. good Meeting. On the 23d I returned to *London* with my Landlord *John Growch*, who had met me at *Chelmsford*.

HAVING viſited Meetings in Town for ſome Time, and writ and anſwered many

many Letters both to and from *America*, *Scotland*, *Holland*, and North of *England*, I left the City again upon the 24th Day of the Fifth Month, in order for *Briſtol*; and that Night went to *Ruſcomb*, where I ſtaid till the Firſt Day of the Week following. ANNO 1718.

ON the 27th I went to the Meeting at *Reading*, which was pretty open both Forenoon and Afternoon; and that Night ſtaid there at *William Lambel's*. On the 28th I went to *Marlborough*, and lodged with *Daniel Smith*; and next Day went to *Briſtol*, and lodged with *Brice Webb*: where, ſtaying till the 31ſt, I received a Letter from *Hannah Penn*, of the Deceaſe of her Husband, our ancient and honourable Friend *William Penn*; who departed this Life on the 30th, between Two and Three in the Morning, of a ſhort Sickneſs, of which he had no Symptoms at my Departure thence. Reading.

I was much broken in my Spirit on reading the Letter, conſidering how nearly we had been acquainted and united in the Truth; and a Concern taking hold of my Mind, to be at the Interment of his Corpſe, I ſet out that Afternoon, about Three, from *Briſtol*, accompanied by his Son *John Penn*, and one Servant; and that Night I lodged at *Caln*.

ON the 1ſt of the Sixth Month we arrived at *Ruſcomb*, late in the Evening, where we found the Widow and moſt of the Family together. Our coming occaſioned a freſh Remembrance of the deceaſed, and alſo a renewed Flood of many Tears from all Eyes. A ſolid Time we had, but few Words among us for ſome Time; for it was a deep baptizing Seaſon, and the LORD was near at that Time.

HERE I ſtaid till the 5th, and that Day accompanied the Corpſe to the Grave, at *Jordan*'s Meeting-place in the County of *Bucks*, where we had a large Meeting of Friends, and others, from many Places: And as the LORD had made Choice of him in the Days of his Youth, for great and good Services, and had been with him in many Dangers and Difficulties of various Kinds; ſo he did not leave him in his laſt Moments, but honoured the Occaſion with his bleſſed Preſence, and gave us a happy Seaſon of his Goodneſs, to the general Satisfaction of all, the Meeting being well ſpoken of by Strangers afterwards. That Night I returned to *Ruſcomb* with the Family, where I ſtaid till the 10th; and being preſent at the opening of his laſt Will, had occaſion to adviſe the Family touching their various Intereſts therein, as I thought moſt conducing to Equity, and their general Peace and Good, as became their Relation to, and Honour of the deceaſed.

ON the 10th I went to the Meeting at *Reading*, and that Evening returned to *Ruſcomb*, being ſolicited thereto by the Family, in order to ſome further Advice concerning their Affairs; being of great Moment, and accompanied with many and conſiderable Difficulties.

ON the 12th I returned to *Reading* to their Meeting; and on the 13th was at the Meeting at *Newbury*, where the Friends who formerly ſeparated themſelves, were now (after the Example of *Reading*) returned, and become one with Friends again: and tho' for ſome Time a Spirit of Heavineſs was over ſeveral, yet the LORD condeſcended to ariſe for our Help, and Things opened to the State of the Meeting; which concluded in a more living Condition. That Evening I went to *Marlborough*. Newbury.

ON

ANNO 1718. ON the 14th I appointed a Meeting there, which, tho' ſmall, was open and comfortable; and that Afternoon I went forward to *Monks*, where I was kindly received by my Friends *Caleb Dickinſon* and his Wife; and there I ſtaid till the 16th, being much fatigued in theſe late long Journies in the Heat of the Weather, which had been extreme at Times this Summer. From hence I went to *Bath* on the Seventh Day in the Evening.

Monks.

Bath. ON the 17th, being the Firſt of the Week, I was at the Meeting at *Bath*; where many People being come to drink the Waters, the Meeting was full both Forenoon and Afternoon, and Things were open and well. Finding ſome Remains of the Effects of my late Journies, I had Freedom to ſtay a little to try the Bath, and drink the Water; and yet not without an Eye to the Good of the People who reſorted thither, and frequented our Meetings rather there than in their reſpective Countries, as being leſs under the Obſervation of their Neighbours.

ON the 19th we had an appointed Meeting there, which was of ſome Service, People of ſeveral Notions in Religion being preſent, who were generally ſatisfied.

ON the 21ſt was the Meeting-day of courſe; but having had a Meeting, as before, and no Notice given the People, they were not appriz'd of it, ſo that we had leſs Company of them than before: but a good Seaſon it proved to thoſe who were preſent; for the LORD was with us in his Love and Goodneſs.

ON the 24th, being the Firſt of the Week, I was at this Meeting again, where came Friends from *Briſtol* and ſome other Places, and ſome Strangers in Town; ſo that the Place was filled both Forenoon and Afternoon: and the LORD was near, both to comfort his own, and alſo to invite others, opening many Things to that End, which ſeemed to be ſatisfactory in general, by the ſober Deportment of the People.

Bedford. Finding ſome Openneſs, and the Bath conducing a little to my Health, I continued here yet longer; and on the 28th went to a Marriage near *Bedford*, where came many Strangers, with Friends, and the LORD gave us a tender and open Seaſon of his Love; and the Doctrine of the Kingdom of CHRIST dropped as the Dew, to the refreſhing of many, and to general Satisfaction; eſpecially in the Repetition of Things relating to our dear LORD JESUS, and his Sufferings upon the Croſs for the Sins of the whole World, and his Appearance as a Covenant of Light and Life to all Mankind. That Evening I returned to *Bath*, and was at their Meeting the Day following; which had been put off till then, ſeveral Friends being out of Town at the Marriage aforeſaid: but this Meeting was ſmall, being out of Courſe, and not due Notice given to the People; yet a comfortable Time we had before it ended.

Bath.

I continued here till the 2d of the Seventh Month, being partly induced by the Concern I had for the Counteſs of *Ranelagh*, a good-natur'd and affable Perſon, and, at that Time, religiouſly inclined; who having Lodgings at my Friend *Thomas Gingell*'s, on account of the Bath, and I lodging there alſo, ſhe had heard ſome Report of me; and, being deſirous to ſee me, invited the Friend, his Wife, and me, one Evening not long after ſhe came to Town, to an Entertainment ſhe had provided for us. This begun an Acquaintance, which was followed with ſome other Interviews on like Occaſions, which ſhe was pleaſed to repeat: This gave me Opportunity, on her mentioning ſome Matters of Religion, to diſcourſe upon ſeveral Things, which I found not ungrateful to her; particularly upon the Subjects of

Baptiſm

Baptiſm and the Supper: The former ſhe readily owned themſelves to be wrong in, as practiſing a Thing not inſtituted: and to confirm her therein, I produced her two old Canons made in the Time of the Apoſtacy; the firſt in the *Milevetan* Council in *Africa*, *Anno* 402, in theſe Words: ANNO 1718.

"IT is our Will, that all who affirm young Children have everlaſting Life, "which are not baptized, to the taking away original Sin, that they be anathe-"matized." As by *Danvers*, Page 105.

THE ſecond, in the fifth *Carthagenian* Council, 416, runs thus:

"WE will, that whoſoever denieth that little Children by Baptiſm are not "freed from Perdition, and eternally ſaved, that they be accurſed."

AND this was firſt confirmed by Pope *Innocentius* and *Auguſtine*, with ſeventy Biſhops.

THESE ignorant and preſumptuous Men, upon an Imagination that little Children are guilty of original Sin, ſo as to be damned for it, invented theſe Curſes; wherein their Language is, *It is our Will*, and *We will*, and not a Word of the Will of GOD; as to be ſure the divine Wiſdom was never the Author of it.

AND as to ſprinkling, inſtead of baptizing, I obſerved it was introduced by one *Cyprian*, ſometime Biſhop of *Carthage*, by the Suffrage of the People; who, from the Danger and Inconveniency, as he thought, of *baptizing* the Sick, reaſoned for their being *ſprinkled* with Water, inſtead of being *baptized*; and for *ſprinkling Priſoners*, converted in Priſon, for want of Conveniency of Water to *baptize* them; and, by Degrees, they brought it in for ſick Children, and then for all Children: So that here is the proper and true Ground of *ſprinkling* and *baptizing* Children, introduced in Time of Apoſtacy and Blindneſs, and continued among the Papiſts till the Time of the Proteſtant Reformation; and they finding with it a great Mixture of other Things, as Salt, Spittle, Cream, the Sign of the Croſs, Godfathers, Vows, *&c.* they ſaw ſome of theſe Things to be ſuperſtitious Innovations, but could not reform the whole at once: They reformed as to Salt, Spittle, *&c.* but either could not or would not ſee, that Infants are no Subjects of Baptiſm, nor Sprinkling the Mode of it; or that the Sign of the Croſs therein, with Godfathers and Vows, were not in any Inſtitution of CHRIST, or Practice of the Apoſtles, *&c.* with all which this Lady ſeemed fully to acquieſce, owning freely, that ſprinkling is not the Mode, nor Infants the Subjects of Baptiſm: But as to the Supper, ſhe was not ſo clear, and conſequently more tenacious, and yet with much Modeſty and Condeſcention; but being too late then to go fully into that Subject, it was declined, by Conſent, for that Time: But, before I departed from *Bath*, I had more Converſation with her on theſe and other religious Subjects; and found her of a very good Underſtanding, and no way tenacious of what ſeem'd amiſs in Notion or Practice.

I CAME from *Bath* on the 2d of the Seventh Month to *Briſtol*, and next Day went to the Meeting at *Chew*; which was not large, but pretty open. Lodging that Night with my long acquainted Friend, the Widow *Vickris*, I returned to *Briſtol* the next Day, and was at their Meeting the Sixth Day; and the Firſt and Third Days following at two Meetings and a great Burial. Chew.

ON the 10th I was at *Frenchay*, on the 11th at *Olſon*, and on the 12th at *Thorn-* Frenchay. Olſon.

ANNO 1718. *Thornbury.* The laſt was a large open Meeting, as alſo were moſt of the reſt. I lodged with *Thomas Sturges*; where I was freely entertained.

Thornbury.

Briſtol. ON the 13th I returned to *Briſtol*, viſiting the Widow *Cool* at *Weſtbury*, in my Way; and on the 14th was at their two Meetings, which were very large and open. I was at their Meeting again on the 16th; where we had a very tender Seaſon, and the Hearts of Friends were opened, andſome Strangers alſo reached. During my Stay at *Briſtol*, I wrote ſeveral Letters to the Counteſs of *Ranelagh*.

Clareham. ON the 17th I went to the Meeting at *Clareham*, where I met with *George Bowles*, who had come down that Way to viſit Friends; and he being an able Miniſter of the Goſpel of CHRIST, and the LORD with us, we had a large and good Meeting: for the Doors were opened by the Key of *David*, both of Utterance and Entrance; and it was a happy Day to ſeveral. That Night I lodged at *Arthur Thomas*'s, at *Cleve*.

Sidcot. ON the 18th I was at an appointed Meeting at *Sidcot*, where we ſat a long Time before the LORD was pleaſed to open himſelf; but he condeſcended at laſt, and his Reward came with him; for we had an open Time: and *William Jenkins*, a Schoolmaſter and Friend there, bringing with him all his Scholars, (many of them Gentlemens Sons about the Country) I had ſomething to them in particular; which being ended, I dined with *William Jenkins*, and that Evening returned with *Arthur Thomas*, to *Cleve*.

Poſſet. ON the 19th I had an appointed Meeting at *Poſſet*, which was ſmall, but pretty open and well; and that Night lodged with *John Thomas*, where I ſtaid all the next Day. The Day following (being the Firſt of the Week) I was at

Portbury. another Meeting at *Portbury*, which had been appointed in the ſame Barn in which we had one before; but the Landlord, being one of the high ſort, threatened the Tenant who poſſeſs'd the ſame: ſo we had a Grant of another near; which proving too little for the Concourſe of People, we held the Meeting in an Orchard adjoining. The Meeting was large; and many Truths were declared in the Power and Wiſdom of it, and ſome of the People touched, and generally ſatisfied; but being a raw and ſomewhat rainy Day, it was a Diſadvantage to us.

THAT Evening I returned to *Poſſet*, and *Samuel Bownas* with me, who had come on purpoſe to the Meeting, and to accompany me to ſome other Meetings in thoſe Parts, having full Knowledge of the moſt advantageous Places for

Glaſſenbury. Truth's Service. On the 22d we went to *Glaſſenbury*, and lodged with *William Hopkins*. Next Day we had a Meeting there, about Five in the Evening; and a Burying happening about the ſame Time, the Meeting was large, and very open and well.

Street. ON the 24th we had another Meeting at *Street*, which was a good Meeting; and that Night we went to *Summerton*, where I lodged with *Thomas Hund*.

Summerton. THE 25th was the Quarterly Meeting there for the County of *Somerſet*; which was large and open. Here we reconciled a Difference that had been long depending between a Friend and a Monthly Meeting, which had done, and was like to have done much Hurt among them; and all ended in Peace and Satisfaction. That Night I ſtaid at the ſame Place.

ON

ON the 26th I had another Meeting; which was very open, after ſome Time of Hardneſs. That Night I went home with *Samuel Bownas* to his Houſe, accompanied alſo by *John Andrews* of *Briſtol*, and *Alexander Arſcot* of the ſame Place; who had been at the Quarterly Meeting with us. ANNO 1718.

HERE I reſted the Seventh Day; and on the 27th (being the Firſt of the Week) was at their Monthly Meeting for Worſhip; which was large, and held ſilent a long Time; but, at length, I had an open Time among them, and *Samuel Bownas* ſome good Time after: and then I concluded the Meeting with Prayer; and all ended well and comfortable. That Night we went together to *Chard*, and lodged with our ancient Friend *Elias Osborne*, who was very glad to ſee us, with his whole Family.

ON the 29th we went about 26 Miles to *Exeter*, (in order for the Quarterly Meeting of *Devonſhire*) and I lodged with *John Colesworthy*.

ON the 30th we went to *Totneſs*, to *T. Elſworthy*'s; and from thence, in very rainy Weather, to *Kingsbridge*, to the ſaid Quarterly Meeting; which was ſmall, by reaſon of the ill Weather, and the Remoteneſs of the Members conſtituting it: but we were well rewarded for all our Travel and Pains; for the LORD was with us, and gave us a good Seaſon of his comfortable Preſence together. Kingsbridge.

THE next Day we had alſo a good Time before we entered upon the Buſineſs of the Meeting; which being over, I returned with *Henry Cane*, and ſome other Friends from *Plymouth*, to *Jacob Philips*'s Houſe, where we had been the Night before: It was very wet and windy Weather, and we had been moſt part of theſe two Days in our wet Cloaths.

ON the 3d of the Eighth Month I went with *Henry Cane*, and ſome other Friends, to *Plymouth*, about 20 Miles, in very wet and windy Weather, and was at their Meeting that Afternoon about Two; which, by reaſon of the ill Weather, was ſmall, and long ſilent; but, in the End, I had ſomething to ſay to them, to ſtir up the Careleſs to their Duty: and the Meeting ended well. That Night I lodged with *Henry Cane*. Plymouth.

ON the 5th, being the Firſt of the Week, I was again there both Forenoon and Afternoon: The Meetings were large and pretty open. We had alſo a little Evening Meeting in *Henry Cane*'s Houſe with a few Friends.

WE ſet out from *Plymouth* on the 6th, in order for the Quarterly Meeting at *Falmouth*; and the Wind being very high, and Rain with it, we could not paſs at the Lower Ferry; and when we came to the Upper, we were twice repulſed by the Storm; but, at the third Eſſay, got over; and that Night got to *St Auſtel* near *Frigingeave*, and lodged at *Samuel Hopwood*'s. On the 7th I arrived at *Falmouth* before the Meeting was half over, and was opened into ſome Things of Moment; and had a good Time among Friends there. Next Day, being their Meeting for Worſhip, we had a good Seaſon of the bleſſed Preſence of the LORD, and an open Time, ſome of the Town's People alſo coming in. I lodged with *Francis Groyn*, and ſtaid in Town till the 10th; and then was at their Week-day Meeting, being the Sixth Day: It was larger than uſual, ſome of the Town's People coming in; and we had a good Time. Falmouth.

ON the 12th I went back to *Key* Meeting; which 'twas ſuppoſed would be large, being Key.

ANNO 1718. being a Monthly Meeting (compoſed of ſeveral Meetings for Worſhip). It was a heavy Meeting for the moſt part; and yet ended well. That Night I lodged at *Thomas Giddey*'s.

Auſtel. THE next Day I went to *Auſtel*, and on the 14th had a Meeting there; and though it was the moſt ſtormy and rainy Day I had obſerved ſince I came into *Europe*, yet we had a large Meeting, moſt of them being of the Town's People, and generally ſober. A good Time we had together; and the People were generally ſatisfied.

Leſkard. ON the 15th we had a Meeting at *Leſkard*; which was very open, and Truth over all in good Dominion, and many tendered. That Night I ſtaid there at *Gabriel Rundell*'s.

ON the 16th, in Company with *Peter Williams* of *Exeter*, I went to *Sticklepath*, and lodged at the Widow *Hannah Hawkin*'s.

Sticklepath. ON the 17th we had a Meeting there; which was very ſmall, but open and comfortable: and next Day returned to *Exeter*.

Exeter. ON the 19th, being the Firſt of the Week, I was at their Meeting; which was large in the Morning, by reaſon of a Marriage, that drew many, who were curious, to obſerve it: and a good open Time we had. The Report of this Meeting in Town made the Afternoon Meeting large: It was more open, and to general Satisfaction.

Topſham. ON the 22d I was at the Meeting at *Topſham*; to which, upon Notice, came ſome Presbyterians: and we had an open Time; many Things falling in Teſtimony very ſuitable, though I did not know what Sect they were of till after the Meeting. That Evening, with many Friends from *Exeter*, I returned thither with *John Colſworthy*, where I lodged.

ON the 23d I was again at the Meeting at *Exeter*; where we had a good Time. I ſtaid there till the 25th, and then went in the Evening to *Cubinton*,

Cubinton. and lodged that Night with *Thomas Frye*. Next Day I was at their Meeting; which, being a Monthly Meeting for Worſhip, was very large and open.

ON the 27th I ſtaid their Monthly Meeting for Buſineſs; in which I had ſome Service. That Night I went home with *Arthur Davis*.

Spiceland. ON the 28th I went to the Meeting at *Spiceland*; which was pretty large, and, though heavy for ſome time, ended well, Truth coming up in good Dominion. That Night I went home with *Edward Ellis*.

Wellington. ON the 29th I was at their Meeting at *Wellington*; which was pretty large and open. That Night I went home with *John Govet*, about a Mile hence.

Taunton. ON the 30th, being very rainy Weather, I went to *Taunton*, and was at their Meeting; which was large and open. That Night I lodged with *Robert Button*.

Bridgewater. ON the 31ſt I went to *Bridgewater*, where we arrived about half an Hour after Twelve, being very wet with Rain; and there being but two or three Families of Friends in Town, they had no Meeting-houſe; and, expecting more Company than uſual, they applied to a Baptiſt Teacher and ſome of his Elders for their Meeting-

Meeting-houſe, which was readily granted. We met at Two in the Afternoon; and, conſidering the Time, we had a pretty large Gathering, moſt of them Baptiſts; and their Teacher himſelf was there, and behaved very civilly. We had a good open Time, and Things were well; and many who heard a good Report of the Meeting after it was over, ſaid they would have been there if they had known of it. That Night I lodged at *Thomas Holwell*'s ANNO 1718.

ON the 1ſt of the Ninth Month I returned to *John Govet*'s; and the Day following, being the Firſt of the Week, I was again at *Wellington*; and it being a Monthly Meeting for Worſhip, many Friends and others came from all the Country round; and it was a very large Gathering: *Samuel Bownas* being alſo there, we had an open ſatisfactory Time: and Things were very well. That Night we went again to *John Govet*'s. Wellington.

ON the 3d we went to *Chard*, to *Elias Osborn*'s, and ſtaid that Night, being very wet Weather. Chard.

ON the 4th, about the Fifth Hour in the Evening, we had a very large Meeting, being the largeſt that any had ſeen there, and very open: There was preſent a Baptiſt Teacher, and ſome ſaid an Epiſcopal Prieſt alſo.

ON the 5th I went to *Malmbury*; where the Meeting was long in gathering, and not large, and but heavy and flat moſt of the Time; but ended pretty freſh. That Night I lodged there, at the Widow *Sarah Smith*'s, and *John Nichols* of *Bridport* with me, *Samuel Bownas* being gone home from *Chard*. Malmbury.

ON the 6th we had a Meeting at *Lyme*, about Five in the Evening; to which came a few of the meaner ſort of the People, ſome others, and a few Friends: The People were low in underſtanding, ſo that it was hard to miniſter to their States, there being little to lay hold of in them; yet, in the main, it was a good Meeting. That Night I lodged with the Widow *Hannah Poole*. Lyme.

ON the 7th, about Five in the Evening, we had a Meeting at *Bridport*; which was pretty full and open. I had many Things to ſay to them in the Openings of Truth; which had a good Reach upon ſeveral of them. That Night and the next I lodged with *John Nichols*; who had ſtaid with me till I came thither. Bridport.

ON the 9th I went from *Bridport* to the Meeting at *Thorncomb*; and, being the Firſt of the Week, the Meeting was large; and the LORD gave us an open and comfortable Time, many Strangers being there, and ſome much broken. That Night and the next I ſtaid with *Samuel French*, near the Meeting-houſe. Thorncomb.

ON the 11th I was at an appointed Meeting at *Crewkern*; which was not large, there being but few Friends belonging to it; but ſome ſober People coming in, we had a good Meeting, ſeveral of the Strangers being touched by the Power of Truth. That Night I lodged at the Houſe of Widow *Barbara Prior*. Crewkern.

ON the 12th I went to *Longſutton* Meeting; where alſo came *John Irwin* and *Henry Atkinſon* of *Cumberland*: The Meeting was pretty full, but not ſo open as could have been deſired. That Night we went together to *William Perry*'s, near the Village. Longſutton.

ON the 13th I was at their Week-day Meeting at *Limington*, held in *Samuel* Limington.

ANNO 1718. *Bownas*'s Malt-houſe; which was well filled, and a pretty good Meeting: but, by ſome Cold I had taken, being a little worn out and weakly, with ſome Rheumatick Pains, I was put into a Fever; which going off, after an ill Night, the Pain ſettled in my Neck, and hinder Part of my Head; ſo that I was diſabled from the Service of the Meetings till the 20th: but then, through the LORD's Goodneſs, extended both immediately and alſo inſtrumentally, in the great and affectionate Care of my loving and reſpectful Friend *Samuel Bownas*, and likewiſe of his honeſt good Wife, (at whoſe Houſe I ſtaid) I was enabled to go to

Mudford. *Mudford*, being their Week-day Meeting, and that Evening alſo an appointed

Yeovel. Meeting at *Yeovel*; where came many of the Town's People, and Friends all about: It was an open Meeting, and I had a full enlarged Time in it; and there were People of ſeveral Sects there. That Night, being ſomewhat rainy, and a great Wind, we went to *Thomas Penny*'s, with his Wife, (*Samuel Bownas* being with me) where we were freely and comfortably entertained.

Sherburn. ON the 21ſt we had an appointed Meeting in the Evening, at *Sherburn*, which was very large; and, though conſiſting moſtly of other People, they were generally very ſober. That Night I lodged at Friend *William Raw*'s; and on the 22d went to *Limington* with *Samuel Bownas*.

Ivilcheſter. On the 23d, being the Firſt of the Week, we had an appointed Meeting in the Town Hall of *Ivilcheſter*; which was very large from all the Pariſhes round; and the LORD was not a-wanting to us in his Goodneſs, but gave us an open Time, to general Satisfaction. That Night I returned again with *Samuel Bownas*.

Sumerton. ON the 24th, in the Evening, we had an appointed Meeting at *Sumerton*, which was large; and many Things opened to Information, Edification, and Comfort. I had a large and full Time; and that Night went to *Longſutton*, to *Robert Banton*'s.

Hambridge. ON the 25th I went to the Funeral of a Friend at *Hambridge*, where many People appeared on the Occaſion: and the LORD was pleaſed to make it a comfortable Time to us; and the People, being generally ſober, were well ſatisfied.

Longſutton. On the 26th, at Evening, I returned to *Longſutton*; and the Day after was at their Monthly Meeting: That Evening I had a very large Meeting there; where Things opened freely, and the Truth was much over the People, to the Praiſe of him without whom we can do nothing.

Langport. ON the 27th we had a Meeting at *Langport*, in the Presbyterian Meeting-houſe; where *Samuel Bownas* and I ſat in the Pulpit, as the moſt convenient Place to be heard. The Stand where the Hour-glaſs uſed to be ſet, was upon it; but we had no Occaſion for that. Many of that People came to the Meeting, and, among others, the Elder who granted us the Houſe, and were generally ſatisfied; Things opening clear and full to ſeveral weighty Points. This Elder was ſo well pleaſed, that, after the Meeting, he aſſured Friends there, that we ſhould have their Houſe for that Service as often as we had occaſion; which we looked the more at from him, by how much ſome of that Sect have formerly behaved in a quite differing Manner towards our Friends, in ſome other Places: but we were glad of this Condeſcenſion, both for their Sakes, and the prevailing of Truth, in ſome meaſure, among the People.

Bridgewater. ON the 28th we had a Meeting at *Bridgewater*, in a Ware-houſe of *Thomas Holwell*

Holwell and *Joſeph Ball*, two Friends, young Men, who had lately gone there to live: For a certain high Man among the Baptiſts had been much diſguſted againſt their Preacher for letting us have their Meeting-houſe the Time before, threatening to withdraw his Contribution from the Miniſter; but the young Man bearing it with Patience, another of his Hearers, who had been ſatisfied with the Meeting, ſaid, if the other detained what he uſed to contribute, he would make it up; ſo that they came over the other, and the Preacher came to no Loſs, ſo far as I heard: But, leſt the poor Man might ſuffer for his Goodwill and Civility to us, we did not put him upon it the ſecond Time; hoping he will not loſe his Reward for what he did for Truth's Service, tho' he may loſe the Favour of ſome of the angry ſort. ANNO 1718.

THE Meeting was very large and open, and the People generally reached; being, after ſome Time, ſober and attentive. The LORD gave us a good Time among them, *Samuel Bownas* being alſo there. I have ſome Hopes that the LORD will raiſe a People yet in that Place, and thereaway, to his own Glory.

ON the 29th we went to *Grinton*, to *Philip Watt*'s, and the Day after (being the Firſt of the Week) were at their Meeting; and Notice being given all about, it was a large Meeting, and pretty open. Grinton.

ON the 1ſt of the Tenth Month I went to *Glaſſenbury*, and the Day after had an Evening Meeting at that Place; which was not large, nor very open, but, in the main, well. Glaſſenbury.

ON the 3d I went to *Briſtol*; where I ſtaid till the 4th of the 12th Month following. Here I had many good Opportunities among Friends, and often among others, who uſually came to our Meetings on Firſt Days. I was alſo, during my Stay here, at the Meeting at *Kingſweſton*, and at a Funeral at *Frenchay*; and *Samuel Bownas* and I took much Pains to reconcile theſe Friends to the Body at *Briſtol*, they having ſet up a ſeparate Meeting by themſelves, under Pretence that Friends there, eſpecially the Men's Meeting, were gone from Truth into the groſſeſt Evils, as Whoredom, Lying, Swearing, Drunkenneſs, Partiality and Injuſtice; and yet would not accuſe any Particular of any one Crime. They ſaid, they and Friends of *Briſtol* were of two different Spirits, and, 'till they came to be of one, there could be no Reconciliation; and to be ſure they meant the better to themſelves. We could make but little Impreſſion upon them, the Women who govern'd them being very high, and very conceited of themſelves, and laid all upon GOD, as his Requirings: putting themſelves in the Place of the Righteous in former Ages, the Prophets, Apoſtles, and Martyrs; and Friends of *Briſtol* in the Place of *Cain*, *Nimrod*, *Nebuchadnezzar*, Heathen Perſecutors, Papiſts, and Queen *Mary*; and themſelves as ſuffering all thoſe Cruelties: and all this becauſe the Men's Meeting could not ſee any Reaſon for their ſeparate Meeting, deſiring them to let it alone as a Thing unprofitable, as Things were ſtated at that Time in that City. I alſo tried a ſecond Time before I came away; but they ſeemed ſtill more and more averſe, under the Pretences aboveſaid. During this Stay I was generouſly and freely entertained by my Friend *Brice Webb* and his Wife, and often invited by other Friends to their Houſes; and yet, at Times, was under great Heavineſs from the Effects of the Separation, and other Sufferings of the Seed of Life in that City. Briſtol. Kingſweſton.

ON the 4th of the Twelfth Month, accompanied by my old Friend and long Acquaintance, *Walter Newbury*, of *Boſton* in *New-England*, I went from thence to *Kainſham*, *Brice Webb* and his Wife, *George Whitehead* of *Briſtol*, *Thomas Daniel* Kainſham.

ANNO 1718. *niel* and his Wife, and ſome more, being with us. That Evening we had a pretty open Meeting there, the People coming in, and being very ſober.

Bath. ON the 5th we fell in with their Week-day Meeting at *Bath*; which was pretty large and open. That Night we lodged at *Thomas Gingel*'s.

Maſhfield. ON the 6th we went to *Maſhfield*, and had an Evening Meeting there; which was very open and well. I lodged that Night with the Widow *Wickam*.

Bradford. ON the 7th we went to *Bradford*; and the Day following, being the Firſt of the Week, we had three Meetings there: that in the Morning was not large, but indifferent open, conſiſting for the moſt part of Friends. In the Afternoon it was large and more open to the People; and, in the Evening, greateſt Part of the more reputable People of the Town being there, it was very large and very open; and the LORD gave us a good Time, and opened, through our Miniſtry, many Things of Moment: and Truth was over all. Many went away who could not get in, the Throng was ſo great in that large Houſe. That Night alſo we lodged with Dr *Clark*.

ON the 9th we went to viſit our Friend *Caleb Dickinſon*, who was ill of the Gout. My Friend *Walter Newbury* was ill at the ſame Time of an Ague, which had ſeized him after the firſt Meeting at *Bradford*.

Melkſham. ON the 10th we had an Evening Meeting at *Melkſham*; which was alſo an open and large Meeting. That Night I lodged with young *Thomas Beavan*.

Deviſes. NEXT Evening we had another Meeting at the *Deviſes*; which was large and open. That Night I lodged at *Thomas Beavan*'s, *ſenior*.

Marlborough ON the 12th we had an Evening Meeting at *Marlborough*; where came ſome of the People, and Things were pretty well: But they having only a ſmall Room to meet in, and wanting Accommodations for any conſiderable Number of People, few came in that Place.

Newbury. ON the 13th we had an Evening Meeting at *Newbury*; which was not large, but open: for we coming in late, by reaſon of *Walter Newbury*'s Illneſs, there could not be much Notice.

Reading. ON the 14th we went to *Reading*; and next Day were at their Meeting, and alſo on the Third Day following, and then went to the Widow *Penn*'s at *Ruſcomb*; where we ſtaid till the 26th, when *Walter Newbury* went to *London*, and I returned to *Reading* to the Funeral of the Widow *Buy*; where many of the Neighbours appearing, we had a good Meeting. That Evening I returned to *Ruſcomb*.

Henley upon Thames. ON the 22d I was at *Henley upon Thames*; where we had two as open Meetings as I had known for a long Time before. The latter in the Evening was very large, a great Number of the Town's People coming in, and great Openneſs among them. That Night I lodged at *John Toovie*'s; and my Friend and Landlord, *John Crouch* of *London*, being ſo kind as to invite me there, we went together next Day to *London*; where I found great Openneſs, both among Friends and others, many coming to our Meetings on Firſt Days.

London.

DURING my Stay at *London*, which was from the 23d of the Twelfth Month, to the 16th of the Seventh Month, 1719, I viſited Meetings there, and ſome Meetings adjacent, and was at the Yearly Meeting; which was more peace-

peaceable than at ſome other Times; and, in the main, we had a good and comfortable Time. ANNO 1718.

IN this Meeting *John Gurney, jun.* of *Norwich*, a young Man of good natural Parts and Diſtinction, though ſatisfied with the Affirmation as it then ſtood, moved for a further Solicitation to the Government, for Eaſe alſo to the Diſſatisfied Friends in that Caſe; which was ſeconded by *John Eccleſton*, and followed by *Richard Aſhby*, and ſome others on that Side: And whilſt Things run in that Channel, there was a conſiderable Glory over the Meeting, and the peaceable and divine Truth comforted many; and his peaceable Wiſdom prevailed with moſt of the Meeting to aſſent and acquieſce: But as there were ſome particular Perſons there, who, having more Regard to Party than Unity, and to themſelves, and what they had procured and ſet up, than the Peace of the Church; (deſigning to ſet the Affirmation as it then was, over all, and not at all in any other Terms) in their uſual Subtilty raiſed ſeveral Objections, and a palpable Cloud of Darkneſs over the Meeting, and a great Uneaſineſs in the Minds of many; which, after ſome Time, being diſpelled, and that Spirit made manifeſt and repulſed, the Meeting concluded for a freſh Solicitation the next Seſſion of Parliament, if Things ſhould continue till the ſaid Seſſion as they were.

ONE particular Paſſage, which happened whilſt I was at *London*, I think proper to inſert here, ſince it fell out ſo much to my own Satisfaction:

WHEN the preſent Earl of *Carliſle* was a Boy, he was at that City with his Grandfather, then Governor of the Caſtle there, and I was, at the ſame Time, at School in that City; which occaſioned my being admitted into the Acquaintance and Favour of this young Nobleman: And as I had then a ſtrong Affection for him, it did not wear out all this Tract of Time, notwithſtanding the ſeveral Changes both in him and me, and our differing Circumſtances; ſo that I had an Inclination to ſee him, and ſpeak with him, which I had not done in many Years: Accordingly, taking Dr *Gilbert Heathcote* in my Company, partly to introduce me, he being Phyſician to ſome of the Family, and known to the Earl, I went one Morning, about Nine, to his Lodgings in *Greek-ſtreet*; when the Doctor and I were called up into his Chamber, where we found him undreſſed, in his Gown and Slippers.

THE Earl received us reſpectfully, though I was then become an utter Stranger to him; for he did not at all know me, nor did I preſently make myſelf known. He ordered a Couple of arm'd Chairs to be placed for us, and bid us ſit down by him; which when done, and ſome occaſional Expreſſions paſt between him and the Doctor, I being ſilent, and my Mind inwardly exerciſed at the ſame time, and waiting an apt Opportunity for Matters of ſome other Conſequence, the Earl and I fell into Diſcourſe after this Manner.

" MR *Story*, ſaid he, are you any thing related to the *Storys* in *Cumberland*?
" Yes, ſaid I, *Thomas Story* of *Juſtice-Town* is my Father. Did you know Mr
" *James Appleby*, a Friend of yours, who lived on a Farm of mine at *Aſkerton*?
" Yes, very well. I have the bad News to tell you, that he is lately dead. He
" was a good induſtrious Man, and improved that Eſtate much ſince he had the
" Management of it; and, I think, your People are generally ſober and induſtri-
" ous, and few of you poor. We ought to be ſo, ſaid I, for our Principles lead
" us both to Sobriety and Induſtry.

ANNO 1718. "THE great End of the Chriſtian Religion, ſaid he, being to mortify and "ſubdue the Paſſions, irregular Deſires and Appetites of Men, I ſee no People "in the World come up to that as you do; but cannot apprehend by what "Means you arrive at theſe Attainments: It cannot be any Thing preached "among you that works ſuch Effects; for I have been at ſome of your Meet-"ings, and heard ſome of you preach, but could not make any Thing at all of "it; and have alſo read ſome of your Books, but could not make much more "Senſe of them than of your Preaching: ſo that I am ſtill at a Loſs what to "think of you in Matters of Religion. I knew a young Man in the North of "*England*, whom, perhaps, you might alſo know, a Brother of Mr *Appleby*'s, "as wild a young Fellow as was in *England*; but, by ſome Means or other, "turning Quaker, was no ſooner under that Profeſſion than he became a very "ſober good Man.

"NO doubt, ſaid I, but thou haſt read the Scriptures, and mayſt remember
John xvi. 7. "what CHRIST ſaid to his Diſciples a little before he ſuffered; *It is expedient*
—— xiv. 16. "*for you that I go away; for if I go not away the Comforter will not come:*
—— xv. 26. "*But if I go away, I will pray the Father, and he ſhall ſend you another Comforter,*
"*even the Spirit of Truth, which the Father will ſend in my Name; he ſhall* lead
"*you into* all Truth, *and bring all Things into your Remembrance, whatever I*
"*have ſaid unto you.* Again, *I will not leave you comfortleſs; I will come again*
"*unto you.* Here is the Spirit of Truth promiſed, which is no other than the
"Spirit of CHRIST; and is the ſame which was promiſed of GOD by his
Iſa. xlii. 6. "Prophet, where he ſaith, *I will give him a Light to the Gentiles, and a Covenant*
John i. 9. "*to the People:* and as the Holy Scriptures elſewhere teſtify, *he is that true Light*
"*which lighteth every Man that cometh into the World:* and of whom the A-
—— xii. 36. "poſtle ſaith, *Believe in the Light, that ye may be Children of the Light; and,*
"*if Children, then Heirs.* Now, though we, in and of ourſelves, have been
"like other Men, incident and ſubject to many Failings and Weakneſſes; yet,
"it being given us to believe in the LORD JESUS, not only as he came in
"the Fleſh in that Day, but alſo as he is the Light of the World, we do not
"only find that his Spirit, as he ſaid, reproved us for our Sins, but is alſo be-
"come our Comforter and Supporter, as we have repented and left them off;
"and, according to his Promiſe, by Degrees, leads into all the neceſſary Truths of
"the Goſpel, and out of Evil into Righteouſneſs; giving us alſo to experience
"the End of his Manifeſtation, the Deſtruction of the Works of the Devil,
"the Mortification of our Luſts, Appetites, and Paſſions, and to be created anew
"to good Works, through him, our Lord and Saviour JESUS CHRIST:
"And what Difference there is between us and other Men, and in our preſent
"from our former State, it is the LORD that hath done it, and not ourſelves;
"for we have nothing to boaſt of but the Mercies of GOD in him."

THEN, ſaid the Earl, "If the Spirit of CHRIST and his Light be all one,
"and that Light be in all Men, why does it not work the ſame Effect in all
"Men? Why have not I Power over my Inclinations, as well as you over
"yours?"

THEN, ſaid Dr *Heathcote*, "I was once in my Time wild enough; I would
"have done fourteen Exerciſes with any Man in *England*; but, when it pleaſed
"GOD, by the Manifeſtation of his divine Light, to convince me of the Va-
"nity of theſe Things, and the Error of my Courſe of Life, through Faith in this
"Light, and Obedience to its Diſcoveries, I am now reformed and got over
"thoſe Luſts and Appetites of many kinds, which once were over me; and as
"I keep to that Light, and not otherwiſe, I am daily preſerved: And the true

"Reaſon

ANNO 1718.

" Reaſon of Mens' being overcome by Evil is, becauſe they believe not in that " divine Manifeſtation, which manifeſts it to be evil, but go on to act the ſame " Things after they do ſee them to be wrong: but as when Men leave off Evil " when they ſee it, through the Power and Virtue of the Diſcoverer, then they " have further Manifeſtations of that Light that diſcovers it, and greater Power " over their Corruptions, till all be diſcovered, and all ſubdued; and then there " is a Liberty and Enjoyment in the Truth, which far exceeds all the Enjoy- " ments of this World, and a Satisfaction which nothing elſe can give: And " therefore, if thou wouldſt be rid of any Thing thou finds amiſs in thyſelf, " thou muſt not act again the ſame Thing thou haſt once ſeen to be evil, or " elſe there never can be any Reformation."

THEN ſaid the Earl, (of his own Accord, and without any Thing particularly introductory thereto by either of us) " You are a very uſeful People in the " Nation, and, I think, deſerve Encouragement as well as any in it. I know " your People are not generally ſatisfied with the Affirmation; becauſe I have " been often applied to for Relief of ſuch as have ſuffered that Way, and have " always done what I could to relieve them, and have helped many: But as the " King and Government look upon you favourably, it were better you were " relieved by Law; and if you will move the Parliament for further Relief, " you ſhall not want any Help I can make you; and, I know, many are incli- " ned to favour you on that Account: And what do you want beſides this?"

THEN I ſaid, " We are very ſenſible of the good Intentions of the Govern- " ment in what they have already done on that Account; but as thou has been " pleaſed to obſerve, (though we are not come at this Time to make any Com- " plaint about it) we were not generally eaſy in it: And as the King and No- " bility, in ſome other Caſes, have been as Fathers and Supports unto us, ſo we " were glad to ſee their good Inclinations ſtill, and hoped we ſhould not deſire " any unreaſonable Thing, there being one wherein we yet want your further " Aid; and that is, to be further relieved againſt the Tyranny and Oppreſſion " of your Prieſts; and I hope, ſaid I, (by the way) the Legiſlature of *Great Bri-* " *tain* will, in due Time, take Care, that it ſhall never more be in the Power " of the Clergy to juſtle the Throne."

THEN ſaid the Earl, " You would not have us, I hope, break in upon the " Laws, and deprive the Miniſters of the Maintenance the Law provides them! " at leaſt till we can ſee as you ſee."

" No, ſaid I, we are very far from deſiring any Thing that may bring the " leaſt Reflection, or any juſt Imputation of Blame, upon any of you; but are " as careful of your true Honour as you yourſelves can be: Nor do we deſire " to lead you into any Inconveniency, or blame-worthy Thing, if it were in " our Power; and ſo far are we from ſetting up any new Craft, under any " new Umbrage, that we would have all Men to ſee with their own Eyes, and " not to undertake any Thing, but upon ſure and certain Grounds: But " as the Legiſlature, with very good Intent, have made Laws for the more eaſy " Recovery of what you call their Dues, theſe Laws prove very oppreſſive to " many poor, honeſt, induſtrious Families: for ſo mean-ſpirited are ſome of " your Country Juſtices in divers Parts of the Nation, and under the Influence " of the worſe-natured ſort of your Clergy, that where the Demand may hap- " pen to be but a Groat, Six-pence, or a Shilling, ſome of them will award the " higheſt Fees the Law allows, which is ten Shillings; which, though a ſmall " Sum among you great Men, is much to thoſe who muſt earn it with the

Sweat

ANNO 1718.

" Sweat of their Brows, at Two-pence, Four-pence, Six-pence, or Twelve-
" pence a-day: And, beſides this, the former deſtructive Ways of proceeding
" in the Exchequer for Tythes being ſtill left in the Power of your Prieſts, ma-
" ny of them decline the more gentle Way which the Law provides, and make
" choice of this, if, peradventure, they may at leaſt ruin and deſtroy ſome of
" us; which we hope may not be unworthy of the further Conſideration of
" our Superiors, ſo inclinable to Equity in our Favour."

" NOW, ſaid he, you ſay ſomething; which, as you ſay, may bear ſome
" further Conſideration: and I know ſome of your People have ſuffered by ex-
" orbitant Fees; for, as Complaint has been made to me, I have relieved ſeve-
" ral on that Account: But, pray, on this Occaſion, upon what Ground do you
" refuſe to pay Tythes; were they not commanded of GOD?"

" WE do not deny but that they were commanded of GOD; but they were
" made payable to the Tribe of *Levi*, and located in the Land of *Canaan* only,
" a Country at the Head of the Mediterranean Sea, in *Aſia*; but, by the Co-
" ming of CHRIST, there is an End of that Law by which Tythes were gi-
" ven, and an End of that Tribe, (though your Clergy ſtill pray for themſelves
" under that Name, the better to inſinuate their pretended Right) and the
" Land itſelf where they were payable, now in the Hands of the *Turks*; ſo that
" the Reaſon of the Thing failing, the Thing itſelf alſo fails: And ſince GOD,
" by the Death of his Son, the great High Prieſt and Biſhop of the Soul, hath
" rejected that Tribe, and that Service, and eſtabliſhed a new one, to whom he
Mat. x. 8. " hath ſaid, *Freely ye have received, freely give*; we do not find he hath im-
" powered any of the Princes of the *Gentiles* to aſſign any Maintenance for his
" Miniſters: but as they have been deceived by the Subtilty of the Craft to im-
" poſe upon Mankind by Laws on that Account, ſo by that Wiſdom, which, in
" due Time, will ariſe among them, they will yet be inſtrumental to undo what
" they have done, and leave Religion and the Goſpel upon its own Bottom;
" which needs no other Helper than its own Author, or Maintenance for its Mini-
" ſters, but what itſelf commands; and they are really ſuch as labour with all their
" Might to make the Goſpel they preach without Charge: So far are they from
" deſtroying the People for the Maintenance of their Bodies, that they have
" no other Reaſon or Inducement for what they do, but Obedience to the Cal-
" ling of GOD, and the Good of Souls; whereas the End of Hirelings, though
" ſupported by Law, is their own Bellies."

" WELL, ſaid he, you don't like our Miniſters; but, after all, I think you
" want but one Thing to make you a very compleat People; that is, to bear
" Arms. Pray what would have become of this whole Nation t'other Day when
" the *Spaniards* were coming to invade us, if we had all, or greateſt part, been
" of your Religion? No doubt we ſhould all have been deſtroyed or enſlaved."

TO this I anſwered, " It was upon this very political Conſideration that the
" *Jews* crucified CHRIST; for as he had raiſed *Lazarus* from the dead, it
" greatly awakened the People concerning him, and many believed in him; in
" ſo much that the Rulers began to fear, that if he continued to preach his Doc-
" trines among the People, and work Miracles, the Body of the People would
" follow him: and the Conſequence of that would be, the State would not have
" Soldiers or People enough to defend them againſt their Enemies: For as it was
" propheſied, that, under the new Covenant, *they ſhall beat their Swords into*
" *Plough-ſhares, and their Spears into pruning Hooks; and that Nation ſhall not*
" *lift up Sword againſt Nation, neither ſhall they learn War any more:* ſo

CHRIST

" CHRIST being the Mediator of that Covenant, preached Doctrines conduci- ANNO
" cing to that End: *Love your Enemies; do good to them that hate you; pray* 1718.
" *for them that deſpitefully uſe you and perſecute you.* And, to take away all Su- Mat. v. 44.
" ſpicion of any Diſloyalty to *Cæſar*, or Danger of the State from his Kingdom,
" (which was their Pretence againſt him) he ſaid to *Pontius Pilate*, *My Kingdom* John xviii. 36.
" is not of this World: *For if my Kingdom were of this World, then would my*
" *Servants fight, that I ſhould not be delivered to the Jews; but my Kingdom is*
" *not of this World.* Here he declares his Kingdom not to be of this World,
" being divine and ſpiritual, and that his Servants will not fight: For if they love
" their Enemies, they cannot fight with them, much leſs their Friends; and if
" they do good to them that hate them, they cannot fight with them neither;
" and if they pray for them that deſpitefully uſe them and perſecute them, nei-
" ther can they fight with them; and if they do not as CHRIST teacheth, they
" cannot be his Diſciples: *For then are ye my Friends*, or Diſciples *in deed*, ſaid — viii. 31.
" the LORD, *if ye do whatſoever I command you.* Now, CHRIST laying the
" Foundation of ſuch a Kingdom, which is not *of* the World, though *in* the
" World, and declaring his Subjects will not fight, it is in this Kingdom, which
" is a Kingdom of Righteouſneſs, Truth, and Peace, in which the Prophe-
" cy before mentioned is begun to be fulfilled; and of this Kingdom CHRIST
" himſelf, the Prince of Righteouſneſs and Peace, is only King, Ruler, and Law-
" giver; and which no way interferes with the Kingdoms of this World: For
" as CHRIST himſelf, being born a *Jew*, and they, at that Time ſubject, in
" ſome ſort, to the *Romans*, paid Tribute to *Cæſar*, and thereby giving an Ex-
" ample to all his Diſciples, in all Countries and States, and in all future Ages,
" as well as that Time: ſo the Diſciples of CHRIST, though they may not
" fight, they pay Taxes and Tribute to civil States, as well by the Example
" of their Lord and Maſter, as the Doctrine of the Apoſtle, in the 13th Chap- Rom. xiii.
" ter to the *Romans*; where he ſets forth clearly, that Civil States and Powers
" are of GOD, and that their End is, to be *a Terror to Evil-doers, and a Praiſe*
" *to them that do well.* Since then the Kingdom of CHRIST is not of this
" World; neither is it National, but Spiritual: And it cannot be ſuppoſed that
" any one Nation will ever be the Church of CHRIST, which is not National,
" and ſo ſubjected to the Violence of any other Nation: But GOD, *by whom*
" *Kings reign, and Princes decree Juſtice*, having ordained Government and Rule,
" entruſts it with whom he pleaſes; and the temporal Sword, as well of Civil
" Magiſtracy, as Military Force, being in the Hands of Kings and Rulers, to
" exerciſe as Need ſhall be, they, and not the Diſciples of CHRIST, muſt ap-
" ply and adminiſter accordingly, till, by Degrees, the Kingdom of CHRIST,
" the Prince of divine Peace, have the Aſcendant over all Kingdoms: not by
" Violence, for his Servants can offer none: *Not by Might nor by Power, but*
" *by my Spirit*, ſaith the LORD. It will not be by human Force or Policy, but
" by Conviction; not by Violence, but Conſent, that *the Kingdoms of this World* Rev. xi. 15.
" *will become the Kingdoms of God, and of his Chriſt:* Nor will the Kingdoms
" and Powers in this World ever ceaſe, (being GOD's Ordinance in natural and
" civil Affairs) till the Reaſon of them ceaſe; that is, till all Violence and In-
" juſtice ceaſe, and Evil-doing come to an End, by the Advancement of Truth,
" Righteouſneſs, Love, and Peace, over all Nations; which is the true End of
" the Coming of the LORD JESUS, and Nature of his Kingdom here on
" Earth: So that as the Kingdom of CHRIST can offer no other Violence to
" the Kingdoms, or States, of Men, than that of Love and Truth; and his
" Subjects may not fight, but pay Taxes, Cuſtoms, Tribute, Fear, and Honour
" to all Kings, Powers, and States, in all Nations where they are choſen of GOD
" out of the World to ſerve him, and bear Teſtimony to his Name; neither *Jew*
" nor *Greek*, *Barbarian*, *Cythian*, *Mahometan*, *Infidel*, or *nominal Chriſtian*, can have

 " any

ANNO 1718. " any reaſonable Jealouſy of the true Chriſtian, whoſe Practice is according to " the Doctrine and Commandments of his Lord and Maſter CHRIST JESUS: " and whoſoever falls ſhort of that ceaſes to be his Diſciple, and reverts to the
John xv. 18, 19. " World: But to his Diſciples he ſaith, *Ye are not of the World; but God hath* " *choſen you out of the World. If ye were of the World, the World would love you;* " *for the World loveth its own:* But ye are not of the World, therefore *the World* " *hateth you. But marvel not that the World hateth you; for it* hated *me* before *it* " hated *you.* So that, upon the whole, this Nation is not in danger of the *Spani-* " *ard*, or of any other Nation, by reaſon of our Principle, or for want of our Help " in fighting; which we have not declined, becauſe we durſt not, or could not " uſe the Weapons of War: For many of us have been Fighters; and I myſelf " have wore a Sword, and knew very well how to uſe it: but being convinced " of the Evil, by the Spirit of the LORD JESUS, working in us a Conformi- " ty to the Will of GOD, and ſubjecting us to himſelf, as Subjects of his peace- " able Kingdom, 'tis neither Cowardice in ourſelves, or Rebellion or Diſloyalty " to Kings or Rulers, whom GOD, in the Courſe of his Providence, advances " in Nations, but Conſcience towards GOD, and Obedience to his dear Son, " the Prince of Peace, our LORD and Saviour CHRIST JESUS, which make " us decline fighting.

TO this Effect, and much in the ſame Words, was my Anſwer to the Earl; who heard me with great Patience and Candour, and then replied, " 'Tis true, " ſaid he, ſo long as you behave peaceably, are loyal to the Government, and " pay your Taxes, as you do, I think, when all's done, there is not an abſolute " Neceſſity for your perſonal Service in War, ſince his Majeſty may always " have Soldiers enough for Money, as he may have Occaſion."

" TRUE, ſaid I, and there are but few, in Compariſon of the whole Body " of the People, that ſerve perſonally in War; and, without all Doubt, Vo- " lunteers, of all others, are fitteſt for that Service; where no Man jeopards " his Life but by his own Conſent, Choice, and Inclination, and has no Man to " blame but himſelf in the Conſequences of it, with reſpect either to Body or " Soul, ſince both may be in hazard, as Men may be ſtated in ſuch Undertakings."

SOME Time being ſpent in what I have here related, and Things ſeeming to ſit well on this great Man's Mind, I was willing to withdraw; and then riſing upon my Feet, I ſaid further unto him, " Conſidering thy Station and Reſort, " we may treſpaſs, though undeſign'd, on thy Time, which may be neceſſarily " employed on publick Services; but if I might have Liberty to wait on thee " at leiſure Times, I do not doubt but to make all theſe Points we have gone " upon, and all others wherein we differ from other Profeſſors of Chriſtianity, " as clear as the Sun at Noon-day, in favour of our Profeſſion; and that the " ſame Thing which now goes under the reproachful Name of *Quakeriſm* and " *Error*, is no other than primitive and improved Chriſtianity."

TO which he replied, " I ſhall be glad to ſee you at any convenient Time. " My Hour is about Nine or Ten in the Morning; and if I ſhould happen to " be indiſpoſed, or otherwiſe engaged, I will let you know it, and expect you " another Time;" which accepting as a Favour, I proceeded thus:

" I took Notice of what thou ſaid, in this Diſcourſe, concerning our Preaching " and Writings, that they ſeemed both aukward and unintelligible: I ſuppoſe thou " mayſt remember ſomething of one *James Wilſon*, who has waited on thee " ſome Times to ſolicit thy Aſſiſtance for Relief of ſeveral of our Friends."

" THIS

"THIS is, ſaid he, *Wilſon* of *Weſtmoreland*, an honeſt good Man." "'Tis "the ſame, ſaid I. Thou was pleaſed to admit him to ſome Diſcourſe with "thee on ſome Points of Religion, on ſome of thoſe Occaſions; and he then "promiſed to ſend thee a Book, which would clear up ſome of thoſe Matters "more than could then be done by him; and he hath accordingly requeſted "me to preſent thee with it:" And ſo I gave it him, being one of *Robert Barclay*'s *Apologies*, and ſaid, "If thou pleaſes to read this Book over with Atten-"tion, I hope it will give thee ſome more Satisfaction, both concerning the "Principles we believe and ſuffer for, ourſelves, and our Writings." He readily received the Book, and ſaid, "I will peruſe it." Then, in a moving Poſture, I ſaid further, "It is below the Earl of *Carliſle* to be flattered, and inconſiſtent "with me to do it; but this I can ſay with much Freedom, I have often re-"membered thee and thine, with many good Wiſhes, when far remote, in ano-"ther Part of the World; and, ſince I returned to *Europe*, have, from Time "to Time, deſired to ſee thee; but the Circumſtances of my Concerns would "not allow me till now. I am glad of this Opportunity, and thy Condeſcenſion "herein, and may make uſe of the Liberty given me, in ſome other convenient "Time; and, in the mean time, wiſh thy Happineſs and Proſperity:" And ſo we departed with great Satisfaction. ANNO 1718.

ON the 16th of the Seventh Month, being the Fourth of the Week, I went from *London*, in order for *Bath*, and that Evening lodged at *Ruſcomb*, at the Widow *Penn*'s; where I met with my Landlord *Brice Webb*, of *Briſtol*, and his Wife; who were on a Viſit there, being Relations. 1719.

ON the 18th I was at the Week-day Meeting at *Reading*. That Evening I went back to *Ruſcomb*; where ſtaying till the 20th, being the Firſt of the Week, I was again at the Meeting at *Reading*. In the Evening I returned to *Ruſcomb*; where I ſtaid till the 22d. We then ſet forward together for *Newbury*; where arriving before Night, Notice was given of a Meeting to be there next Day, at Ten in the Morning; which was accordingly held, and it was a good Meeting. That Afternoon we went on to *Marlborough*. Reading. Newbury. Marlborough

ON the 24th, being the Fifth of the Week, my Friends ſet forward for *Briſtol*, but I ſtaid at *Marlborough*; where we had a ſmall Evening Meeting. Bath.

ON the 25th I went to *Bath*, and lodged with my Friend *Thomas Gingel*; where I was kindly received, and made very welcome.

ON the 27th, being the Firſt of the Week, I was at their Meeting at *Bathford* in the Forenoon, the Meeting falling in courſe there, and at *Bath* in the Afternoon. At the laſt were ſeveral Strangers, and Things were very open. It being the latter Seaſon of the Year for the Bath, many of the Nobility and Gentry were in Town on that Occaſion, and ſome of them at the Meeting. Bathford; Bath;

ON the 1ſt of the Eighth Month, being the Fifth of the Week, I went to *Marſhfield*; where we had a pretty large Evening Meeting, and the People were quiet and attentive. Marſhfield,

ON the 2d I returned to *Bath*, to their Week-day Meeting, where we had an Increaſe of the Company of thoſe Strangers; and Things were very open and clear, and ſeveral of them well affected in the Meeting with what they heard. Bath;

ON the 4th I was there again. In the Forenoon we had but few Strangers, but

ANNO 1719. but a pretty Meeting of Friends; there being ſeveral Families from *Briſtol*, and ſome from *London*.

IN the Afternoon came a great Company of the Nobility and Gentry; ſo that the Houſe could not hold them, and all the Yard before the Door was filled: And though, in the Beginning of the Meeting, ſome of them (as they are uſed in their own Worſhip) were a little airy and pleaſant among themſelves, expecting ſomething to make them Diverſion, being wholly unacquainted with Truth, and the Way of it, and lying under the Prejudices of falſe Rumours; yet, in a ſhort Time, many of them began to change Countenance, and look with another Aſpect: for GOD, who wills the Good of all Men, favoured the Opportunity, and gave me ſeveral Matters of Moment to declare among them, to the Surprize of ſome, and general liking of moſt, if not all of them, except ſome few Papiſts, and their Favourers; whoſe Principles and Errors were a little expoſed in that Meeting. And finding Truth over all, and Love towards them, after the Service of the Meeting was over, I told the Auditory, that we were to have another Meeting there on the Fifth Day of the Week, (which they call *Thurſday*) and we ſhould be glad of their Company there with us; and they ſeemed generally pleaſed with it: But, for ſome Reaſons, the Meeting being put off a Day longer, we gave Notice accordingly, and it had the deſired Effect; for there was ſo great a Concourſe, eſpecially of the Quality, ſo called, that the Houſe could not hold them, and many were without in the Yard; but as the Ladies and Women were generally preferred to the Seats, ſeveral of the Nobility ſtood great part of the Time with great Patience and Attention, ſuitable Things being opened to them; and the Meeting held between two and three Hours. That Day Truth gain'd Ground conſiderably; for as many of them had before odd Notions of us and our Way, they now began to ſee we were a People greatly abuſed by falſe Rumours, and the World impoſed upon concerning us, our Way, and Worſhip; and were generally well ſatisfied.

Bradford. Coſham.

ON the 7th, being the Fourth of the Week, I had an Evening Meeting at *Bradford*; which was pretty large and open. That Night I lodged at Dr *Clark*'s, and the next Day was at a Meeting at *Coſham*; which, though not large, was an open good Meeting. That Afternoon I went to *Monks* with *Caleb Dickinſon*; where I ſtaid Dinner, and that Night returned to *Bath*.

Bath.

ON the 11th I was there again; and as many Perſons of Rank, and others, were by theſe ſeveral Meetings generally alarmed, we had more than we had Room for, eſpecially in the Afternoon; and many went away out of the Yard and Lane, who could not bear the Weather, and to ſtand ſo long a Time. A good Seaſon the LORD gave us to general Satisfaction; for the bleſſed Truth was over all, and many of them reached, and went away with ſolid Countenances.

Chew-Magna.

ON the 12th I went with *Caleb Dickinſon* to *Chew-Magna*, to the Marriage of *Martha Vickris*, (youngeſt Daughter of *Richard Vickris*, who, in his Day, was an honeſt Friend, and a Gentleman of good Senſe and Reputation) and *Robert Button* of *Taunton*; which was ſolemnized on the 15th, at the Meeting-houſe there: where many of their Relations, and generally the Neighbourhood, were preſent; and, among others, Sir *William Cann* of *Buſleton*, (whoſe Sifter had intermarried with *Robert Vickris*'s eldeſt Son, and Heir of the ſaid *Richard*) with whom I had much Diſcourſe afterwards on many Points of Religion to Satisfaction; he and his Lady, with ſome others of ſuch ſort, having been well pleaſed with the Meeting, both with the Manner of the Celebration of our Marriages, and

and what they heard; and he obliged me to call at his Houſe, if I ſhould come that Way. The Day before the Marriage I was at their Meeting at *Bekan*, two Miles from *Chew*; which, though ſmall, was very open and comfortable. ANNO 1719.

ON the 16th I returned to *Bath*; and, on the 18th, being the Firſt of the Week, we had the Lord *Carpenter* (General of the Forces in *Scotland*) and his Son, at Meeting in the Forenoon, and ſome other Strangers: The Subject Matter was concerning CHRIST the Foundation, and that *Peter* could not be ſo. I do not remember I was ever clearer opened upon it than at that Time; nor did I ever obſerve any Perſon more grave and attentive than he, during the Time of it; and, I thought, ſometimes affected with the Power of Truth, and what he heard. It was a good Time to Friends, and we were thankful to the LORD that gave it. Bath.

SOME Time before this there were divers poor People came up to *Bath*, in order for Help by the Waters againſt their ſeveral Diſeaſes, who had not wherewithal to procure Accommodations for ſo long Time as was needful for their Cure, and were not permitted to beg in publick, the City being often oppreſſed by the Reſort of common Beggars; who rather make a Trade of their real Diſtempers than come there for Cure, and too often make falſe Pretences of Ailments, to deceive, where there is nothing real; yet being willing to relieve the truly neceſſitous, proper Notice had been given the Week before in our Meeting of ſuch an Intention, and Friends deſired to come prepared for a Contribution that way at this Meeting; the Thing being diſtinctly ſtated, leſt any ſhould think it was for our own Poor, or for any other ſecret or particular Purpoſe, of which ſome might be jealous. The Meeting was very large this Afternoon, and ſeveral of the Nobility, of both Sexes, and others, preſent. Good Part of what I had then to ſay was concerning that Creed commonly called the *Apoſtles'* and the Interpretation of it; ſome Things concerning the State of both *Jews* and *Gentiles* at the Coming of CHRIST; the groſs Idolatry of the latter, and Apoſtacy of the former; and that great Part of the ſuppoſed Chriſtian World now at this Day is under as great Idolatry; inſtancing, in the Worſhip of a Piece of Bread, or an inſipid Wafer, in the *Romiſh* Church, and the Inconſiſtency of Tranſubſtantiation both with Senſe and Reaſon; both which are, and ought to be uſed in the Chriſtian Religion, and both helped and improved: but falling in alſo againſt *Deiſm*, (ſo much at this Day prevailing) I ſaid, Reaſon is not to be the ſole Guide of Man, but the Light and Spirit of CHRIST; which being above Reaſon, and the true Illuminator and Rectifier thereof, is the ſure and unerring Guide unto all that believe and truly follow him. This was a great and glorious Meeting; where many of the Nobility and Gentry were preſent: But that which was the Crown and Glory of all, was the Preſence of the King of Kings, and Lord of Lords, among us; whoſe Truth was over all, in the Demonſtration of his Wiſdom and Power, to his own Glory; and many were that Day ſenſible of it. This Meeting was moſt generally ſatisfactory to all ſorts, and as it was our parting Meeting, a general Solidity and Awe being over moſt of the Audience of all Ranks. The Meeting held near three Hours, till it began to be duſkiſh; and I was concerned in Teſtimony about two Hours and a half of the Time: and though many of the Quality, as well as others, ſtood moſt of the Time, I did not obſerve any of them expreſs any Wearineſs or other Diſlike.

THE Meeting being ended, we proceeded to the Collection; and before we began *John Eccleſton* of *London*, (who being there for his Health, had been very ſerviceable in procuring ſome great Perſons to come to our Meetings, and in anſwering Queſtions among them, where any Thing had not been well underſtood) made

ANNO 1719. made a ſhort Speech to this Effect: "That though this Collection was intend-
"ed wholly in our own Communion, yet being for poor People not of
"our own ſort, we were not ſo narrow, or tied up to ourſelves on ſuch Ac-
"counts, but that the charitable Contributions of others would be acceptable
"to that End." Upon which ſeveral did contribute liberally with us: And, leſt any ſhould, thro' Malice or evil ſurmiſing, pervert our good Intentions, we deſired that ſome one or more of their ſort might be concerned to ſee the Diſtribution according to the Intent, which was accordingly done: but notwithſtanding all our Precautions, this charitable Action was perverted, as I afterwards heard, by ſome who made an injurious and perverſe Remark upon what *John Eccleſton* ſaid, that we had firſt drawn People to our Meeting as if we had expected nothing from them, and when there, obliged them to a Contribution, by another Speech, to the Support of our own Poor, or worſe: all which I had an Opportunity to clear.

I WAS there again on the 25th, being the Firſt of the Week, where the Meeting was not large, great Part of thoſe who uſually came to us being out of the Town; but ſome other Strangers being there, we had a pretty good Meeting: and finding myſelf clear, I now began to think of ſome other Pla-
Bradford. ces; and accordingly, on the 27th I went to *Bradford*, where we had an Evening Meeting, pretty open and well; and that Night lodged at the Widow *Tiler*'s.

Warminſter. ON the 28th I went to *Warminſter*; but happening to be their Fair-day, the Friends there gave no Encouragement for a Meeting that Evening, ſaying, the People would be attending the Puppet-ſhows, *&c.* which uſually came to Fairs; and as for themſelves, there would be but two or three out of two Families at Meeting, if we had one; but if I would have one the next Day, they thought I might. Finding Things thus, and Notice of a Meeting at *Froom* being already given to be the Evening following, I paſſed them by, though with ſome inward Trouble.

Froom. ON the 29th I went to *Froom*; and that Evening had a full open Meeting there, in a large new Meeting-houſe of the General Baptiſts, which they readily lent us for that Occaſion; our own Place being too ſmall to accommodate the Number expected. There was a Pulpit therein, finely carved and ſet off, which might have been free for me, but I declined it, and took a Seat with two or three Friends in a Place under that, incloſing their Communion Table; and when I found my Time to begin to ſpeak, though the Table was the moſt convenient Place to ſtand upon, yet I declined that, leſt I might offend ſome of the weaker ſort of their People; moſt of whom, with many others, were preſent. The Subject was, GOD's univerſal free Grace through CHRIST unto all People: and I do not remember I was ever more fully or clearly opened upon it. A good Time the LORD gave us, not only to the Satisfaction of Friends, but of all in general.

THE Meeting being over, as I came out of the Pew, an ancient grave Woman (a particular Baptiſt, as I ſuppoſe) asked me this Queſtion, "That if
"CHRIST died for all, why were not all ſaved, ſince there could be no In-
"ſufficiency in the Blood of CHRIST to anſwer the End propoſed?" I anſwered her, "That if ſhe had taken good heed to the whole of what was ſaid
"in the Meeting, that Point had been made very plain and clear to her Un-
"derſtanding; but ſince ſhe had not, I further ſaid, That there is no Inſuffi-
"ciency in the Offering or Offerer, but in Mankind, that do not believe and
"obey: *For this is the Condemnation of the World, that they have not believed in*

"*the*

" *the only begotten Son of God.* Again, *I am the Light of the World,* (ſaid " CHRIST the LORD) *whoſoever followeth me ſhall not abide in Darkneſs.* " And again, *This is the Condemnation of the World, that Light is come into the* " *World, but Men loved Darkneſs rather than Light, becauſe their Deeds are* " *evil.* And again, *Whatſoever Things are reproved are made manifeſt by the* " *Light*; *for whatſoever makes manifeſt is Light.* All this is ſaid of CHRIST, " who is that one Propitiation for the Sin, not of the Apoſtles and thoſe that had " already believed only, but alſo for the Sins of the whole World, who at that " Time had not yet believed, but were ſtill in Unbelief; which Offering being " on GOD's Part, in Diſcharge of his Promiſes before by his Prophets, the " Way that the Promiſes become effectual unto us is, to believe in this Light, " that we may be the Children of GOD in him. And firſt believing in this " Light, and walking in him, (that is, in Obedience to his Manifeſtations and " Diſcoveries) then the Blood of CHRIST cleanſeth from all Sin, and the Pro- " miſes are ſo applied: but the unbelieving and diſobedient are under Condem- " nation ſtill, rejecting him (the Light of the *Gentiles)* in whom the Covenant " is, and who is that Covenant, and is altogether ſufficient and compleat in " himſelf, though we may fail by our own Neglect."

ANNO 1719.

John viii. 12. John iii. 19.

THIS Anſwer ſhe received, and was ſilent, and went away with ſome Signs of Reſpect. That Night I lodged with ------ *Oakbourne*, and the next Day he accompanied me to *Bath*; where I ſtaid that Night.

ON the 31ſt I went to *Briſtol*; and ſtaid there ſome Time. From thence I viſited ſome ancient Friends in the Country near, and alſo ſeveral Meetings, as *Frenchay*, *Portſhead*, *Claverham* and *Sidcot*: and having an Invitation by Sir *William Cann* to his Houſe, I went thither one Day from *Briſtol*; but he being from Home, his Lady, being a very civil good-temper'd Perſon, obliged us to ſtay Dinner with her. In the mean time came ------ *Cobb*, Eſq; and his Wife, and a young Maid a Couſin of her's; and, after ſome Civilities on all Hands, we fell into Diſcourſe on various Subjects and Points of Religion; where I had an Opportunity to clear ſeveral to them; and alſo that Aſperſion mentioned before relating to our Collection for the Poor at *Bath*, whereof I found ſome of them had received falſe Notions; and all ended in Civility and good Temper on all Hands. We returned that Evening to *Briſtol*.

Briſtol. Frenchay. Portſhead. Claverham. Sidcot.

THERE are at this Time in that City a young People, the Offspring of Friends, a conſiderable Body, who love Truth when preached to them in the Life and Demonſtration of the Wiſdom and Power of it; but many of them, not yet much acquainted with the powerful Work of Truth in themſelves, are not apt to reliſh the harſh and unwary Diſcourſes of ſome among themſelves, (ſuch as *Sarah Dixon* and her Diſciples and Accomplices) who very unwarrantably and falſly apply unto them, and even to the Men's Meeting there, all the Woes and Judgments againſt old *Iſrael* in their moſt degenerate State; of which theſe young People and others, knowing themſelves not to be guilty, though perhaps in ſome Things they want Amendment, are greatly offended and hurt; judging the prating of ſuch to ariſe from no other Ground than their own Ill-nature, heightened by ſome private Offences taken at ſome Particulars, againſt whom they cannot have their Revenges in their own Way.

I HAD ſome open and good Times among them in the Love of Truth, the Viſitation whereof, I know, is towards them. Many important Truths were opened among them; and the Way of Satan's Temptations in the Thoughts and Imaginations of Mankind, expoſed to the meaneſt Capacities; and the Neceſſity

ANNO 1719. ceſſity of Regeneration, by the holy convincing Power and Spirit of the LORD JESUS, inculcated and enforced; uſing all decent Plainneſs with them concerning their preſent State: And as it was in the Love of Truth, they received it in the ſame Ground: and my Miniſtry reaching their Underſtandings, and not their Affections only, I hope it may be ſerviceable to many of them; obſerving that, as I came in Love among them, they generally paid me a Regard ariſing from the ſame Ground; though they deſpiſe the doctrevian Inſults of thoſe who know not their own Spirits, or Ground of their own Miniſtry; which gives no Teſtimony for Truth, nor aſcends higher than its own Fountain, begetting harſh Ideas like itſelf, but nothing that is ſweet or lovely.

ON the 22d of the 10th Month I departed thence, leaving them in mutual Love and Friendſhip, accompanied by my good Friends *John Andrews* and *Alexander Arſcot*; and that Night we lodged together at an Inn in *Wells*; and the next Day, in the Evening, I had a good Time in a miniſtring Friend's Meeting (mixed with Elders) at *Glaſſenbury*: where the Quarterly Meeting being next Day, I was there alſo; and the LORD gave us a comfortable Meeting.

Glaſſenbury.

Grinton. ON the 25th I was at an appointed Meeting at *Grinton*. Our Friend *Philip Watts*, Landlord of the Pariſh, of a conſiderable Eſtate, being in *Ivilcheſter* Priſon for Non-payment of Church-rates, (ſo called) by the malicious Proſecution of an ill-natured Perſon in the Neighbourhood, and, I ſuppoſe, one of his own Tenants; who, being inſtigated and ſupported by ſome of the Members of the Eccleſiaſtical Court at *Wells*, (and others of that ſort) an old Antichriſtian Engine of great Oppreſſion upon Mankind, had been thus very miſchievous and wicked; which our Friend bore with Chriſtian Patience, tho' ſeparated from the Comforts of his new-married Wife and Family, and neceſſary Concerns of Life: All which I was concerned to take ſome Notice of that Day in my Teſtimony; which was very open in the Love of Truth to the faithful. Many Truths opened to the People for their Information and Help; and we had a good Seaſon, to general Satisfaction.

Longſutton. I STAID there that Night; and on the 26th went to *Longſutton*. The Day following (being the Firſt Day of the Week) I was at their Meeting in a large new *Meeting*-houſe; where we had the Company of ſome Hundreds of People: and two very open Meetings we had that Day, one about the Middle of the Day, and the other in the Evening.

Sumerton. ON the 30th I was again at their Week-day Meeting; which was freſh and well: and that Evening had a large good Meeting at *Sumerton*: for though their Meeting be ſmall of itſelf, the People came in fully, and we had a good Time, Things opening freely to the State of the Meeting. That Night I returned to *Longſutton*.

ON the 31ſt I went thence with my Friend *Samuel Bownas*, (who, in Friendſhip, had been with me at *Sumerton*) and ſtaid at his Houſe that Night.

Ivil, ON the 1ſt of the Eleventh Month I was at a Funeral at *Ivil*; where we had a large Meeting on the Occaſion, and, I believe, to general Satisfaction: for the Truths of the Goſpel opened freely, with great Authority and Demonſtration. After ſome Refreſhment I returned that Night with *Samuel Bownas* to *Limington*; where I ſtaid till the Firſt Day following, and then had a large open Meeting in the Town-hall at *Ivilcheſter*, both fuller and opener than laſt Year. That Night I returned to *Limington*.

ON

ON the 4th I went to *Grinton*, upon the Occaſion of the Death of the Widow *Powel*, Mother of *Philip Watts*; who was then Priſoner at *Ivilcheſter* for Church Rates, and had Leave to go home on that Occaſion. We went together, and next Day had a large open Meeting at *Grinton*, at the Funeral. ANNO 1719. Grinton.

AND being informed by ſome Friends from *Glaſſenbury*, that two Friends were deceaſed there; and the Friends of that Place hearing of my being at *Grinton*, deſired my Company at the Funerals; which they had contrived to be next Day with that View: and accordingly I found Freedom to anſwer their Requeſt, and went that Evening with them to *Glaſſenbury*.

ON the 6th the Meeting was very large on that Occaſion, the Town's People coming fully in, and a very open and comfortable Time the LORD gave us, to his own Praiſe; which, I believe, many will remember. That Evening *Samuel Bownas* and I went to *Puddymoor*, and I lodged at *James Salter*'s. Glaſſenbury.

ON the 7th we had a Meeting there; which was open and well, though not large. That Night I remained at the ſame Friends. Puddymoor.

ON the 8th we had a Meeting at *Weſton Bamfield*; which, though laborious, I believe was of Service: for there were ſeveral Strangers there, not obſerved to have been at Meetings before; and Things opened ſuitable and clear. That Night I lodged at the Widow *Pain*'s. Weſton Bamfield.

ON the 9th I went to *Sherbourn*; and next Day, being the Firſt of the Week, we had a large open Meeting there, many of the People coming in, and Friends from the Meetings all round the Country. That Night I lodged there. Sherbourn.

ON the 11th I called to ſee *Samuel Penny*, a Friend, and dined there; and, in the Afternoon, went to *Bridport*, and had two Meetings there on the 13th; one about Eleven, being more ſelect among Friends, which was a very ſolid and comfortable Meeting, and the other at Five in the Evening; where the People came fully, and Things opened well in order to their Convincement: but they being as the ſtony or rocky Ground, my Time was ſomething laborious; tho' it was a good Meeting. And perceiving the People willing to hear, we appointed another Meeting on the 15th, being the Sixth of the Week, about Five in the Evening; which was larger and more open than the former: but ſtaying over Firſt Day, we had two Meetings more; one in the Forenoon, not large, being of Friends for the greateſt Part, and the other in the Evening, which was very large; ſo that the Houſe, though lately enlarged, could not contain them: and they were very ſober and attentive, many Things opening to them, both by *Samuel Bownas* and me, ſuiting their Condition; and, ſo far as I could obſerve, to general Edification and Satisfaction. Bridport.

HERE I ſtaid all the next Day; and, on the 19th, leaving *Samuel Bownas* there, his Occaſions calling him back, I went to *Dorcheſter*; where we had a Meeting, beginning about Eleven. There are but a few Friends belonging to that Meeting, but Notice being given in the Town, there came ſome of the People; who looking in, and ſeeing but a few mean-like Perſons, went away; but, after a while, came again, and ſome others alſo. I found a Concern in my Mind; but ſo few being come, I delayed as long as I well could: and perceiving ſome without, waiting till they could hear ſome ſpeak, I at length ſtood up, and began to ſpeak ſome few Sentences; which, when they heard, many more ruſh- Dorcheſter;

ANNO 1719. ed in, and, in half an Hour, the Place was full crowded; and we had a Meeting much more open and large than I expected: And though many of them, being Strangers to Truth, and our Way, were, at firſt, airy and wanton, yet Truth coming over them, moſt of them were very ſolid before the Meeting was over; which, when done, ſome of them, as their Manner is, gave me Thanks for my good Sermon, and gave me alſo their good Wiſhes.

AFTER ſome Refreſhment at the Inn, being accompanied by our ancient Friend *John Nichols* of *Bridport*, I went that Evening to *Weymouth*, and lodged at *William Herbert*'s.

Weymouth. ON the 20th we had a Meeting there, beginning about Five in the Evening. It was not large; but ſolid and pretty open.

ON the 21ſt I went into the Iſland of *Purbeck*; and that Night lodged with *Joſeph Baker*.

Corf. ON the 22d I had two appointed Meetings at *Corf*; which were not very full: but that in the Evening the largeſt, and pretty open.

Pool. FROM thence I went on the 23d to *Pool*, and lodged at *Samuel Vallaſſe*'s: and on the 24th, being the Firſt of the Week, was at their Meeting; which was large and open in the Forenoon: but, on occaſion of a Funeral, was much larger in the Evening, and very open, there being many Strangers at the Meeting of ſeveral Notions. Here I ſtaid till the 26th, and had another good Meeting that Evening, many of the Inhabitants being there, who did not uſually come to Meetings.

Ringwood. ON the 27th I went to *Ringwood*, and lodged with *Martin Bence*, *jun.* and the Day following was at their Meeting; which was ſmall, and heavy in ſome Part, the Life of Truth not having, for ſome Time, a free Paſſage; and ſome Terms of Correction and Reproof were uttered in my Teſtimony: but at length Truth making its own Way, we had a good Meeting.

Fording-bridge. ON the 29th we had another Meeting appointed at *Fordingbridge*, about Five in the Evening; to which many of the Inhabitants coming, and the Truths of the Goſpel opening freely, in the Demonſtration of the Wiſdom and Power of the LORD, we had a very open good Time. That Night I lodged there with *Moſes Harris*.

Salisbury. ON the 30th I went to *Salisbury*, and lodged with *John Moore*; and the Day following, being the Firſt of the Week, was at their Meeting; where, in the Forenoon, came ſeveral Friends from *Fordingbridge*; and the LORD gave us a good Time together: There were alſo ſome of the Town's People with us. I was greatly comforted in this Meeting in Silence, and had an open Time in Teſtimony: but in the Afternoon the Place was crowded with all ſorts, the Controverſy being then warm about the Trinity, and ſome being willing to hear what might be ſaid on that Head, or relating to it: But I rather ſet forth CHRIST the Light of the *Gentiles*, and Object of Faith that way; exhorting all to a holy Life, and to the keeping of the Commandments of GOD, CHRIST

John xv. 10. ſetting himſelf forth as an Example that way, ſaying, *As I have kept my Father's Commandments, and abide in his Love; ſo alſo do ye keep my Commandments, that ye may abide in my Love*: That keeping CHRIST's Commandments is a neceſſary Conſequence of loving him; and without keeping his Commandments, all

Pro-

Profeſſion of Diſcipleſhip is vain. *If any Man love me he will keep my Commandments, and my Father will love him, and we will come and make our abode with him.* Again, *In that Day ye ſhall know that I am in my Father, and you in me, and I in you.* Again, *He that ſaith he loves God, and keepeth not his Commandments, is a Liar, and the Truth is not in him.* And that ſince this is eternal Life *to know the only true God, and Jeſus Chriſt whom he hath ſent*; and that Knowledge is not to be acquired but as GOD pleaſes to make himſelf known, it was better to wait humbly upon GOD for this Knowledge, to be experimental Witneſſes of his Preſence in the Son of his Love, than to have any Notions of him other than what he gives; ſince no Man can form any true Idea of him, or is he any Thing to any Man but what he himſelf pleaſes: But as he is declared to be Love to all the Humble, Faithful, and Obedient, and a conſuming Fire to the Ungodly, 'tis better we all labour ſo to demean and behave ourſelves to him, and one to another, as to eſcape his Wrath, and abide in his Love, than by unwarrantable Curioſities, and Neglect of our Duty, to provoke his Diſpleaſure; ſince this is the Sum of all his Requirings, *To love God with all the Soul, and with all the Strength, and one another in him*; without which all Speculations are vain: With many other Truths of the Goſpel; which freely, and with good Authority, opened in that Meeting, to general Satisfaction.

ANNO 1719.

John xiv. 15.

1 John ii. 4.

Mat. xxii. 37.

ON the 1ſt of the Twelfth Month I went to *Romſey*, and lodged at *John Futcher*'s; where we had a very ſmall Meeting the Day following, they having given little or no Notice to the Neighbourhood: and as they were ſparing that way, ſo the LORD was alſo ſparing to them; for we had a poor Time, though ſome were alive.

Romſey.

ON the 3d I came away with a Load upon my Mind on that Account; and at *Southampton* had another like Meeting. I every where obſerve, that where Pretenders to Truth are cold and indifferent that way, they are aſleep; and GOD is alſo ſparing of his living Mercies unto all ſuch, and juſtly. After this Meeting, which was a little better than that at *Romſey*, I ſtaid at *Thomas Curtis*'s Houſe till about Four next Morning, and then embarked in a *Cows* Hoy for that Place, in the Iſle of *Wight:* where we arrived next Morning about Eight, being a very clear and pleaſant Morning; and that Evening had a ſmall Meeting there, at the Houſe of *Jonathan Ely*, where I lodged that Night.

Southampton.

Iſle of Wight.

ON the 5th, at Six in the Evening, I had another Meeting on the Eaſt-ſide, at *Daniel Hollis*'s; which being very ſmall, by the ſame Neglect as at *Romſey*, we fared accordingly, though not quite without the Preſence of the LORD. That Night I lodged on that Side, at *William Herbert, ſenior*'s; where I ſtaid till the 7th, being the Firſt of the Week.

ON the 7th I went to *Newport*; where the Meeting was ſmall in the Forenoon, there being but few in the Iſland, and moſt of them there at that Time; but we had a very comfortable Seaſon: And putting off the Afternoon Meeting till Five in the Evening, there came a mixed Multitude; ſome of the Age of Diſcretion, but had none, and others too young to have much of themſelves, nor were there any Signs of Inſtruction at all upon them; yet I had an open full Time among them: And though many of them kept talking, and making Noiſe moſt of the Time, yet not regarding them, and my Voice over them, the ſober ſort were inform'd and ſatisfied, and I came away eaſy: But, after the Meeting was ended, I ſtood up and reproved them: Firſt, I put them in mind of what the Apoſtle *Paul* ſaid of the Trouble he had with the *baſer* Sort, who were like themſelves; and then told them, they were a Reproach to Government, a

Newport.

Shame

ANNO 1719. Shame to their Parents, a Scandal to their Teachers, if they had any, and a Grief to the honeſt-hearted. I added, That the Teachers among the firſt reforming Proteſtants, uſed to catechiſe the Youth of their Profeſſion every Firſt Day, by which ſome Impreſſions of Religion were made early in their Mind: But as moſt of thoſe now in this Nation, of all ſorts, mind little elſe than to ſeek their Gain from their Quarters, their Hearers were too generally become brutal, and ſo far from Religion, that they were below a moral Education: And having been ſo guilty, this they bore without Reply, and went away quiet; only ſome of the ſoberer ſort ſaid, there was too much in it to be denied; and they blamed one another as they paſſed in the Streets. That Night I lodged there at the Houſe of *John Davis*, a Gardner.

Portſmouth. ON the 8th, accompanied by *Jonathan Ely* of *Weſt-Cowes*, I paſſed over to *Portſmouth*, where we had a Meeting the ſame Evening; which, though ſmall, was very open. Here I met with *Robert Roberts* of *Maryland*, waiting for a Wind for *Barbadoes*; being an old Acquaintance, the Occaſion was acceptable. That Night we lodged at *Mary Grayſden*'s together.

Goſport. ON the 9th we croſſed the Harbour to *Goſport*, and had an Evening Meeting in the Baptiſt Meeting-houſe there; which was exceedingly thronged, being a new Thing among them, but with a yet ruder Company than at *Newport*; tho', to do them Juſtice, the Noiſes were rather occaſioned by the great Preſs and Crowd, than intentionally, and was moſt in the Door and Paſſage: But, notwithſtanding the Inconveniences and Diſadvantages we laboured under that way, many Things of great Moment opened, with Clearneſs and Authority, of which many ſober People among them had the Advantage; who ſpoke well of the Meeting, though grieved with the Noiſes and Ill-behaviour of others; for which I alſo reproved the Offenders in the End of the Meeting. That Night we lodged on that Side with the Widow *Oſmond*.

Port Cheſter. THE 10th, being very cold, and a high Wind, we croſſed over again to *Portſmouth*, to accompany the Corps of a deceaſed Friend up to *Port Cheſter*; where it was to be interred: and the Deceas'd being the Commander of a Ship, many of the ſame Faculty went to the Meeting on that Occaſion. We rowed againſt the Wind and Tide, and arrived not there till near the ſecond Hour Afternoon; but having a large, ſober, and open Meeting, to general Satisfaction, we were ſufficiently rewarded for all our Fatigue and Labour. Here I parted with my Friend *Robert Roberts*, who went back with the Company to the Town. That Night I ſtaid at *Port Cheſter*, lodging with *Thomas Whiting*, an ancient Friend of that old Village, reported to be firſt ſettled, and the old Caſtle there built, by *Julius Cæſar*.

Alsford. ON the 11th I went to *Alsford*, where I met with *James Simpſon*, of *Yorkſhire*; who had that Day appointed an Evening Meeting there, to which I alſo went: where we had alſo ſome ſober People, there being but few Friends; but a Company of Boys, belonging to a Free School, taught by a Prieſt in Town, were very rude and troubleſome; which both *James* and I reproved. He had the Concern of the Meeting, only I concluded it: And, being deſirous to have a Time with the People, gave them Notice of another Meeting at the ſame Place the next Evening; which accordingly was held: But, being a wet Evening, we were not troubled with the little rude Fry, nor with ſuch as were more dainty than deſirous; but a ſober ſolid People, among whom I had an open Time; wherein Friends were comforted in the Truth, and others ſatisfied in what

what was opened. That Night, as that before, I lodged with *Benjamin Sweetapple.* ANNO 1719.

ON the 13th I went to *Alton*, to *James Hawkins*'s; and the Day following, being the First of the Week, was at their Meeting, being a Monthly Day for Worſhip, and many Friends from the Places adjacent; and the LORD gave us a comfortable Time together, there being alſo ſome Strangers among us. The Afternoon Meeting, at my Requeſt, was put off till the Fifth Hour in the Evening, and Notice given in the Cloſe of the firſt Meeting. We had a large Gathering, and many of the Inhabitants of different Notions came; who were generally very ſober, and attentive to what the LORD gave me to ſay among them, which was not little, for I was largely opened, both in Spirit and Doctrine; which had a free and open Paſſage: and I had Comfort concerning this memorable Meeting; in which my natural Strength being much exhauſted, and the Family where I lodged agreeable, and alſo deſirous of my Company, I ſtaid there the next Day, and viſited ſome Families, and a Friend who lay ill; with whom I was comforted in Prayer: And being well refreſhed and recruited, both temporally and ſpiritually, and pleaſed with the Converſation of Friends, as they with mine, on the 16th I proceeded to *Godalmin*, having a particular Deſire to ſee and converſe with *Joſeph Taylor*, who had been Teacher of a Congregation of Baptiſts at *London*, and viſited of the LORD with his Day-ſpring from on high, had believed and obeyed the divine Light, and thereby become a Miniſter of it in a good Degree, according to the Diſpenſation that now is in the Church of CHRIST, gathered thereinto throughout the World. There I ſtaid at his Houſe, two Nights, and we had much Conference about divine Things; and I found him a Man of good Underſtanding. Alton.

AND as I deſired to ſee not only the few Friends belonging to the Meeting, but as many of the Inhabitants as might be, ſo he and they took ſome Pains to give large Notice; and, on the 17th in the Evening, we had a very full and open Meeting; more than their pretty large Meeting-houſe could hold; and the People generally behaving ſoberly, as Friends, went away ſolid and ſatisfied. Godalmin.

ON the 18th I had an Evening Meeting at *Guildford*; where was *Joſeph Taylor*, *John Smith*, and others, from *Godalmin*: But there happening a Burial of the Corpſe of one of the Magiſtrates, where a Sermon was expected, and general Invitation given to the Inhabitants, and alſo a Baptiſt Meeting at the ſame Time, our Meeting was not ſo large as otherwiſe it might; and yet a pretty large Gathering both of Friends and others: and we had an open Meeting; which *Joſeph Taylor* concluded in Prayer, after I had been largely open'd in it, in Matters doctrinal; which ſeem'd to have a good Reach upon the People, and Friends were comforted; eſpecially thoſe who travel in Spirit for the Proſperity and ſpreading of Truth, both in themſelves and others. That Night I lodged at *William Dean*'s, a young Man of an honeſt Stock, and, in himſelf, hopeful and valuable: He had been at *Godalmin*. Guildford.

ON the 19th, accompanied by *William Deans*, I went to *Darking*; where that Evening we had a large Meeting, though there are but few Friends. The People were generally ſober, and the Time ſatisfactory to moſt, if not to all, many Things of Moment being opened among them, and with good Authority; coming cloſe upon ſuch as ſecretly are convinced of the Way of Truth, but, for Reaſons relating to this World, will not own it; eſpecially in theſe Texts, and ſome ſhort Comments upon them, *viz. He that denieth me before Men, him will I alſo deny before my Father and the holy Angels*; *and he that confeſſeth me before Men, him will I alſo confeſs before my Father and the holy Angels. He that* Darking. Luke xii. 8,9.

ANNO 1719. *receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me: and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him that ſent me,* &c. And *with the Heart Man believes unto Righteouſneſs; but with the Mouth Confeſſion is made to Salvation.* It is not therefore ſufficient that a Man be inwardly and ſecretly convinced of the Truth, and Way of it, or to know who are the People of GOD, and yet not own it openly; but as the Unbelieving are excluded, ſo alſo the Fearful; and neither Father, Mother, Wife or Children, Houſes or Lands, Oxen or Farms, Liberty or Life, are to be preferred to the Calling of GOD; ſince CHRIST has told his Diſciples from the Beginning what they muſt expect in this World for his Name's Sake, if they believe in him, and follow him fully: And as Ignorance will be no Excuſe in the Day of the LORD, and the Unbelieving are condemned already; ſo it will be no Plea in the Day of the LORD, for any to ſay, I did not believe theſe were thy Miniſters, or theſe the Truths of thy Goſpel, which I heard them declare; or that thy Light and Grace they witneſſed unto, or declared, ſince this is the Condemnation of the World, *that they have not believed in the only begotten Son of God*, who hath declared himſelf to be the Light of the World; and his Servants have witneſſed, that he is that true Light *that lighteth every Man that cometh into the World*, that all Men, through him, might believe.

Mat. x. 40. John xii. 48 Rom. x. 10.

John i. 9.

HERE I ſtaid at *Reſta Patching*'s till the 21ſt, being the Firſt of the Week; and then, accompanied by him, and ſome other Friends, I went to a Meeting at *Street Cobham*; which was not large, yet a comfortable Time the LORD gave us. That Evening I went with *Samuel Streeter*, to his Siſter's Houſe at *Kingſton upon Thames*; and the next Day to *London*.

Street Cobham.

London.

1719-20. ON the 18th of the Firſt Month, 1719-20, I was committed to the Fleet for not taking the Affirmation; in which Suffering I had great Peace and Acceptance with the LORD, who hath forbidden Swearing to his Diſciples.

1721. ON the 18th of the Sixth Month, 1721, I was releaſed by Order of the Lord Chancellor.

1722. ON the 25th of the Third Month, 1722, I went from *London*, accompanied by honeſt *Benjamin Holme*; and that Night we lodged at our Friend *Thomas Wyat*'s, at *Chelmsford*.

ON the 26th, being the Seventh of the Week, we lodged at *John Oſgood*'s, near *Coggeſhall*.

Coggeſhall. ON the 27th we were at a Meeting there; and appointing another about Five in the Evening, it was very large and open, many of the Town's People being there, and very ſober. That Evening I returned to *John Oſgood*'s with him.

Colcheſter. ON the 28th we went to *Colcheſter* Quarterly Meeting; and were, on the 29th and 30th, at the Yearly Meeting there; which was large and open. I lodged with *Benjamin Dike*'s, *jun.*

ON the 30th, in the Afternoon, we returned to *Coggeſhall*, to the Burial of a Friend; where we had the largeſt Meeting that ever could be remembered there, and very open, the People being very ſober and attentive. The Things of GOD were largely and clearly opened and demonſtrated to general Satisfaction. That Night we lodged again with *John Oſgood*.

ON

ON the 31st we went back to *Wittham* to a Marriage, which was attended by many Friends, and others; and the LORD gave us an open and comfortable Time on that Occasion. That Night we lodged with *John Raven*, near *Keldon*. ANNO 1722. Wittham.

ON the First of the Fourth Month we went back to *Colchester*; and the next Day to *Aughton-Hall*; where dwelt *Joseph Garret*, an honest plain Friend, a Farmer. Aughton-Hall.

ON the 3d, being the First of the Week, we had a Meeting there; which was small, by reason of the Thunder, and much Rain that fell that Day. After the Meeting we went with *Stephen Melsop*, to his House in *Ipswich*, he having come on purpose to meet us.

ON the 4th we went to the Quarterly Meeting at *Woodbridge*; where I found it upon my Mind to exhort Friends to Faithfulness against Antichristian Priests, and Priestcraft; as the Successors, not of the Apostles, but of those Antichrists the Apostles witnessed against in their Day; *who, with feigned Words*, according to the Apostle's Prophecy, *make Merchandize of the People*. Woodbridge. 2 Pet. ii. 3.

ON the 5th we were at their Yearly Meeting in that Place; which was large and open, many of the Town's People being there. I lodged, whilst there, at *John Pindar*'s.

ON the 6th, being the 4th of the Week, we had a large open Meeting, by Appointment, at *Ipswich*; where came many People of Note of the Town, and were generally satisfied. That Evening I went to *Needham*, to *Samuel Alexander*'s. Ipswich.

ON the 8th I had a good Meeting there; where some People of Account in the Town came, and were very quiet and attentive; though it was not so open as at *Ipswich*. Needham.

ON the 9th I went to *Edmundsbury*, *Benjamin Holme* having gone thither before from *Needham*; and the Day following, being the First of the Week, was at their Meeting in the Morning; which was pretty open, but small: But in the Afternoon, Friends from divers Parts, and a Multitude of the Town's People coming in, it was the largest known there; the House, Galleries, and greatest Part of the Court-yard being filled. Some Persons of Note in the World were there; among whom was Sir *John Holland*'s Lady, Daughter of the Earl of *Yarmouth*, and Grand-daughter of King *Charles* II. a mild affable Person. She came to the Widow *Dikes*'s, where I lodged, and drank a Dish of Tea with some of her Sisters, with whom she was acquainted. We had some solid Discourse concerning the Meeting; which was open, though laborious, both by reason of its Largeness, and the Heat of the Season. That Night I continued there. Edmundsbury

ON the 11th, parting with *Samuel Alexander*, his Wife, his Sister, and Niece, who all came from *Needham* on that Occasion, I went to *Milner*; where I lodged with *Simon Burgess*, and the Day following had an appointed Meeting there; which was large, considering it was the Time of Hay-harvest; and a very open Season the LORD was pleased to give us, in Showers of heavenly Rain, and some pruning and digging, in order to more Fruit. Milner.

ON

ANNO 1722.

On the 13th I went to *Cambridge*, and that Afternoon had an appointed Meeting there; which the Scholars of the Univerſity hearing of, many of them came, and I had good ſuitable Matter for them: But, alas! they were ſo wild, ſo airy, wanton, and fooliſh, many of them could not be touched; and yet ſeveral of them, in ſome Time, grew much more ſolid and attentive, till ſome, to ſcare the reſt, and divert themſelves, ſuddenly reported that the Proctor was coming; upon which they all flounced away like wild Colts that had never been halter'd: However I did not mind that, but went on with what was in my Mind to the People that ſtaid; and the Alarm proving falſe, many of them came back, and would have ſtaid quietly; but others ſtill renewed their Fears by freſh Alarms. I compared them to wild Fowls, which are not to be taken, but ſhot flying: And I do believe the Arrows of the Almighty did not miſs them all. O that they had been but ſtill one Hour, for the Advantage which might have accrued to them by the excellent Openings I had that Day, through the Grace of God, which flowed towards them in me from the Lord! But this ſort, of all Men, are moſt miſerably ſtated; profeſſing themſelves wiſe, (the Leaders of them I mean) they are the greateſt Fools. And, if that Saying be true, that the two Univerſities, *Oxford* and *Cambridge*, be the two Eyes of the Nation, or National Church, how blind are they in the Things of God! And in whom more than in them, and thoſe led by them, is that Saying fulfilled, *If the Blind lead the Blind, they ſhall both fall in the Ditch*; as at this Day is too much the ſad Caſe of this profeſſing Nation, through the Fogs of the Pit, rather than any Light of the Goſpel of Christ, iſſuing from theſe rude and benighted Dungeons; the Stink which poiſoneth and ſtifleth the People, that they draw little or no Breath from the Lord and Giver of Life, though near them, even in their own Boſoms; but unknown, by the Force of the Power of Death, ſtill reigning by Means of thoſe Children of Darkneſs, thoſe learned Fools. Theſe young Men are lamentably circumſtanced; they have not a ſober Education, and ſeem utter Strangers to all Piety and Virtue: What then can be expected from the baſer ſort, if any Thing can be baſer than ſuch Behaviour as is too common among them. I lodged at *Joſeph Chapman*'s.

Cambridge.

Luke vi. 39.

The 14th, being their Meeting Day, I ſtaid the Meeting; which, conſiſting only of a very few Friends, who live there, and two or three of the Neighbourhood who came in, was ſober and comfortable. After I had viſited a young Perſon that was lying ill near the Town, I went that Evening to *Zachariah Wyat*'s, at *Saffron-Walden*.

On the 17th, being the Firſt of the Week, I was at their Meeting at *Walden*; which was not large in the Morning, yet living: but in the Afternoon very large, ſo that ſeveral went away, not being able to endure the Heat of the Sun without. Some of the Aldermen of the Town were there; and a very free open Time the Lord gave us, to general Satisfaction.

Walden.

On the 18th I went to *Royſton*, to *Robert Izard*'s, and had a Meeting there the Day following; which was ſmall, but a good Meeting.

Royſton.

On the 20th I went to *Biſhop-Strafford*; where the Meeting was ſmall, and many drowſy, but pretty well awake before the Meeting ended. I lodged at *William Dinſdale*'s.

Biſhop-Strafford.

On the 21ſt I went with *Joſeph Dockwray*, to his Houſe at *Ware*; where we had a Meeting next Day. It was heavy and drowſy in the Forepart; but more open in the End.

Ware.

On

ON the 23d I went to *Hertford*, to *John Fallowfield*'s; and on the 24th, being the Firſt of the Week, was at the Meeting there, both Forenoon and Afternoon: They were large and open, eſpecially in the Afternoon. ANNO 1722. Hertford.

ON the 25th, in the Morning, I viſited a Daughter of *John Stout*, who lay very ill of a lingering Diſtemper, and had a very open and comfortable Time in Prayer with her, and ſome other Friends, to her and our mutual Refreſhment. After that I went to *Baldock*, to *John Izard*'s; where I ſtaid writing Letters, and putting ſome Things in order, till the 27th, and then had a Meeting; which was ſmall, heavy, and drowſy for ſome Time; but ended well. Baldock.

ON the 28th I went to *Hitchin*, being their Week-day Meeting, which was very heavy and ſleepy a while; but aftewards very open and tender, and ended in a living Senſe of the Goodneſs of the LORD. I lodged that Night at *John Turner*'s. Hitchin.

ON the 29th I went to *Alban*'s; where we had a ſmall Meeting. It was flat and dull a while; but ended freſh and living: And, having dined at *Stephen Humble*'s, I went that Evening with *John Owen*, Schoolmaſter at *Hampſtead*. Alban's.

ON the 1ſt of the Fifth Month, being the Firſt of the Week, the Meeting being at *Woodend*, about two Miles from *Hampſtead*, it was an open living Meeting. In the Evening, about the Sixth Hour, we had another Meeting at *Hampſtead*; where many of the Town's People came in; and we had a large open Time, and many tendered, and generally ſatisfied. That Evening I returned with *John Owen*. Woodend. Hampſtead.

ON the 2d I went to *Cheſham*, to *Daniel Roberts*'s, and the Day following had a Meeting appointed there; which was open and living. Cheſham.

ON the 4th I was at *Tring*, where the Meeting was pretty large (tho' about Hay-harveſt) and open; and dining at *John Forſter*'s, I went that Evening to *Aylesbury*, to *Thomas Olive*'s; and the next Day we had a Meeting there, which was ſmall and heavy. Tring. Aylesbury.

ON the 6th I went to *Wickham*, and that Evening had a Meeting there; which was pretty large, and very open, the Power of the bleſſed Truth reigning triumphantly, and the Meeting generally broken and comforted. I left an Exhortation with them to keep up their Teſtimony faithfully againſt the Payment of Tythes, that great Support of Antichriſtian Prieſtcraft. I lodged at *Thomas Olive*'s, *jun.* and the next Day he and *Joſeph Stevens*, a young Man of *Wickam*, went with me to *Oxford*; and we lodged with *Thomas Nichols*. Wickham. Oxford.

THERE are, at this Time, very few Friends belonging to the Meeting at *Oxford*, and few, if any, in Town, but *Thomas Nichols* and his Family: but the Scholars come much more to Meetings of late than for many Years paſt, and generally not ſo rude as heretofore; though ſome of them, now and then, very waggiſh and arch; but few malicious: and ſome of them frequently come to Week-day Meetings, and ſit ſilent with the two or three Friends, ſometimes the whole Time, and go away ſilent and ſober; which Friends obſerving, make no Complaint againſt the ruder ſort, leſt the better ſort ſhould be hindered from coming, and looſe that Advantage, which, ſome Time or other, they might reap in our Meetings.

ANNO 1722. IT being the Firſt Day of the Week, many of them, and others, came to the Meeting in the Morning: Some of them looked wild and airy; but others more ſolid: Some ſat down and were quiet, others reſtleſs and floating, full of Tricks, Whiſperings, and Smirkings, and ſometimes Fleerings; and one young Man (not of them, but of the ſame Temper, and countenanced by ſome of them) played Tricks with a Spaniel Dog in the Meeting: All which we bore as if it had not been. I had a great Work of Truth in my Spirit; and, when I found a fit Time, I ſtept up into the Gallery, (for none ſat in it at that Time, being but few Friends there) and delivered what was in my Mind; during which ſome of them went out, and ſome of them and others came in again; but moſt ſtaid the Meeting, and were generally more ſober and attentive than I have ſeen them; and went away quietly.

IN the Afternoon the Meeting was very full, both of the Scholars and other People of both Sexes. Moſt of the Scholars were very ſolid and attentive, and ſtaid the Meeting, there being little ſmiling at all among them; but ſuch as attempted that Way to draw out the Minds of others, were diſappointed, finding but little Countenance; ſo that we had a very large, open, comfortable Meeting: and, by the Exerciſe of my own Mind, the Doctrines I had to deliver, and the Love of Truth attending, and by what went out among them, I hope there was ſome Good done that Day. To the LORD be the Praiſe, whoſe Work alone it is to ſave; whether immediately or inſtrumentally, it is the LORD's.

Witney. ON the 10th I went to *Witney*, (going round by *Woodſtock*, where I took a Turn in the Duke of *Marlborough*'s Gardens, and viewed ſome Part of the Houſe, with the famous Bridge before it; all very noble) and lodged that Night at *Jeremiah Warren*'s.

ON the 11th there was a Meeting there of courſe; which was large, there being many Friends belonging to it, and very open in the main: But there was a drowſy heavy ſort here alſo, as there is, at this Day, in moſt Places of the World; though others freſh and living.

Burford. ON the 12th I had a Meeting appointed at *Burford*, which was pretty large (ſome Strangers being there) and open; but we had alſo ſome Sleepers, who are always a dead Weight wherever they are in any Meeting, or in any Society. That Night I lodged with *Timothy Abrahams*.

Milton. AT this Meeting another was appointed to be next Day at *Milton*, about three Miles from thence (ſome Friends from that Meeting being there); which was held about the Sixth Hour in the Evening, and was as large as could be expected in that Time of Hay-harveſt; where pretty many of the Country People came in; and Things were open and well. It is near that Pariſh, if not part of it, the Tythe whereof was given to *John Fox*, and his Heirs, for his great Care and Pains in compiling his large and uſeful Hiſtory, intitled, *Acts and Monuments of the Church*, &c. That Night I returned with *Timothy Abrahams*.

Cirenceſter. ON the 14th I went to *Cirenceſter*, to *Daniel Boleg*'s; and the Day following, being the Firſt of the Week, was at their Meeting, Forenoon and Afternoon. It was ſmall, by reaſon of the ill Weather, and a very drowſy, lumpiſh, heavy, ſleepy ſort among them; and yet a Remnant alive, who were tender; and ſome of the younger ſort broken and melted.

Tedbury. ON the 16th I went to *Tedbury*, and lodged with *Hopeful Vokins* that Night, and

and the Day following had a Meeting there; which, though ſmall, there being few Friends in that Place, the LORD was with us, and gave us a comfortable Time; and ſome Neighbours who came in were well ſatisfied. That Evening I went to *Nailſworth*, and lodged at the Widow *Smith*'s. ANNO 1722.

THE Week-day Meeting at *Painſwick* being on the 18th, I went thither. It was ſmall and heavy in the Beginning; but ended freſh and lively. The Hinderance was Drowſineſs, a great Evil, hindring the living Worſhip of the living GOD; and in which hidden Temptation Satan has greatly prevailed in ſome Places, to the great Diſhonour of GOD, and Hurt of many Souls: For if Satan can transform himſelf into an Angel of Light, and that Way deceive the Simple, and ſuch as know not the true Light, how much more may he transform himſelf into the Image of Death and Darkneſs in a dead and drowſy Soul; thro' which, as a Vail he puts on in a Meeting, he alſo loads and grieves the Upright and Living: and where this prevails there can be no Worſhip of GOD, but rather a yielding and bowing to the Enemy; whereby all Worſhip of GOD is much more effectually ſuppreſſed, than by all the Powers of the Earth in Times of their open Oppoſition and Perſecution. That Night I lodged at *Thomas Loveday*'s there. Painſworth.

ON the 20th I returned to their Week-day's Meeting at *Nailſworth*; which, being large, was laborious: and the more ſo, becauſe moſt of them were a young People, hardly convinced, and of little Knowledge of Truth as it is in CHRIST JESUS; and yet ſober as Men, and hopeful. That Night I tarried again at the Widow *Smith*'s. Nailſworth.

ON the 21ſt I had a Meeting at *Sedbury*; which was not large. Some Sleepers were well awaken'd by the Word of Reproof, which flowed plentifully; and though a Rebuke upon the Careleſs, was Health to the Diligent and Living. That Night I ſtaid there at *Richard Thraſher*'s. Sedbury.

ON the 22d I went to the City of *Briſtol*; and meeting with *Alexander Areſtot*, went with him to ſee his Wife, who lay dangerouſly ill of a Fever; and, with them, having ſome Time in free Prayer, was much comforted; and, from that Time, it pleaſed the LORD ſhe began to recover. From thence I went to my old Lodging, at my Friend *Brice Webb*'s. Briſtol.

IT was near the Time of the Fair in that Place; which uſually holding about two Weeks, I fell in there on purpoſe to attend the Meetings on that Occaſion, being uſually larger than at other Times; and yet was much hindered and diſappointed for a Time, by ſome other forward Perſons, who had come there only about their Trades, and buying and ſelling: but when once I had an Opportunity, under the Weight of one of their great Meetings, of many hundreds of Friends and others, I was from that Time eaſier, as alſo were the Meetings; and, after ſome few Times, had very open Service for the LORD, his Truth and People, and continued therein from time to time, (and at a Burial) till the 8th of the Sixth Month; and then was at the Week-day Meeting at *Frenchay*; which was a good open comfortable Meeting. That Evening I returned to *Briſtol*; where I tarried till the 18th; and that Day went to viſit my long-acquainted and near Friends, *John Andrews* and his Wife. That Evening I lodged at *Abraham Lloyd*'s, on my Way to *Thornbury*, to the Burial of our ancient and honeſt Friend, *John Thurſton*. It was on a Firſt Day of the Week; and as he was a Man well beloved, and much eſteemed of Friends and Neighbours in his Lifetime, ſo many came to our Meeting on that Occaſion; and the LORD gave us a good Time, and many were reached and ſatisfied; Things opening very plainly Thornbury;

ANNO 1722. plainly to moſt Underſtandings, who had any Love for Truth, or Concern for Religion. That Evening I went again towards *Briſtol*, and lodged at *Thomas Sturge*'s, and next Day again to the City; where I had a very open Time on the Third Day following, and another on the Sixth, to the Help and Comfort of many, though to the Rebuke of ſome States: and ſome other miniſtring Friends coming to Town, I departed thence on the Seventh Day following, being the

Claverham. 25th of the Month, for *Claverham*, on my intended Journey to the Yearly Meeting at *Exeter*; and that Night lodged at *Arthur Thomas*'s.

ON the 26th I was at their Firſt Day's Meeting; which was pretty large, conſiſting moſtly of young People, not yet much baptized into the Nature of Truth; which made my Exerciſe for them a little harder.

Chew Magna ON the 27th I went to *Chew-Magna*, on a Viſit to my ancient and much eſteemed Friend, the Widow *Elizabeth Vickris*, I having been, in my early Time, well acquainted in that then honourable Family. There I ſtaid two Nights.

Sidcot. ON the 29th I went to *Sidcot* Week-day Meeting; where the LORD was pleaſed to favour us with his Preſence to a good Degree. That Night I lodged there with *William Jenkins*, a Friend who kept a conſiderable School in that Place, of the Children of Friends and others.

Bridgewater. ON the 30th I went to *Bridgewater*, to *Thomas Hollowell*'s; and the Day following had a Meeting there; which, though not large, was open and comfortable.

ON the 1ſt of the Seventh Month I went forward to *Taunton-Dean*, to *Elizabeth Button*'s; and the next Day, being the Firſt of the Week, was at their Meeting, both Forenoon and After; which were large and open, eſpecially the latter: And their Monthly Meeting falling of courſe the next Day, I tarried with them; and the Day following had an Evening Meeting appointed there, for the moſt part for the Sake of the neighbouring People; who, though they are willing to come to our Meetings, yet would not be ſeen there. This Meeting was large, and the Truths of the Goſpel opened and flowed plentifully among them, to general Satisfaction; ſo that I am not without Hopes that ſome Good might be effected in ſome of them, through the Grace of our LORD JESUS CHRIST, which mercifully attended the Meeting. I went away very eaſy, and Friends rejoiced and were comforted.

Wellington. THE Week-day Meeting at *Wellington* falling in courſe on the 5th, being the Fourth of the Week, I went thither, it being the Road to *Exon*; and tho' but ſmall, yet was open and comfortable; ſome reputable Neighbours alſo being there. That Night I went a Mile diſtant from the Town.

Spiceland. THE 6th, being the uſual Day of the Meeting at *Spiceland*, I fell in with them there; where we had a good Seaſon together in CHRIST JESUS our LORD, though ſome ſharp Things were uttered in the Authority of Truth, to ſome States; eſpecially to the drowſy, ſleepy, lukewarm, and indolent; who take up a falſe Reſt in that unhappy State, to the Danger of their utter Ruin, after many Years fruitleſs Profeſſion of the living and life-giving Truth of GOD. That Evening I went with *Edmund Ellis*, where I had formerly lodged.

Cullompton. ON the 7th, being the Sixth of the Week, and the uſual Week-day Meeting at *Cullompton*, I took that alſo in my Way. It was pretty large; but ſome young

young People, little acquainted with the Work of Truth, and ſome older ſet down ſhort, and at Eaſe; in which Unhappineſs they are too little alone: but the LORD was mercifully with us, notwithſtanding the Word of Reproof was not a-wanting, nor Conſolation with-held, from the ſeveral Subjects. That Night I lodged at *Thomas Finnimore*'s; where, in the Evening, came *Thomas Beavan* from *Melkſham*, and ſeveral Friends with him; where he favoured us with the reading of his Manuſcript, proving that Reaſon in Man, and divine Truth, are diſtinct Things; on which Subject he and I had ſometimes diſcourſed before, as very neceſſary to be fully and plainly treated on: ſince, at that Time, too many of the more ingenious ſort of People, of divers Denominations, ſome among ourſelves not excepted, were ready to miſtake one for the other, and eſtabliſh their own Reaſon inſtead of divine Truth; the Spirit of Man, with his uncertain and fallacious Reaſonings, (in which is endleſs Wranglings, Uncertainty and Confuſion) inſtead of the Spirit of the LORD JESUS CHRIST; which is Truth ſelf-evident, certain, and leadeth the rational Man into all Righteouſneſs and Truth in ſpiritual Things, with demonſtrative Certainty, and undoubted Aſſurance; which his own Reaſon, without the Light of Truth, could never do, more than the Eye can ſee without the Medium of Light, though its Faculty of ſeeing (in itſelf) be ever ſo perfect. ANNO 1722.

ON the 8th, being the Seventh of the Week, we went on to *Exeter*, and lodged at *John Colſworthy*'s; where we ſtaid all the Time of the Yearly Meeting. This Meeting was appointed by Conſent of the Yearly Meeting at *London*, and intended for the more effectual Promulgation of Truth in thoſe ſeveral Counties to which it was confined, or made particular, and moveable at its own Diſcretion, the better to anſwer the End; and, like thoſe in the North, not meddling with Matters of Buſineſs, or Diſcipline, but only Worſhip, Doctrine, and occaſional Communication of holy Things. Exeter.

THE Meeting began on the Firſt Day Morning, being the 9th of the Month, and ended the Third Day following, being the 11th, and was a good Time throughout; but, as generally ſuch Meetings are obſerved to be, was brighter and brighter, and brighteſt in the End: For as they are compounded of a mixed Multitude of all ſorts and Notions, the Underſtandings of the Uncouth and Ignorant are darkeſt at firſt coming, and their Senſes benummed; but as they begin to be illuminated by the Teſtimony of Truth, and their Senſes a little awaken'd to reliſh ſomething of the Sweetneſs and Virtue of it, Truth then flows more freely unto them, with a greater Facility in the Miniſter, and Reception in the Hearer; and the Senſible and Living, who, in the Life of the Son, and as they ſtand related to him, who beareth the Infirmities of all from the Foundation of the World, in the Beginning of ſuch Meetings, are often deeply and myſteriouſly loaden, being eaſed of their Burthen and Travel, now laid upon thoſe in the Auditory, where it rightly belongs, Things then proceed, and conclude to mutual Comfort and Eaſe: which was much the Caſe in this Meeting, for the moſt part conſiſting of a young uncultivated ſort of our own natural Offſpring, and others, Strangers to the verbal Teſtimony of Truth; but ſome were a living People and Miniſtry among us; and as the true and worthy Crown of all, the living Preſence of the everlaſting LORD GOD, in ſome good Degree, bleſſed our Aſſembly: and the Meeting of Miniſters, on the Second Day Morning, was moſt eminently favoured with it, to our general and mutual Help and Encouragement. This Meeting ending in Peace and Gravity, I ſtaid in Town that Night; and the next Morning, being the 12th, returned towards *Taunton*; and that Night lodged with *Robert Button*, who had been from home before.

ANNO 1722. Somerſet.

ON the 13th, the Quarterly Meeting for the County of *Somerſet* was there, and well filled with good Friends, and all thoſe with divine Truths; in which the LORD gave me an open Utterance at that Time, and a free Reception, to my Satisfaction; and the Hearts of Friends were freely opened in the ſame: for he who openeth and no Man ſhutteth, and ſhutteth and no Man openeth, and who had and hath the Key of *David*, was there, and bleſſed us together in one Name; unto which we bowed, and in which we worſhipped and adored him, who liveth and reigneth, and is worthy for evermore. Our Spirits being thus refreſhed in the Preſence of the LORD, the Concerns of the Meeting for Buſineſs were carried on and finiſhed with Unity and Comfort.

Taunton.

ON the 14th I remained at *Taunton*; and next Morning, accompanied by *Abraham Thomas*, a Friend belonging to *Sidcot* Meeting, I ſet forward for *Bridgewater*. About three Miles from *Taunton* we met three Companies of Foot Soldiers newly come over from *Ireland*, in the King's Service; and they were marching for *Exeter*; and I having Acquaintance in *Ireland*, and being a Well-wiſher to the Country, asked one and another ſeveral common Queſtions, of Health, whence they came, and the like, as occurred, and was anſwered civilly by all: But having paſſed the whole three Companies, and riding near the Hedge, behind a little Point, which bent further into the Road than the reſt of the Line, (the Reins of my Bridle a little looſe) we ſuddenly met a running Footman in white, leading a Dog; which ſo ſcared my Horſe, that he flounced round at once, and jumped to the other Side of the Lane: by which ſudden and unexpected Violence he threw me out of the Stirrups, and upon the Pumel of the Saddle; and being too ſlack curb'd beſides, and finding himſelf looſe, and me not firm upon him, he run back towards *Taunton* with heady Fury; ſo that I could by no Means turn or ſtop him, or recover the Stirrups or Saddle: and quickly coming up with the Rear of the Soldiers (who were marching, but not in Order) I called to the firſt I came up with to make way, leſt I had rode over ſome of them, which they very readily did; but loſing my Breath and Strength, by the wild inceſſant Agitation and Motion of my frighten'd Horſe, I then called to the reſt I came up with to ſtop him if they could, for I was not able; which ſeveral of them attempted with their Muſkets and Staffs, wherewith they hit him in the Face, but in vain; for he run on ſtill: only it made me this Help, to drive him to the other Side of the Road, from which went a Point of another Hedge, which jetted ſome Paces into the Road, and ſtraitened the Way; upon which running him, it broke his Career: but ſuddenly jerking about the Point into the Way again, I had an Opportunity to be willingly thrown off; which, by kind Providence, happened to be a ſoft Place: but yet, in the Fall, he happened to ſet one Foot upon my Head, a little above my Temple, on the Right-ſide, and another upon my Breaſt, on the ſame; but ſo it was ordered, that he laid not his Weight upon me, but threw himſelf round upon his hinder Feet, and, in dragging his Fore-foot off, wounded me a little with a Nail or Calk of his Shoe, behind the Ear.

MY Strength being gone, and quite out of Breath, I lay in the Place a while, till ſome of the Soldiers came, and kindly took me up in their Arms, lamenting my Misfortune, thinking I had been cruſhed and ſlain (the Friend not yet being come up, I having made much more haſte than was in his Power); but though I was bruiſed a little, and my Strength gone, my Underſtanding remained, and they were gladly convinced of their Miſtake as ſoon as I could ſpeak to them, though I ſtaggered among their Hands; which gave one of them occaſion to ſay, *The Gentleman is in Drink*; which I perceiving, took Care to aſſure him of his Miſtake, that I was never ſo in my Life, but it was only the Effects of my

Weakneſs and Fall, and had drank nothing that Day but a little Tea and Milk, and, after on Horſeback, a Wine Glaſs of middling Ale; and coming a little more to my Strength, then his Miſtake was evident. ANNO 1722.

THE Officers were very kind, and offered to ſend for the Doctor of the Companies, gone before; but not apprehending myſelf to be ſo ill as I was, I acknowledged the kind Offer, and declined the Trouble of ſending. One of the Officers, ſuppoſing his Footman had done ſomething on purpoſe to frighten the Horſe, expreſſed a great deal of Anger, and threatened the Man before he came up to us; but I aſſured him the Man was no way to be blamed, in that he was only running his Courſe, without any Deſign.

FINDING myſelf, as I thought, able to walk a little, and not willing to remount my Horſe till his Fright was a little more over, taking Leave of the Soldiers, I leaned on the Arm of my Friend, and went a ſhort Way; but finding my Throat ſo very dry that I could hardly draw Breath, and that ſhorten every Step I took, I ſtooped down, and took up a little Water in my Hand, out of a Pool in the Road, to moiſten my Throat: But my Strength failing, and my Breath ſtill more and more ſhortening, I was forced at laſt to ſit down upon the cold Ground on the Side of the Way; and being then a little cooler, I was more ſenſible of my Hurt; and putting up my Hand to the Side of my Head, found it wounded and bloody: which the Friend perceiving, ſhook his Head, and turned pale, ſuppoſing it worſe than it was; but, as I could not by any Means recover my Breath, it came gradually, as it were, to a Period or Ceſſation; and then I leaned my Head down upon my Friend, not knowing whether I ſhould recover. This did not hold many Minutes, till my Breath began to come gradually again; and then it increaſed till it came to its uſual Tone, and my Strength returned, and I grew very eaſy, as if nothing had befallen me. Then, in about half an Hour's Time, we mounted again, the Friend upon my Horſe and I upon his, in order for *Bridgewater*; but the Weather being cold, and riding ſlowly, I became very ſenſible of other Bruiſes, *viz.* upon my Left-arm and Side on which I fell from my Horſe, upon my Right Jaw, Right Breaſt and Arm, on which he had trodden, and I felt myſelf much weakened in my Journey; but arriving at *Bridgewater*, at my Friend *Thomas Holwell*'s, his Wife and her Siſter took ſpecial Care of me, chaffing the Bruiſes with hot Spirits, applying Plaiſters to the Sores, and giving me ſome comfortable Things inwardly. I was quickly very ſenſible of the good Effects of their kind and friendly Offices: but though I reſted better that Night than could have been expected under theſe Circumſtances, yet the next Day I found myſelf ſtiff all over, eſpecially my Nerves, ſo that I could ſcarce walk; upon which I became thoughtful and concerned for the Meetings appointed before this Accident fell out, one being the Day following, in the Evening, at that Place, deſiring, if it might pleaſe the LORD, I might be enabled to the Service of them; ſince, on the one Hand, ſome Perſons might be diſappointed and hurt that Way, and others might reproach the Truth and Miniſtry by that Accident; and the LORD heard and granted my Deſire: for though in the Morning there were few but Friends in a ſmall Chamber, yet in the Evening, in a large Ware-houſe belonging to *Thomas Holwell* and *Joſeph Ball*, we had a large Meeting of the Town's People; and the whole Service of it (as to an outward Miniſtry) falling upon me, I was not in the leaſt ſenſible of any Deficiency or Weakneſs from all my Bruiſes; but as the LORD was pleaſed to work in and by me in a good Degree, and affording healing Virtue by the ſame Power, I was, from that Time, little ſenſible of any Danger, but recovered far beyond my own Expectation, or that of others. Bridgewater.

HERE

ANNO 1722. HERE I ſtaid till the 18th, and then went to *Marks*, (onwards towards *Briſtol*) where a Meeting had been appointed before the ſaid Accident happened. It was an open comfortable Meeting, conſiſting of a tender People, but few of them yet profeſſing the Truth; and that Evening I returned to *Sidcot*, to *William Jenkins*'s; where I lodged that Night.

Marks.

Claverham. ON the 19th I went to the General Meeting at *Claverham*; which was more open than the Time before: and lodging at *Arthur Thomas*'s that Night, I went next Day to *Briſtol*; where Friends were glad of my Return, and Eſcape of ſo great Danger; and I was alſo glad to find them in Peace and Love. I tarried in the City till the 26th; having ſome as open Times as ever I knew in that Place, to general Satisfaction, as well as to my own great Conſolation, my Teſtimony tending in the main to a Viſitation of the Love of Truth to the young Generation: many of them being much touched with a Senſe of the Goodneſs of the LORD therein.

Briſtol.

IN my Way to *Bath* I made a Viſit to Sir *William Cann* and his Lady, who had bore me ſome Reſpect ever ſince the Marriage of *Robert Button* and *Martha Vickris* at *Chew*, (ſome Years ſince) where they were preſent. We had ſome more Diſcourſe concerning ſome Points of Religion on this Occaſion; which gave me no Uneaſineſs: for they both treated me with Civility and Goodnature. That Evening I arrived at my Friend *Thomas Gingell*'s; where I was kindly received by the whole Family.

Bath.

THE Seaſon of the *Bath* not being over, and many of the Nobility and Gentry frequenting our Meetings (though peradventure with different Views) I attended the Service of Truth there for ſome Time, and in the mean time drank the Waters; till the cold Weather ſetting in a little ſooner than uſual, affected me ſo (being ſtill in my Summer Cloathing) that I took Cold, and upon that an intermitting Fever; which being acute in its firſt Approach, weakened me much for the Time: but, as it pleaſed the LORD, it was fully over in about two Weeks.

As during this Time we had many Strangers at the Meetings, (as I have noted) and ſome clear and open Seaſons, according to the Manner and Degrees of the working of the Grace of our LORD JESUS CHRIST, whether immediately or inſtrumentally; in which ſome of them were ſenſibly touched and affected with that which is good: ſo, the Seaſon being near over before I removed from thence, and leſs of ſuch Company, the LORD was pleaſed to give us ſome more ſelect Times and Enjoyments of his good Preſence in our own leſs mixed Aſſemblies, and we were greatly comforted together; all which obliged me to ſtay there till the 17th of the Ninth Month; and then I went to *Joſeph Hull*'s near *Bradford*; where I lodged that Night.

Bradford. ON the 18th, being the Firſt of the Week, I was at the Meeting at *Bradford*, Forenoon and Afternoon; the latter being large and open. I had likewiſe been there one Firſt Day before during my Stay at *Bath*. That Evening returning to *Joſeph Hull*'s with ſome Friends from *Bath*, I ſtaid there that Night alſo.

ON the 19th I went to *Monks*, near *Coſham*, to viſit *Caleb Dickinſon* and his Children, he being then ill of a Fit of the Gout; and ſtaid there that Night.

Melkſham. ON the 20th I was at their Week-day Meeting at *Melkſham*; and, though a wet

wet and windy Day, ſeveral Friends from *Bath* and *Bradford* were there; and the LORD gave us a comfortable Time in his good Preſence. That Night I lodged with *Thomas Beavan* junior; and his Father, my long acquainted Friend, being then alſo living in that Place, we had good agreeable Converſation together. ANNO 1722.

IN the Morning following I ſet forward for *Chippenham*, and came in good Time to their Meeting, which was large and open; and that Night I lodged at *Adam Goldneys*, where I was very eaſy and well. Chippenham.

FROM thence I went to *Calne* on the 22d, where was appointed an Evening Meeting; to which came ſeveral Profeſſors in the Presbyterian and Baptiſt Ways: and as Things opened very full, in ſome Points relating to them, ſo they were very ſtill, giving no Signs of Diſlike; and we had a good Time. Some Friends from the *Devizes* being alſo there, I went home with them the next Day; and that Evening had a pretty large and ſatisfactory Meeting, *Thomas Beavan* and his Wife, and ſome other Friends, being there. I lodged at his Son *Roger*'s. Calne. Devizes.

ON the 24th I went to *Marlborough*, and the Day after, being the Firſt of the Week, was at two Meetings there; that in the Evening being conſiderably large, many of the Neighbours of various Diſtinctions being there, and many important Truths of the Goſpel were plainly opened, through the Grace of GOD, among them; and, by their peaceable and quiet Deportment, they ſeemed generally pleaſed, and ſome pretty well affected. I lodged there at *Iſaac Furnell*'s, where I was kindly welcome. Marlborough

ON the 26th I went to *Newbury*; where we had a Meeting that Evening, to which came ſome Profeſſors, and, among others, a Baptiſt Teacher; and as I was fully and clearly opened upon the univerſal Love of GOD in JESUS CHRIST unto all Men, and the Subject of Predeſtination, as clear as I have known for ſome Time, they were all calm, and, for any Thing that appeared, well ſatisfied, there being a good Degree of that holy Love among us, in the Virtue of it, as well as Words, upon the Subject; which as well affected Friends as other People, and ſeaſoned us together as one Lump. Newbury.

ON the 27th I went to *Reading*; but did not reach their Week-day's Meeting; and going to my old Friend *William Lambold*'s, I found ſome of that Family were ſtill in the ſame Houſe, where I was kindly received, and ſtaid there that Night: But *Henley* Meeting falling of courſe next Day, I went thither; but, no Notice being given, the Meeting was ſmall: yet we were favoured with the Experience of the fulfilling of that good Promiſe of old, that *where two or three of you are gathered together in my Name, there am I in the Midſt of you*; though in theſe few ſome never were at any of our Meetings before; and Things opened larger than Reaſon could have expected in ſo ſmall a Gathering. After ſome Refreſhment at Friend *Toovies*'s, I returned that Evening to *Reading*. Reading. Mat. xviii. 20.

ON the 30th, being the Sixth Day of the Week, and their Meeting Day, a Burial happening on the ſame Day, the Meeting was put off till the Afternoon; when came many of the Neighbours of all ſorts, and, among others, ſeveral Military Officers. The LORD gave me a Door of Utterance, and a conſiderable Entrance alſo with Friends and People, the Goſpel of the Kingdom of CHRIST being plainly laid open in Doctrine to them, and many well affected among them; and one Lieutenant afterwards ſaid, that he had never been at any of our Meetings before, or at any other with like Satisfaction, or had ever heard ſuch Things

ANNO 1722. in any Aſſembly; and that we were a People very much miſrepreſented and abuſed: which he alſo hinted to myſelf, I accidentally ſeeing him in a Shop in Town next Day.

ON the 2d of the Tenth Month, being the Firſt of the Week, I was there again, both Forenoon and After, and the Meetings were both large and open; ſo that I had never been there with the like Satisfaction before; and hope there was ſome Good done among both Friends and others in thoſe Meetings.

Maidenhead. ON the 3d I had a Meeting appointed at the Houſe of *John Fellows*, at *Maidenhead*. The Houſe was ſmall, and Notice only given to a few: But when the Meeting was ſet, and my Voice heard, the Place was quickly crowded, and many in the Street who could not get in; and ſome Military Officers and Soldiers were there: and as the LORD was pleaſed to open in me ſeveral Goſpel Truths for their Sakes, I found a very ready Paſſage for them among them; ſo that I concluded that ſome Good was done to them alſo. That Night I lodged at the ſame Houſe.

Windſor. ON the 4th I went to *Windſor*, and had another Evening Meeting there; which was large, a great many of the Town's People coming in: And as we were often concerned to declare the univerſal Love of GOD to Mankind, ſo about this Time, as often before, I felt much of it, even a Diſpenſation of it, to the People in moſt Places; and many great and neceſſary Truths were declared, as the LORD opened, on that Occaſion, with good Authority; and many clear Proofs out of the Holy Scriptures, both of the Prophets, and alſo of the Apoſtles of CHRIST: and the Gravity of Truth was over and upon the People; and they departed from the Place, when the Meeting was over, under a grave and ſolid Concern: And the LORD gave me great Peace, as a full Reward in that Work, bleſſing me as a Co-worker with himſelf (the great Maſter-workman) therein. I lodged with *John Shaw*; where I was well received.

Jordan. ON the 5th I went to *Jordan* Week-day Meeting; which was but ſmall, moſt of the Ancients, who were once numerous there, being deceaſed, and their Reward ſure for ever, and of late many dead of the Small Pox; but the LORD made up all by the Comfort of his Life-giving Preſence, which, through his Mercy, was not a-wanting. That Evening I returned to *Windſor* to *John Shaw*'s.

THE next, being the Fifth Day, and Week-day Meeting at *Windſor*, conſiſting moſtly of Friends, we were refreſhed together in the Preſence of the LORD. The Meeting ending about Mid-day, I went that Afternoon to *Stains*; where I fell in with their Meeting, which is uſually in the Evening: and as they had heard of my Intentions that Way, ſo they had given Notice to ſome of the Neighbours; and the Meeting was larger than uſual, and very open, much beyond my Expectation: But the Goodneſs of the LORD is boundleſs, and the Treaſures of his divine Wiſdom not to be ſearched out, or exhauſted; which he freely diſpenſes and opens, when and where, and in what Manner and Degree he pleaſes, and to the Purpoſes of his own Glory and Good of Souls: and here he was pleaſed to give ſome renewed Inſtances of it, affecting many with his divine Goodneſs, to his own Praiſe; who is worthy of all Dominion, Praiſe and Thanks for evermore. I lodged that Night at *J. Rockes*'s.

London. ON the 7th I went to *London*; where I met with a kind Reception from Friends in general, and great Openneſs in ſeveral Meetings among them; where the

the LORD gave Evidence of his Preſence and Power with me in his Service, as at many other Times it had ſo pleaſed him. ANNO 1722.

I STAID at *London* (lodging at *Thomas Plumſtead*'s, where I had tabled myſelf laſt Year) till the 15th, and then went to the Burial of the Corpſe of my very good Friend, *Anne How*, a Woman generally beloved of all who knew her; for ſhe was a loyal and affectionate Wife, an indulgent Mother, a kind Relation, a good Neighbour, and very charitable and beneficent to the Poor, doing good to all as Opportunity offer'd; and as precious to the LORD is the Death of his Saints, ſo he was pleaſed both to honour and comfort us with his ſolacing Preſence on that Occaſion; where we had the Company of many Neighbours, and ſome of Quality, and generally ſatisfied. On the 17th I returned to *London*.

ON the 20th I went with my Friend *Owen* to *Ryegate*, to the Interment of the Corpſe of the Widow *Vaux*, an ancient Friend of that Place, which was the next Day in the Evening; where the Neighbourhood coming in, we had a good Seaſon, and Things were well and comfortable. On the 22d I returned to *London*. Ryegate.

I ALSO went with *John Barnet* to the Burial of Friend *Streeter*. We had a large Meeting on that Occaſion, and Things were very open and well; and an ancient Prieſt, an Acquaintance of the Deceas'd, being there, was ſeen to weep much in the Meeting.

AFTER this I continued at *London* ſome time, viſiting the Meetings there and in ſome adjacent Places, in a common Way, and had ſome very open Times, on Firſt Days eſpecially, (many People uſually attending our Meetings) and alſo at Marriages and Funerals, till the moveable Yearly Meeting for Worſhip for the Northern Counties drew near; and then, on the 4th of the Second Month, 1723, being the 5th of the Week, I ſet forward from *London* for *Cheſter*, (where the Meeting had been appointed for that Year) and arrived there on the 8th in the Evening, and lodged at the *Talbot* Inn, there being few Friends in Town, and I little acquainted with any of them. 1723. Cheſter.

THE next Day the City filled with Friends from many Places; and that Afternoon we had a Meeting of miniſtring Friends, which ended comfortably.

ON the 10th, being the Fourth of the Week, at Eight in the Morning, began the firſt Meeting for publick Worſhip; and, to prevent any Diſorder by too great a Concourſe of the baſer ſort of Rabble, ſeveral Conſtables were placed in a narrow Lane, leading to the Town's Court where the Meeting was held, in order to intercept and ſtop them.

THE Meeting was very large, and great Openneſs to the People as well as Friends; for the univerſal Love of GOD, through JESUS CHRIST our LORD, to Mankind, was not only preached, but in ſome Meaſure enjoyed among us; and the People, as well as Friends, were generally ſatisfied: But that Afternoon, the Throng being very great, a certain Woman Friend, who had come afar off, and deſirous to be heard, aſſumed to ſpeak in ſo large an Audience; but wanting Weight and Meaſure for ſo great a Work, and her Voice, by all Appearance, not being audible to half the Company, many crowded and thronged nearer where ſhe ſtood, deſiring to hear her; which occaſioned ſome Diſorder and Unſettlement among them: She taking this for Rudeneſs, and not right upon her Guard in herſelf, ſuffered her Paſſion and Reſentment to riſe to that Degree

ANNO 1723. Degree, that ſhe treated them, for ſome Time, in Terms not becoming the Goſpel, and then, loſing her whole Strength, ſat down ſilent; which was much more agreeable and ſerviceable to the whole Meeting.

IN the Storm thus raiſed I ſtood up, and, through the Grace of GOD, had quickly a calm and good Seaſon; but that Occaſion having ruffled the Minds of many of the People, it made my Concern a little more laborious than it otherwiſe might have been.

ON the 11th, from Eight to Ten, we held a Meeting of Conference among the Miniſters and Elders of the ſeveral Counties, as is uſual, concerning the Affairs of Truth, and how they proſper in thoſe Parts; and alſo the Quarterly Meeting for Buſineſs in the County of *Cheſter:* and that Afternoon had another (and the laſt) publick Meeting; which was very large, to the Number of about three Thouſand, and, by the Goodneſs of the LORD, preſerved in good Order. Many of the Gentry, both in the City and Country, were there; and, among others, the Mother of the Duke of *Argyle*'s Lady, and two of her Daughters, who were very ſolid and attentive; and Sir *Thomas Brooks*, Bart. was at all the Meetings of Worſhip; and ſome ſaid, eight Prieſts, in common Habits, and ſome of them well pleaſed with the Meetings; as alſo were the People in a general Way. The Meeting ended that Evening, to our mutual Edification, and general Satisfaction, to the Praiſe of the LORD alone; of whom is the Power, and to whom it doth of Right belong, now and for ever.

Rixham. ON the 12th I went to *Rixham*, in Company with *John Thompſon* of *Crook*, (an able and experienced Miniſter) and ſome other Friends; and there we had a ſmall, but open Meeting; ſome of the Town's People coming in and ſitting with us; and that Night we tarried there.

Shrewsbury. ON the 13th we went together for *Shrewsbury*; and next Day, being the Firſt of the Week, we had two pretty open Meetings there; and that Night lodged with *Samuel Juit*, a Farmer, two Miles out of Town, where we were kindly entertained. Some of his Brothers had been convinced at the yearly Meeting ſome Years ago at that City. Here *John Thompſon* and I parted; and I went that Evening to *Preſtane* on the Borders of *Wales*, in order to that Yearly Meeting; which began the Day following. People came from many Places all round, and it was a very large Meeting, and many Goſpel Truths were opened, by the Grace of GOD, therein; and the Truth, in ſome good Degree, was in Dominion over the People, full as much as could be expected; conſidering great Part of them had not been at any Meeting before: and the Meeting throughout being preſerved in a good Decorum, it alſo ended well, to general Satisfaction, on the 18th.

Lempſter. ON the 19th I went to *Lempſter*, with *Samuel Overton*, where we had a large and very open Meeting in the Evening; and many of the Town's People came in, and were very ſober. Truth was much in Dominion, and the Teſtimony thereof full and clear; and we came away in Peace.

Worceſter. THE Day following I went to *Worceſter*; and on the 21ſt, being the Firſt of the Week, was at their Meeting Forenoon and Afternoon: The latter was very large and open, and the Goſpel preached in the Demonſtration and Authority of it, to general Satisfaction.

Eveſham. ON the 24th I went to *Eveſham*; where a Meeting was appointed. In the Be-

Beginning, and Time of Silence, it was very heavy and hard; but ſoon after I got through all that Load of Darkneſs and Death, under which I was baptized for the Sake of the dead and drowſy, and a Spring of Life opened in me; and Things began to open clear; and then we had an open Time, and a good Meeting. Friends being very earneſt with me to ſtay there till the 25th (being the Fifth of the Week, and their Week-day Meeting there) I did accordingly. The Meeting was pretty open, eſpecially in Prayer at the Concluſion. That Night I tarried there; and on the 26th went to their Week-day Meeting at *Chipping-Norton*, which was very ſmall; but the LORD was in ſome meaſure with us. That Night I lodged at *Henry Clerk*'s there. ANNO 1723. Chipping-Norton.

ON the 27th I went to *Oxford*, and the Day following was at their Firſt Day Meeting in the Morning; which, though ſtill ſmall of Friends, was pretty well filled with Scholars, who were very quiet and attentive; Things opening clear, and with Authority, upon the Promiſes, and Covenant of Life and Light: and that Afternoon I went to *Wickam*, and next Day to *London*: But, by hard riding, taking Cold, and Fatigues attending, I found myſelf that Night in an acute Fever; of which, by good Providence, I was well in about eight Days. Oxford.

BEING detained at *London* about divers Negotiations relating to my own Concerns, as alſo of thoſe of others, I viſited the Meetings there till the 7th of the Ninth Month, 1723; and then ſet forward from thence for *Cumberland*; and that Day took *Tottenham* Week-day Meeting in my Way. That Night I lodged at *Richard Baker*'s Country Houſe there. London. Cumberland.

ON the 8th I viſited ſeveral Families about that Place; and that Night lodged at *Joſeph Ingram*'s Country Houſe near *Enfield*.

ON the 9th I went to *Hartford*; and that Night lodged at *John Fallowfield*'s. Hartford.

ON the 10th, being the Firſt of the Week, I was at the Meeting at *Ware*; and that Evening returned to *Hartford*. Ware.

ON the 11th I went to *Dunſtable*; and that Night lodged at *John Cheſter*'s; and the next Day went to *Northampton*, to *Thomas Binyon*'s. Dunſtable.

ON the 13th, being rainy, I went to *Harborough*, and lodged at an Inn; there being only one ancient Friend, *Elizabeth Smith*, in Town, and but in low Circumſtances.

ON the 14th I went to *Nottingham*; and lodging at *John Johnſon*'s, I ſtaid there till the 17th; and then was at their Meeting, Forenoon and Afternoon; which was large and open. Nottingham.

ON the 18th I went to *Mansfield*; and had an open Meeting with a few Friends there, ſome of the Neighbourhood alſo coming in; and that Night lodged at *Richard Mirrit*'s. Mansfield.

THE next Day going to *Cheſterfield*, there happened to be a Burying there; and ſtaying the Meeting, I went that Night with Dr *Heathcote* to his Houſe at *Cuthorp*; where I ſtaid till the 21ſt; and then went to a Monthly Meeting at *Cheſterfield*; and that Evening back to *Cuthorp*. Chefterfield.

ON the 22d I went to *Balber-hall*, to Sir *John Rhode*'s; where I ſtaid till the 24th;

ANNO 1723. 24th; and then went with him to the Meeting at *Woodhouſe*; which, being on the Firſt Day, was pretty large, and very open: and that Night I lodged there at *Godfrey Newbole*'s.

Woodhouſe.

Warnſworth. ON the 25th I went to *Warnſworth*, to viſit *Thomas Aldam*, Son of that ancient and honourable Father, not long ſince deceaſed; where I was kindly received, and where I ſtaid till the 27th, and then went to *Leeds*, to *Benjamin Horner*'s.

Leeds. ON the 29th, in the Evening, being the Sixth of the Week, I was at a Meeting there; which, though ſmall, was open and comfortable; and on the Firſt Day following was there again, Forenoon and Afternoon; the Meetings being large and open, and many of the Town's People and ſome Soldiers at them.

Skipton. ON the 2d of the Tenth Month I went to *Skipton* in *Craven*; and that Evening had a ſmall open Meeting at *David Hall*'s, where I lodged; and next

Settle. Day went to a miniſtring Friend's Meeting at *Settle*; and the Day following was at another, being a Monthly Meeting, at the ſame Place: and lodged at *William Burbeck*'s.

Kendal. ON the 5th I went to *John Moor*'s at *Gaile*, and next Day was at a Monthly Meeting for Worſhip at *Kendal*; where I met with many Friends and Acquaintances, to our mutual Satisfaction; the LORD giving us a comfortable Time together. I ſtaid there till the Firſt Day; where the Meeting was large and open in the Forenoon; but being put off in the Afternoon till Five in the Evening, ſome Hundreds of the Town's People came in, and we had a large Meeting; where the LORD opened ſeveral Things to Information, Edification, and Conſolation. I lodged that Time at *Thomas Elwood*'s; and on the 9th went to my Friend *James Wilſon*'s, about three Miles from *Kendal*; where, ſeveral Friends being in Company, we were freely and agreeably entertained.

Gray rig. ON the 10th, though very ſtormy, we were at a Monthly Meeting for Worſhip at *Gray-rig*, about a Mile diſtant; where the LORD gave us an open and comfortable Time in his good Preſence: and that Afternoon I returned, with ſome other Friends, to *James Wilſon*'s.

Penrith. ON the 11th, in the Forenoon, we ſet forward for *Penrith*, but the Wind was ſo very high, we could hardly ſit our Horſes; and finding it dangerous to proceed, we returned till Afternoon; and the Wind being much abated, we went that Night to *Shap*, and lodged at *John Airey*'s.

ON the 12th *James Wilſon*, and his Neighbour *Chriſtopher Dixon*, and I, went on to *Penrith*, and had an Evening Meeting there; which was not large, nor very open, though ſome of the Neighbours came in; and Things were clear and ſafe, but not much Capacity in the People to receive the flowing Cup of the LORD, being too much like the old Bottles, not fit for the new Wine; which yet was not altogether a-wanting to us.

THAT Night we lodged at *William Collyſon*'s; where we parted next Morning. *James Wilſon*, and the other Friend, returning, I went forward

Carliſle. that Day to *Carliſle*, and lodged at *Iſaac Huntington*'s; where I was kindly received.

ON the 15th I was at the Meeting at the City of *Carliſle*, Forenoon and Afternoon; which were good Meetings. ANNO 1723.

NEXT Day I went to *Juſtice-Town*, the Place of my Nativity, which I had purchaſed of my Brother's Widow this laſt Summer; where I ſtaid till the Fifth Day after, being the 19th of the Month; and the next Day was at a Monthly Meeting at *Carliſle* again.

ON the 21ſt I went with *Thomas Scot* to the *Highberries*; and on the 22d, being the Firſt of the Week, was at *Kirklinton* Meeting; which was large and open, and Friends and others generally ſatisfied. That Evening I returned to *Juſtice-Town*; where I ſtaid till the Third Day Evening, and then went to *Carliſle*; and next Day to the Week-day Meeting at *Moorhouſe*; which was large, as well by occaſion of the idle Time, as a Marriage then happening there; and the LORD gave us a comfortable Seaſon of Grace. Kirklinton. Moorhouſe.

THAT Evening I went with *David Hodgſon* of *Wormanby*; and the next Day to *Wigton*, to a miniſtring Friend's Meeting, and lodged at *Joſeph Senhouſe*'s. I was there next Day at the Quarterly Meeting; which was large, and the Glory of Truth over all, to general Satisfaction. It was a bleſſed Meeting; where the LORD met freely with his People; and the Light ſhined clear, to the edifying and ſettling of many.

After this Meeting I returned to *Moorhouſe*, and lodged with *Jonathan Oſtle*; and on the 28th went with *John Irwin* of *Moſſide*; and was next Day at *Solport* Meeting; which was pretty large and open, being the Firſt Day of the Week. Next Day I returned to *Juſtice-Town*; where I ſtaid till the 1ſt of the Eleventh Month; and then went to *Kirklinton* Meeting; which was ſmall, but open and comfortable. That Night I went with *Thomas Scot* to *Highberries*. Solport.

ON the 2d I went to wait on Counſellor *Gilpin* at his Caſtle at *Scaleby*, about Buſineſs relating to my Siſter *Whitſhed*, and others. He received me in great Friendſhip; and dining there, we had Converſation to mutual Satisfaction, and to Edification in ſome Points, eſpecially about War and temporal Government; and the Difference between CHRIST's Kingdom and the Kingdoms of Men.

THAT Evening I returned to *Juſtice-Town*; where I ſtaid till the 5th Day Morning, being the Firſt of the Week, and then went to the Meeting at *Carliſle*, (it being a very wet and floody Time) which was well and comfortable. I ſtaid in Town ſome Days, and was at their Week-day Meeting on the Fourth Day following.

IN this Country I remained, and was at the Yearly Meeting for the Northern Counties at *Carliſle*; and, with *John Irwin*, and ſome other Friends, had ſome Meetings in freſh Places in the Summer following; and, in the Winter, I reſided for the moſt part at my Friend *Iſaac Huntington*'s, in *Carliſle*, attending the Meetings as they fell in courſe in the County; and was, the Spring following, at the Yearly Meeting this Year (1725) held at *Kendal*; which was the largeſt I ever ſaw there, and very open. The Mayor of the Town, and many of the chief of the People, were there, and were generally well ſatisfied, and afterwards loving and reſpectful. Kendal. 1725.

FROM this Meeting I returned into *Cumberland*, by the way of *Hawkſide*, (where we had an open Meeting) and ſo by *Whitehaven*; where, on the Day they Hawkſide.

call

ANNO 1725. Whitehaven. call *Eaſter*, I had a large Meeting, (the firſt in our new Meeting-houſe) and open to my Satisfaction, and of all there, ſo far as I could learn. Some *Glaſgow* Merchants, of the Presbyterian Way, who were occaſionally in the Town, were at that Meeting, and ſpoke well of it.

Lowther-hall. DURING the Time of my Abode in this Country, having ſome Concerns with the Lord *Lonſdale*, I went to *Lowther-hall*, where he then reſided, to attend him therein; where he gave me more Reſpect than I deſired or expected; and, after I had finiſhed my Buſineſs with him, after Supper, he moved ſome Diſcourſe concerning ſome Points of Religion, there being none elſe in the Company but Counſellor *Blencoe*, a young Lawyer. The Point chiefly diſcuſſed, was the Knowledge of GOD, and by what Means Mankind may arrive at it; in which I was drawn out to this Purpoſe, "That many wiſe and ingenious "Men apply themſelves, with Succeſs, to the Knowledge of Things in this "Life, and relating thereto, and yet keep not within the ſtrict Rules of Virtue; "whereby their Knowledge vaniſhes in the End, as not ſubſervient to the Pur-"poſes of another World: Wherefore I recommended them to a real Enquiry "after the Knowledge of GOD, as the moſt noble and moſt profitable Subject "a rational Being could be concerned about, and altogether neceſſary in order "to our Happineſs, as well in this as in a future State; which Man can never "arrive at by the utmoſt Efforts of human Reaſon: for though a rational Be-"ing cannot deny, but conclude there is a GOD, by the Works of the Crea-"tion, which produced not themſelves, but were produced by another; and "though Reaſon muſt conclude the Creator to be eternal, without Beginning "or End, all-wiſe, all-knowing, all-powerful, omnipreſent, holy, righteous, "juſt, and good, in all divine Perfections unchangeable, *&c.* and though in all "theſe Attributes we read of him in the Holy Scriptures, and hear clear Diſ-"courſes of him frequently made by ſuch as ſay they know him, and, perhaps, "in ſome Meaſure, may; yet all this is but an Image of Knowledge, as to us, "until, by the Agency of his own Power and Will, he is pleaſed to work in us "ſuch Qualifications as whereby we may perceive him, and ſay, *This is He*, "through that holy and bleſſed Medium which he himſelf hath, in Good-will to "Mankind, provided to that End; that we may believe in him, hope for him, "know him, have Communion with him in a Degree in this Life, and be for "ever bleſſed in the Enjoyment of him in a future Condition: Of which Know-"ledge no Man can rightly conceive, by any Thing another can ſay who hath "that Knowledge, unleſs he to whom it is ſaid or declared, be in himſelf, in "ſome Degree, under the ſame Qualifications, by which the Things declared "or ſpoken of, preſent in the Mind and Underſtanding, by a kind of divine Sen-"ſation or Intuition, are ſelf-evidencing by their own Nature and Energy: As "for Example, to a Man born blind, another can find no Terms whereby to "give him a proper and diſtinct Idea of Colours, of Light, and the Manner "of the Diſcovery of Objects by that Medium unto thoſe that ſee; whereas "every one that doth, concludes the ſame Thing by a kind of ſenſitive Intui-"tion, at firſt View, without the Expence of Ratiocination, or deducing Con-"cluſions from ſtated Premiſſes: Nor, if we can ſuppoſe any one has never in "his Life been touched with any Senſe of that natural Affection, or Principle we "call Love, can any, by any Terms he can uſe, inculcate in ſuch a Perſon any Idea "of the Thing? Whereas all the Experienced are affected in the ſame Manner, "though, perhaps, not to the ſame Degree, and need no other Terms but it-"ſelf to incultate the Thing. Since then, in natural Things, 'tis impoſſible to "exhibit proper Ideas to the Apprehenſions of thoſe who are deprived of natu-"ral Qualifications and Capacities to receive them; how much more ſo in Spi-"rituals, which cannot find out proper Terms by which to exhibit them to the

"View,

" View, Underſtanding, or Apprehenſion of others; but as we borrow them " from natural Things, which can never reach them as they are? When it is " ſaid, GOD is a Spirit, a Man muſt firſt have a diſtinct Idea of a Spirit, before " he can fix any Notion of GOD by that Term; and, by the Word GOD, we " intend to expreſs an awful and ineffable Being: but none of theſe Terms ex- " hibit that Being to our Senſe, either in Fear or Love. I come then to ſome " poſitive Expreſſions of CHRIST, *viz. No Man hath known the Father but* Mat. xi. 27. " *the Son, and to whomſoever the Son will reveal him. This is Life eternal, to* John xvii. 3. " know *thee the only true God, and Jeſus Chriſt whom thou haſt ſent. No Man* — vi 44. " *can come unto me, except the Father which has ſent me draw him. No Man* — i. 18. " *hath ſeen God at any Time; the only begotten* (or firſt begotten) *Son of God, who* " *dwelleth in the Boſom of the Father, he hath manifeſted* (or revealed) *him.* ANNO 1725.

" BY this it appears, 1*ſt*, That GOD may be known; though not immedi- " ately, but by a proper Medium.

" 2*d*, That this Medium is CHRIST, the Word of GOD; who, having a " reaſonable Soul, and cloathed therewith as a Vail, is homogenial to Mankind, " and thereby proportions the Splendour of his Glory, as GOD, to the State of " every Soul; gradually revealing or manifeſting the Father therein, according " to the Degrees of Purification, Capacity, and Qualification he worketh in it.

" 3*d*, That this Knowledge is an Experience, and gives the Soul a certain E- " vidence and Aſſurance of eternal Life; and GOD himſelf is that eternal " Life.

" 4*th*, That as the Knowledge of the Son makes way for the Knowledge of the " Father; ſo the Drawings of the Father excite to the Knowledge of the Son.

" IT is not therefore the Knowledge of the Things of GOD, or of all his " Attributes, or of any, or all formal Truths, but of GOD himſelf, who is " the eſſential Truth, in which our Happineſs ſtands, and for ever ſhall remain: " For there are eſſential Truths, and there are formal Truths. JESUS CHRIST, " the Wiſdom of GOD, and Power of GOD, is that eſſential Truth; and that " he is the Son of GOD, was incarnate, lived as a Man here on Earth, was cruci- " fied as a Propitiation for the Sins of the whole World, died, roſe again, aſcend- " ed, is glorified in Heaven, *&c.* are all formal and unalterable Truths: and yet " the Knowledge of all theſe don't give Life eternal, until the Soul comes to " experience the Indwelling of the eſſential Truth, in its Nature and Being, " through that holy and bleſſed Medium, homogenial unto all; which cannot " be until we be reduced unto a State of Holineſs and Purity of Mind. And " therefore, to illuſtrate all I have ſaid in a practical Way, give me Leave to add a " little further: Whilſt I was yet in a natural and unconverted State, I believed " the Being of GOD, and all his Attributes, eſſential and adopted; but I did not " actually *know God* to be righteous or holy, till he reproved Unrighteouſneſs " or Unholineſs in me; or merciful and good, until, through Condemnation of " Evil, convincing me of Evil in myſelf, he alſo pardoned the Acts of Sin, and " deſtroyed the Effects thereof, by the Agency of his own Power, working that " Change that is meet, according to his own Will, through which I experience " both his Goodneſs and Mercy: nor had I known him as a conſuming Fire, " unleſs by the refining Operation of his Spirit, he had conſumed my Corrupti- " ons, or begun that Work; or that he is Love, divine and unſpeakable Love, " unleſs, by his own Power, he had fitted me, in ſome Meaſure, to enjoy the " Influences of his Grace in a State of Holineſs; in which he rules as a Monarch

ANNO 1725. Rom. xiv. 17.

" in the Soul, according to that Saying, *The Kingdom of Heaven ſtands not in* " *Meats and Drinks*; (no outward or natural Enjoyments) *but in Righteouſneſs* " *and Peace, and Joy in the Holy Ghoſt:* which I know, through Grace, infinitely " tranſcends, even in this Life, all that can be named beſides.

" AND though formal Truths are commonly clouded and confounded by the " perverſe and ignorant Reaſonings of the Learned of this World, and numerous " Opinions and Sects are produced and engendered thereby; yet the eſſential " Truth is ſelf-evidencing; and whenever it appears in the Soul, ſhe cannot de- " ny or doubt; but, by the Cogency of his Power and Virtue, certainly and in- " fallibly conclude in herſelf, that this is He: For as there is no Way or Medium, " by which we diſcover or perceive the Body of the Sun in the Firmament of Hea- " ven outward, but by the Light which proceeded from it; ſo there is not any " Medium by which we can know GOD, but by his own Light and Truth, " which is JESUS CHRIST, the Efflux and Emanation of his own Glory and " Being, and through that holy and homogenial Mind wherewith he is vailed.

" AND as the Light of the Sun carries along with it the Power and Virtue " of the Sun, wherever it ſhineth in its unclouded Rays, and, by its Influence, " nouriſhes and makes fertile the animal and vegetable Worlds; even ſo, and " much more alſo, doth the heavenly Sun of Righteouſneſs, JESUS CHRIST, " the eſſential Truth and Light of the rational and intellectual World, ariſe, " make known, and manifeſt himſelf in the Soul; into whom, by the Rays of " his divine Light, he introduceth and diſpenſeth the Influence of all divine hea- " venly Virtue: into them, I mean, who believe and obey in the Day of ſmall Eph. v. 13. " Things; according to that Doctrine of an experienced holy Man, *Whatſoever* " *Things are reproved, are made manifeſt by the Light; for whatſoever makes ma-* " *nifeſt, is Light:* And again, according to that Saying of the Truth himſelf, John viii. 12. " *I am the Light of the World; whoſoever followeth me, ſhall not abide in Dark-* " *neſs, but have the Light of Life:* We muſt therefore begin at the Word of " Reproof, in order to the ſure Knowledge of God, and Enjoyment of him, as " he is Love, and an Ocean of unſpeakable Pleaſure; and renounce the low and " ſordid Pleaſures of the animal Life, which unqualify for divine Enjoyments " here and hereafter: But love GOD, love his Judgments and Reproofs in your " Hearts; which are all in Love, in order to the Manifeſtation of himſelf, ac- Rev. iii. 9. " cording to that Saying, *Every Son whom I love, I rebuke and chaſten, ſaith* " *the Lord.* And I can aſſure you, if you can believe me, that as I have taſted " of the Pleaſures of this World, and, through the Goodneſs of GOD, known " Condemnation therein; ſo, through his great Mercy, I am favoured of him " with this certain Experience in ſome Meaſure; that the Enjoyment of GOD, " in a State of Reconciliation, is undeclarably more excellent and eligible, than " all other Things; to the Experience whereof I would recommend and excite " you." This being the Subſtance of what then paſſed among us, the Lord *Lonſdale*, being a very ingenious Perſon, of ſtrong natural Parts and Penetration, aſked me, " Since you had, before you came to the Knowledge of GOD, in the " Way you have ſpoken of, believed the Being of GOD, and all his Attributes, " did that Knowledge make any Alteration in your Way of Thinking on that " Subject, or give you any contrary Sentiments that Way?"

I REPLIED, " No; for as Reaſon, a conſtituent Property of Man, is ſtill " the ſame, and Things cauſeable thereto, or thereby, as its proper Objects, the " ſame alſo; ſo the Knowledge of GOD makes no Alteration there: The " Major contains the Minor; the Whole is greater than a Part; one and two " make three, and ever have done, and ever will, in the View of Reaſon; tho'

" that

" that, of itſelf, can never give the ſaving and experimental Knowledge of the " Almighty, as I have before obſerved." ANNO 1725.

THEN he was pleaſed to ſay, " Some Things you have hinted at are new to " me; which I have never read of in any Book, or heard before."

BY the Time all this was finiſhed, and ſome intervening Queſtions and Objections anſwered, it was about One in the Morning, and then we went to Reſt; and the next Day, after Dinner, I departed thence in Peace.

ONE Thing previous to this I have omitted, *viz.* that a little before Night, ſome young Perſons too much upon the Air, threw in ſome Reflections upon Friends about going naked, as they ſaid, which could not be conſiſting with GOD to command.

TO which I replied, " That about the Time that Friends firſt appeared, there " were a ſort of People called *Ranters*, who frequented our Meetings, and, " mixing themſelves among them, acted ſome unaccountable Things, which " were imputed unto us by ſuch as could not, or would not, diſtinguiſh them " from us; for which we were not accountable, they not being of us: and yet " that going naked is not inconſiſting with GOD, in ſome Caſes, ſince he com- " manded one of the greateſt of all his Prophets to go ſo for the Space of three " Years, as a Sign to *Egypt* and *Ethiopia*; and what hath been, may be, ſince " GOD is ſtill the ſame." This abated their Ridicule, ſo that they did not proceed any further upon the Subject.

SINCE that Time, upon another like Occaſion, I had ſome further Diſcourſe with the ſame Lord *Lonſdale* upon another Subject, *viz.* that of Tythes and Maintenance.

HE was pleaſed to alledge, though perhaps not ſeriouſly, " That Kings and " great Men, being poſſeſſed of Countries, and large Quantities of Land, gave " the Tenths to the Support of Miniſters; and the ſame Laws which gave Nine " Parts to the Laity, gave the Tenth to the Clergy."

TO this I replied, " That the Law gives no Property, but protects the Poſſeſ- " ſor in it againſt Violence." And then I deduced Property from its Original thus: " The firſt Property a Man hath, is his Perſon, Life and Liberty; and " as theſe are from GOD, and the Right of all Men, ſo he has provided Means " for the Support of them unto all. The Means of the Support of Perſon and " Life, is Food and Raiment, ariſing either naturally from the Fruits of the " Earth, ſpontaneouſly growing, animal Creatures, or by the perſonal Labour " or Induſtry of Man.

" *Cain*, 'tis ſaid, was a Tiller of the Ground, and *Abel* a Keeper of Sheep. " When *Cain* had cleared and cultivated a Piece of Ground, and propagated " uſeful Things thereon, *that* and *thoſe* became the Property of *Cain* by his per- " ſonal Labour; in which the Law of natural Reaſon will protect him againſt " any Thing but perſonal Violence: and *Abel*, taking under his Care and Ma- " nagement ſome of the Creatures he found moſt proper for his Uſe and Pur- " poſe, they became his Property, by his Care, Labour and Pains; in which " alſo he was protected by the ſame Law: and all juſt Laws are no other than " right Reaſon, declared by way of Compact upon that Principle of Reaſon " conſtituent of our Being: But when the Earth was filled with Violence,

" GOD,

ANNO 1725. "GOD, by the Element of Water, deſtroyed the World, ſave *Noah* and his "Family; by whom he repleniſhed it.

Gen. x. 9. "IN Proceſs of Time, *Nimrod became a mighty Hunter before the Lord*; "that is, his Hunting was of that Nature and Tendency, as that GOD "took Notice of him therein: for he, with his Company, firſt hunting wild "Beaſts, became wild alſo themſelves, and then hunted after the Liberties and "Properties of other Men, invading them by Force and Numbers; till the "reſt of Mankind, in their own juſt Defence, entered into reaſonable Com-"pacts againſt unreaſonable Invaſions, repelling an unjuſt Violence by a juſt "and equitable Force or Power.

"HAVING eſſayed to fix a proper Idea of the Riſe of Property, I next "obſerve how Men may forfeit it, in all theſe reſpects, in the Sight of GOD; "and that is, by extream Wickedneſs; as may be inſtanced in a Malefactor, who, "by his evil Deeds, forfeits his Life, Liberty, or Property, or all: but then no "private Perſon can take Cognizance of ſuch Offences, incurring ſuch Forfei-"tures, other than to bear Witneſs againſt the Offender, in order to Convicti-"on and adequate Puniſhment before a proper ſtated Judicature, of which no "Nation is deſtitute, though varying in Circumſtances. Since then Property "in Lands, &c. cannot be juſtly taken away from any one, (not forfeiting) "without Conſent, What is that Conſent neceſſary to that End? It muſt be ei-"ther in a publick or private Capacity: Private, as by his own particular Act "to give ſuch Lands to ſuch a Miniſter or Prieſt, on Condition of certain Ser-"vices, or ſaying ſo many Maſſes or Prayers, either for the Living or the Dead, "or the like; or for the Service of Religion in general, according to the Notion "the Donor had of it: Or publick, as where the Legiſlature of any Country, "for politick Views and Intereſts, make Laws for the alienating of the Property "of the Subjects, with or without their private or particular Conſent; where, "though Property is truly invaded, yet the Major directing the Minor, the "Compulſion to Obedience is held lawful and juſt, whatever it may be in the "Nature of the Thing; and Particulars ſit under the Burden where they have "no Redreſs: But all this binds not the Conſcience, though Property is forced.

"ALL which I apply as followeth: This Nation was once free from all "Tythes, and other Impoſitions of that Set of Men, enſlaving the World on "Pretence of the Liberty of the Goſpel, till Antichriſtian Prieſtcraft, more "ſubtle than that of the Heathen, ſo far ſeduced the Minds of weak and igno-"rant Men, prone to Superſtition and Idolatry, that they often gave away to "the Prieſts even their whole Subſtance, at leaſt on their dying Beds, for pre-"tended chimerical Services, meerly imaginary; for praying the departed Souls "of themſelves, or Friends, out of a ſuppoſititious Purgatory, with ſuch and "ſuch Maſſes on ſuch and ſuch Days: which ſo far prevailed in this Nation, "that the Legiſlature, fearing the whole Lands would, in Time, fall into the "Hands of the Prieſts, made a Law, called the *Statute of Mortmain*, as a Means "to prevent it; which, in ſome Degree, anſwered the End, and clogged their "Proceedings: But I do not remember I have ſeen any Law, by the Legiſla-"ture of this Kingdom, for impoſing of Tythes, or ſo much as for the Reco-"very of them, or any Thing to the Prieſts under the Notion of Dues, until "the Reign of King *Henry* VIII. when Mens' Eyes began to be ſo far opened, "that many throughout the Nation refuſed to pay them, as may appear by the "Preamble of the Statutes for that End made in his Reign; which eſtabliſhes "the Cuſtoms on foot in favour of the Prieſts (and, no doubt, originally of their "own beginning and impoſing) for forty Years before: which Statutes being de-

"fective,

" fective, they were corroborated by the ſecond Statute of *Edward* VI. ſtill in " Force: By all which it appears, that this Set of Men never came fairly and " equitably to the large and unreaſonable Share they demand, and receive out of " the Property of others; eſpecially of thoſe who do not, nay cannot, receive " them, and their pretended Services, as Goſpel Miniſters, and Means of Sal- " vation; ſince the Author of Religion himſelf hath commanded his Miniſters, " That *as freely they have received, they ſhall freely give.* Mat. x. 8.

ANNO 1725.

" THE Laws of the Land therefore, upon the whole, though they bind the " Property by a ſort of National Violence, yet they can never bind the Con- " ſcience: for which, and the LORD of Conſcience, we ſuffer with Patience, " as Witneſſes on Earth for him who reigneth in Heaven; until, in the Courſe " of his Providence, he appears for our Relief, who is the King of Kings, and " Lord of Lords, and doth what he will in and with the Kingdoms of Men."

MY Noble Antagoniſt replied, and not without a little Pleaſantneſs, that he would not yet yield me the Argument; though he was pleaſed to propoſe another Subject, of a different Tenor.

AT this Time I ſtaid in *Cumberland* about two Years; for the moſt part tabling at my old Friend *Iſaac Huntington*'s in *Carliſle*, ſometimes viſiting Friends thereaway, and having ſome Meetings in new Places about in the Country; and was twice at the moveable yearly Meeting for the North, once at *Carliſle* and once at *Kendal*, and ſome Meetings alſo in *Weſtmoreland*, and North Parts of *Lancaſhire*; and, among others, was at the firſt Meeting in the new Meeting-houſe at *Whitehaven*, on the Day called *Eaſter*-day, in the Year 1725: It was a large and open Meeting, many, both Friends and others being there; and I heard not of any Objection.

Carliſle. Kendal. Whitehaven.

AFTER this Meeting I had a friendly Conference with a Presbyterian Miniſter of the Place, an ingenious ſober Man; which was to Edification, and without Controverſy.

ON the 6th of the Eighth Month I went from *Carliſle*, accompanied by my reſpected Friends *John Huntington* and *Chriſtopher Reay*; and went that Night to *Alſton-moor*, to my old Friend *John Newton*'s; and the Quarterly Meeting for *Northumberland* falling the next Day at *Eaſt-Allandale*, I went to it: where the LORD was good to us; and I had a very open Time among them; and that Evening went home with my old School-fellow and Acquaintance *Archibald Gilleſpie*, with whom I lodged that Night.

EaſtAllandale

ON the 8th I went to *Newcaſtle*, and lodged with the Widow *Jean Middleton*, with whom I had been acquainted many Years, and by whom I was entertained with former Reſpect: and on the 10th, being the Firſt Day of the Week, was at their Meeting Forenoon and Afternoon; which were large and open. *Joſeph Jordan*, Son of *Robert Jordan* of *Virginia*, was alſo there. He is a young Man, of a clean Life, and ſolid Teſtimony, calm and deliberate in his Miniſtry, which is reaching and edifying; and I was glad to ſee and hear him. When I was laſt at his Father's Houſe, after that Diſpute with the *French* Prieſt *Burtell*, at his Uncle *Thomas Jordan*'s, he was but a Boy; and I did not know him when I ſaw him here.

Newcaſtle.

THE next Day, being the 11th, we went together to *Shields* to a Monthly Meeting; which was pretty large, and very open, ſeveral Friends from *Sunderland* being alſo there: and that Evening we returned to *Newcaſtle*.

Shields.

ANNO 1725. FROM hence *Joſeph Jordan* went, on the Third Day, Weſtward, in order for *Cumberland*; and I ſtaid at *Newcaſtle* till the Fifth: which being the Day of their Weekly Meeting, I was there, and an open Time the LORD gave us, to our mutual Comfort.

Sunderland. ON the 15th I went to *Sunderland*, lodging at *Lancelot Wardale*'s, where I was kindly entertained; and on the 17th, being the Firſt of the Week, was at their Meeting Forenoon and Afternoon. The firſt was more ſelect, being for the moſt Part Friends: but in the Afternoon there came in many others, and, among the reſt, three Attorneys at Law; who, hearing that I had formerly been initiated into that Faculty, came of Curioſity to make their Obſervations; and, as I heard afterwards, were well ſatisfied; eſpecially one of them, who ſaid, he would not have miſſed that Meeting for ſome Money. It was an open Meeting, and to general Satisfaction.

Shotton. ON the 19th I was at the Meeting at *Shotton*; which, though ſmall, was open and comfortable; and that Evening I went to *Hawthorn* with *Robert Foſter*, where I lodged that Night.

Durham. THE next Day I went to the Week-day Meeting at *Durham*, *Robert Foſter* being with me. The Meeting was larger than uſual; and a good Time we had. Some Strangers alſo were there. I lodged at *George Paxton*'s; where I was received and entertained with Reſpect.

Biſhop Auckland. ON the 22d I went to *Biſhop-Auckland*; where the Friends there and of *Raby* met together: and though we ſat long in Silence, it was a profitable Meeting; and I had a good Time among them both in Teſtimony and Prayer. After Meeting I dined at *James Trotter*'s; and in the Evening went home with my old Friend the Widow *Walton*. She had been formerly Waiting-woman to the Counteſs of *Carliſle*; and convinced, in her Service, whilſt in *Cumberland*, by *William Armſtrong*, and helped forward and confirmed by me at *London*; our old and early Acquaintance in the Truth ſtill remaining freſh and living. I ſtaid only one Night there, and the next Day went on to *Darlington*, and lodged at *John Robinſon*'s.

Darlington. ON the 24th, being the Firſt of the Week, I was there at the Meeting, Forenoon and Afternoon. It is a pretty Gathering of Friends. We had a tender open Time in the Morning; and in the Afternoon ſeveral Strangers came in, of divers Perſuaſions: and an opening, convincing Time it was to ſeveral, and a ſolid Meeting.

Stockton. ON the 25th I went on to *Stockton*, and lodged at *Joſeph Robinſon*'s, Son-in-law to my old Friend and Acquaintance *Nicholas Cockfield*, who was alſo there with them; and the next Day had a very good open Meeting there.

Yarm. ON the 27th I was at a Meeting at *Yarm*; which was not large, but freſh and good: and that Night I lodged at *Amos Lindſey*'s; where I was courteouſly received and accommodated.

Gisborough. ON the 28th I was at *Gisborough* Meeting; which was the moſt open I had ever known there, though not large; and that Night lodged at Friend *Jackſon*'s.

ON the 29th, being a rainy ſtormy Day, I went to a Monthly Meeting at *Caſtleton*; where ſome Friends, for many Miles round, were met; and yet but

a ſmall Meeting, and not very lively, but well and comfortable in the End. That Night I lodged at *John Joice*'s, in the Neighbourhood, a zealous honeſt Friend, though not long convinced. ANNO 1725.

ON the 30th I went to *Whitby*, and lodged at *Reuben Linskil*'s; where I was received and entertained with much Freedom: and the next Day, being the Firſt of the Week, was at their Meeting Forenoon and Afternoon. The Meeting is conſiderable, as to the Number of Friends; and at this Time open and clear; and ſeveral of the Neighbourhood there in the Afternoon, very ſolid. Whitby.

ON the 2d of the Ninth Month I went from hence to a Monthly Meeting between this and *Scarborough*. It was ſmall, but very comfortable; and after that I went forward to *Scarborough*, and lodged at *Robert Miller*'s. Scarborough.

THE next Day, being the Fourth of the Week, and their Meeting-day, a good Number of Friends belonging to that Meeting, we had a ſeaſoning Time together in the Truth; and on the 5th Day following, being the Sixth of the Week, and alſo their Meeting-day, they put off the Time of their Meeting till the Evening; and then came many of the People; and we had a good open Time, all being ſober and ſolid.

ON the Firſt Day following, being the 7th, in the Forenoon, the Meeting was well filled with Friends and ſome others, and a good Meeting: but for the ſake of the People, the Afternoon Meeting being put off till the Evening, the Houſe, though large, was extremely crowded, and many in the Street who could not get in, and ſome went away for that Reaſon. Some Truths of the Goſpel were clearly preached among them, in the Authority of it; but the Preſs was ſo great, eſpecially towards the Door, that they of Neceſſity made themſelves uneaſy; which, though it hurt the Meeting in ſome Degree, yet in the main it was an open, informing, and confirming Time to Friends and others. Many of the reputable Inhabitants were there.

THE next Day being very wet and ſtormy, I went not thence till the Third Day; and then went to a Meeting at *Pickering*; which was ſmall, and, for ſome time, heavy: but the LORD quickened us together, and gave us Comfort in the End. That Night I lodged there at *Iſaac Brown*'s. Pickering.

ON the 9th the Waters were very high, overflowing the Banks; ſo that with Difficulty, and ſome Danger, I got to the Fourth Day Meeting at *Malton*: which was ſmall, but very open and comfortable; and there lodged at *Layton Furbank*'s, where I was kindly received. Malton.

ON the 11th I made a Viſit to the Earl of *Carliſle* at *Caſtle-Howard*, about three Miles from *Malton*. He was confined to his Chamber in a Fit of the Gout; but ſending up my Name, he readily admitted me, and expreſſed ſome Satisfaction to ſee me; and being ſet down, after a little Pauſe of Silence, he moved a Diſcourſe to this Purpoſe: That, as Mankind are incident to many Troubles and Temptations in Life, he obſerved a great Difference between the Trouble of Mind which ariſeth from Loſſes and Diſappointments in the Things of the World, and that which proceeds from a Senſe of the Miſconduct of Life, in a Courſe inconſiſtent with Duty to GOD and his known Laws; and in the firſt inſtanced in a Man's hazarding his All, in one Bottom, at Sea, and ſuffering Shipwreck. Caſtle-Howard.

THIS

ANNO 1725. THIS great Truth I confirmed in the Words of *Solomon*, "*The Spirit of a*
Prov. xviii. 14. "*Man may bear his Infirmity; but a wounded Spirit who can bear?* Magnani-
" mous Perſons may ſuſtain, for a long Time, the Shocks of bodily Ailments,
" as likewiſe of Loſſes and Diſappointments in Life: but when, by our Rebel-
" lion and Diſobedience to that holy Law of Life and Grace, (which GOD in
" Mercy hath placed in us, for our Guide and Conductor, with reſpect to
" himſelf, and towards one another) we wound not only our own Conſcien-
" ces, but crucify to ourſelves the Son of GOD afreſh, and wound his holy
" Spirit in us, our Anxiety muſt needs be incomparably greater in this Caſe
" than the former. Yet ſuch is the unſpeakable Goodneſs of GOD to Mankind,
" and the Efficacy of the Virtue of that Grace that flows from him, that he
" does not only ſhew us our Tranſgreſſions, and the Evil of them; nor only
" the Wounds and gangrene Sores thereby produced; but, as we are truly
" humbled in that View, and willing to amend for Time to come, he, moſt
" kind and beneficent, ſends forth his healing and reſtoring Virtue, as emollient
" Ointment, taking away the Anguiſh, and healing all our Wounds."

THIS introduced a large Field of Diſcourſe on ſuch and the like Subjects, which held near three Hours; and, I believe, to mutual Satisfaction, and much upon the particular Points following, *viz.*

" 1. Faith in CHRIST, as come in the Fleſh, being the Word, Power,
" and Wiſdom of GOD aſſuming our Nature, in a Perſon ſeparate from all
" Men, as all others are. 2. Faith in him as a quickening Spirit, and divine
" Light, flowing from the Father into our Minds, affecting and influencing
" both Body and Mind at certain Times and Modes, and Degrees, as pleaſeth
" him; being as a condemning Law in us whilſt we are in a State of Unbelief,
" Sin and Rebellion; but a Law of divine and immortal Life, and true Com-
" forter in a penitent and faithful State; to which he himſelf reduceth us by
" his Judgments and by his Mercy, inwardly revealed and applied: by the
" Miniſtration of Judgment, waſting, as with divine Fire and Sword, the
" whole Body of the Sins of the Fleſh and carnal Mind; and at the ſame Time,
" in and by the ſame Spirit, manifeſting and applying Mercy and Life eternal
" to the believing, humble, and penitent Soul; and ſo compleating that Sal-
" vation declared by the coming of JESUS CHRIST, his Death and Sufferings.

" 2. THE Kingdom of CHRIST in this World, ruling and reigning in the
" Minds of regenerate Men, by his Grace and Spirit, as King of *Salem*, Prince
" of Righteouſneſs and Peace, in all them that believe and obey; who are the
" Children of this Kingdom in divine Communion. The Kingdoms of Men,
" eſtabliſhed by the Providence of GOD for the Government of the World in
" its natural State, for the Preſervation of Life, Liberty, Character, Property;
" the better ſort of Men, in a moral ſocial State, being Children of this Kingdom.

" 3. THE Kingdom of Antichriſt, being a falſe Shew, Counterfeit, and Pretence
" of Chriſtianity, under which all Cruelties and Oppreſſions are, and have been
" acted, to the Deſtruction of Life, Limb, Liberty, Property, and Religion:
" And the Children of this Kingdom are Prieſts, profeſſing CHRIST, but li-
" ving to themſelves; being called by Hopes of Honour, Power and Advan-
" tages in this World, and not of the LORD: And the great Men and ſmall
" of this World confederating with them in worldly Views, againſt the natural
" and common Intereſts of the reſt of Mankind, enſlaving the Conſcience by
" Force of human Laws of their own deviſing, according to that Obſervation of
John xvi. 2. " CHRIST to his Diſciples, *Do not great Men haul you out of the Synagogues be-*

fore

"fore the Judgment Seats, and the like; in all which they are influenced (and "often out of their own Sight) by a devouring deſtroying Spirit, contrary to "the Nature of CHRIST; who is a mild, innocent, and ſaving Power, moſt "gentle, wiſe, and beneficent, bringing forth in Men his own Fruits, and ma- "king them like unto himſelf; as Antichriſt renders all his Children like unto "him, proud, lofty, angry, fierce, cruel, and unjuſt, blood-thirſty, arbitrary and "tyrannical, without Compaſſion and Mercy, implacable and unreaſonable; as "is ever ſeen in all Perſecutors, whether under the Pretence and Umbrage of "National Laws, or deſpotick and abſolute Domination and Rule." With ſome other important Matters, not now to be fully collected. ANNO 1723.

NEAR the Time of their dining came in the Lady *Irwin*, one of his Daughters, then a Widow, deſiring to know what he would pleaſe to eat; to which he did not preſently anſwer, but bid her ſit down in the Room; which ſhe did: and, after a little Pauſe, he ſaid to her, "I could have wiſhed you had been preſent, "to have heard what paſſed between us on divers Subjects;" and then gave her to underſtand how great an Eſteem he had for Friends, as an honeſt religious People: And as we had been great Sufferers on account of our Principles, he had ever helped and ſerved us to the beſt of his Power, and ever would. All which he ſpake with ſolid Gravity, as if he meant to impreſs in her Mind a good Opinion of us: And, when he had finiſhed, deſired her to take me with her to Dinner, for he could not go himſelf; which accordingly ſhe did: but, before I went out of the Room, he repeated his good Opinion of Friends, and his Reſpect for myſelf in particular, deſiring me to call as often as my Concerns lay that Way. I went to Dinner accordingly, the Company being only that Lady, her Maiden Siſter, his Son Colonel *Howard*, an old Gentlewoman, and the Chaplain; among whom I was civilly treated. In the Afternoon I returned to *Malton*, to an Evening Meeting I had appointed there.

THE Meeting was large, many of the Town's People coming in; and a very free and open Time we had, the People being very ſober and attentive, and Truths of the Goſpel were opened among them. Malton.

THE 12th, their Monthly Meeting at that Place falling in courſe, I ſtaid and attended the Service, having a very open Time before we went upon the Buſineſs of it; and ſome Strangers came in on that Occaſion, retiring in Time of Buſineſs.

ON the 13th I went to *York*, and lodged at *Roger Shackelton*'s, being received with Freedom, and kindly entertained. On the Firſt Day Morning the Meeting was not large, there being but few Friends there for ſo large a City; but, in the Afternoon, much larger, many of the Town's People coming in, and very ſober. York.

ON the Third Day Evening we had another Meeting in the great Meeting-houſe; which was well filled, many People, and ſome of Note being there; and Things were open and well.

THE Fifth Day was their Week-day Meeting again. Some Perſons of Note ſent to know the Time, and came; but did not behave well: They were light and whiſpered, and, after a while, went out; but, on ſome Conſultation among themſelves, came in again, were much ſoberer, and ſtaid the Meeting.

ON the Sixth Day there happened a Burial; and to the Grave-yard came many of the People, one of the Aldermen, and one of his Sheriffs, and ſome o-

ANNO 1725. thers of Diſtinction; and I had an open Time amongſt them: But ſome of them, after it was over, aſked ſome of the Friends (but perhaps not ſeriouſly) whence they had this cunning Jeſuit: However, many were well pleaſed with the Opportunity notwithſtanding.

ON the Firſt Day following the Meeting in the Morning was pretty large and open; and Notice being given before-hand of one that Evening in the Great Meeting-houſe, it was much crowded, many of the better ſort being there, and ſome, as ſuppoſed, out of each Pariſh in the City: and nothing rude or indecent appeared in ſo great a Multitude; but a decent Sobriety, to the general Satisfaction of Friends, as the Meeting was alſo to the People. After that Meeting I was eaſy to leave the Place.

Selby. ON the 23d, being the Third of the Week, I went to *Selby*; where we had another Evening Meeting, pretty open. That Night I lodged at *Zaccheus Canby*'s.

Rowcliff. THE next Evening I had another Meeting at *Rowcliff*; ſmall but open; and lodged at the Widow *Cutforth*'s.

Thorn. ON the 25th I reached their Week-day Meeting at *Thorn*; and lodged at *Thomas Johnſon*'s.

Axholm. ON the 26th I was at an appointed Meeting in the Iſle of *Axholm*, or *Beltoft*; which, though ſmall, was very open. Here Dr. *Iſaac Huntington* met me from *Gainsborough*: and that Evening we went, from the Meeting, home with *John Urie* to his Houſe at *Epworth*; where we lodged that Night. The next Day I went to *Gainsborough*, and lodged at *John Marſhal*'s; where I was kindly received, and well.

Gainsborough. ON the 28th, being the Firſt of the Week, we had a quiet Meeting in the Forenoon, and another in the Afternoon; both ſmall, and few beſides Friends: but not being eaſy to leave the Place without ſeeing more of the People, the Friends, at my Requeſt, appointed another Meeting on the Second Day Evening; and the People having Notice, and many of the more noted ſort, of the Acquaintance of *Iſaac Huntington*, he found Means to inform them of the Meeting, and draw them thither; ſo that the Houſe was well filled, and many in the Yard; and a very open ſatisfactory Time we had on that Occaſion.

Lincoln. ON the 1ſt of the Tenth Month, being the Fourth of the Week, accompanied by Dr. *Huntington*, *&c.* I went to *Lincoln*, and lodged at *Joſeph Richardſon*'s; and that Evening had an appointed Meeting; and there being but few Friends in Town, the Meeting was not large, but pretty open.

Waddington. ON the 2d we went to *Waddington*, to a Monthly Meeting held at *Thomas Taynbee*'s; which was ſmall, but comfortable. That Night we went home with *William Burt* of *Cathorp*.

Willoughby. THE next Day, in the Evening, we had a ſmall and comfortable Meeting at *Willoughby*, at the Houſe of *Samuel Everet*; where we lodged that Night.

Stanford. ON the 4th we went to *Stanford* to *John Young*'s; where we were kindly received: and the Day following, being the Firſt of the Week, had two Meetings in his Houſe: The firſt was very ſmall; there being few Friends in Town, or near it: but, as he had contrived to lay two Front-rooms into one on ſuch Oc-

Occaſions, and on this had given Notice to the Neighbours, ſome of whom had alſo been at Meeting in the Forenoon, we had in the Evening a large Meeting; and, as he took Care to keep out the Rabble, we had an open Time among the more reputable ſort of both Sexes, and ſome Military Officers. The Meeting was held and ended in Sobriety. ANNO 1725.

ON the 6th, in the Evening, we had a Meeting at *Cliff*; which was pretty well filled with a low People, but not too mean for the Grace of Life; for I had an open Time among them; though but few Friends were there: and here, after this Meeting, Dr. *Huntington* and *William Burt*, who had come ſo far with me, returned to *Stanford* with *John Young*; and I ſtaid at this Place. Cliff.

ON the 7th, in the Evening, we had a Meeting at *Winnick*, at *John Knighton*'s, with a few Friends, and a mean, rude, ignorant ſort of People; and had but a poor exerciſing Time among them, being hardly docible. Winnick.

ON the 8th I went to *Godmancheſter* to *Thomas Gray*'s; and that Evening we had an open and very ſatisfactory Meeting at *Huntington*: and the Evening following, another thin and flat Meeting at *Ive*'s; and that Night I lodged at *Peter Clay*'s. Godmanche-ſter.

ON the 10th I went to *Cambridge* to *John Chapman*'s; and that Day was at a Meeting in Town; which was ſmall: but ſeveral of the Scholars being there, and more ſober than ever I obſerved them before, I had a very open Time among them: and one of the Inhabitants, a light airy Perſon, coming to that Meeting, with Intent to make himſelf and others Diverſion, was much diſappointed; being ſo touched, as he confeſſed, he never had been before; and had no Power to be rude, as he intended; but was very ſober and attentive all the Time, and went off ſolid and ſerious. Cambridge.

THE 12th I was at *Royſton*, and lodged at *Robert Izard*'s; where the Meeting, the Firſt Day, was ſmall, and not very open: and on the 13th, at a Monthly Meeting at *Baldock*, lodging with *John Izard*'s; and the next Day had an Evening Meeting there; which was indifferent well, but not ſo open as in ſome other Places; they not being altogether in the ſame Mind in ſome Things. *John Fallowfield*, *William Weſton*, and *John Wytham*, coming to *Baldock* from *Hartford* to meet me, we went next Day thither to their Week-day Meeting; which was a very open comfortable Meeting, to general Help and Satisfaction. Royſton.

A BURIAL falling out the Day following at *Hogſden*, *John Fallowfield* and I were there; where meeting with a good Number of Friends and Neighbours, we had good Service among them; and it was a good Meeting. Hogſden.

RETURNING that Evening with *John Fallowfield*, I was the Firſt Day following at a General Meeting at *Hartford*; where many Friends were preſent, and the Principles of Truth were largely open'd among them; and it was a very ſolid and ſatisfactory Time to many of the younger ſort, and likewiſe to others. Hartford.

ON the 20th I went to *London*; where, meeting with Letters of Invitation (as alſo at *Hartford*) from ſeveral Friends, I took up my Lodging at *Joſeph Wyat*'s; where I was kindly received and well accommodated. London.

UPON my Arrival at *London* I viſited the Meetings there; where Friends were

ANNO 1726. were generally glad to ſee me, and I alſo of them in the LORD; and many open, comfortable, and confirming Meetings we had to our great Satisfaction.

AFTER ſome Time I returned to *Carliſle* and *Juſtice-Town*, viſiting ſome neighbouring Meetings, and proſecuting ſome Affairs of my own, and did not take any Journey out of the County of *Cumberland*, till the 25th of the Second 1728. Month, 1728 *, when I ſet forward towards the Yearly Meeting at *Edinburgh*, and that Night lodged at *John Irwin*'s, at *Moſs-ſide*, in *Solport*; where, next Morning, *Thomas Scot* of *Highberries* came to me, and that Evening we went to *Kelſo*, in *North-Britain*, and were received kindly by our Friend *Charles Ormſton*, *ſen.* where we ſtaid till the 28th, being the Firſt Day of the Week, and were at Kelſo. their Meetings both Forenoon and Afternoon. The firſt was a free, open Meeting, and ſeveral Strangers there, who were of the better ſort (ſo accounted) among the People, and very ſedate and attentive. Some of them were Military Officers. In the Afternoon we had more of the ſame ſort; and, ſo far as we could learn, generally well ſatisfied.

ON the 29th we (with *Charles Ormſton*, *ſen.* *Charles Ormſton*, *jun.* and his Wife, and ſeveral other Friends) went to the City of *Edinburgh*, where I lodged with *William Miller*, *jun.* and on the 30th, about the tenth Hour in the Edinburgh. Morning, we had a Meeting of Miniſtring Friends, and after that their Yearly Meeting for Buſineſs began; where Things were carried on with Unanimity and Satisfaction.

ON the 1ſt of the Third Month, being the 4th of the Week, we had a ſelect Meeting, at the Houſe of our Friend *William Miller*, where I lodged, conſiſting of Friends only; and that Afternoon had another publick Meeting, at the Meeting-houſe, at the *Weſt-Port*; where came many of the Inhabitants of the City, and were much more quiet and attentive than heretofore, to whom ſeveral important Truths of the Goſpel were clearly opened: and having another Meeting in the Afternoon, our Company increaſed; and a good Seaſon the LORD gave us.

ON the 2d we had two Meetings in the ſame Place; and our Company and Satisfaction ſtill increaſing, it gave us Encouragement to appoint another on the 3d, being the Sixth of the Week, at Two in the Afternoon; which was the largeſt and *moſt* ſatisfactory of all: for Truth was over all in Authority and Brightneſs, and the People departed under a grave Senſe of a Degree of the Virtue of it, much beyond whatever I had obſerved in that City at any Time before.

ON the 5th, being the Firſt of the Week, we had two Meetings more there; which were alſo large and open, eſpecially in the Afternoon: and all tended to Edification and Comfort of Friends and others.

ON the 6th, accompanied by *Thomas Areskine*, (who alſo was at all the ſaid Linlithgow. Meetings at *Edinburgh*) I went to *Linlithgow*, and that Evening had a Meeting there; where came a wild-looking ſort, there being but about half a Dozen Friends remaining in that Town: but we ſitting under ſome Concern and Senſe of the Grace of GOD towards them, they grew more ſolid, and we had a good Time among them; and they went away very grave and ſober.

ON

* From the Year 1725, to 1728, his Time was much taken up about ſome unhappy Differences that aroſe between him and ſome Friends in *Norfolk*; which proved very troubleſome to him and many other Friends in divers Parts of the Nation; but at laſt iſſued to the acquitting him of thoſe Imputations laid to his Charge, in the open Yearly Meeting in *London*.

ON the 7th we went to *Glaſgow*, and lodged at *George Swan*'s; where we ſtaid till the 9th, being the Fifth of the Week, and their uſual Meeting-day; and Notice being given, as many of the more reputable ſort of People of the City came to the Room (being but ſmall) as it could contain, and more; and the LORD gave us a very clear, open, and ſolid Time among them. ANNO 1728. Glaſgow.

ON the 10th we had another Meeting there, much larger; ſo that the next Room, Stairs, and Yard, or Lane, were crowded; not with a rude Rabble, as in Times paſt, but an intelligent People, looking reputable among Men: and as Things opened in the Wiſdom and Power of Truth, they were received with Sobriety and Attention, to mutual and common Satisfaction; by which, and the open flowing of Truth, I perceived the State of that People was much altered for the better ſince I firſt knew that Place, and the old Prejudices much worn away in many of them.

ON the 11th we had another large and open Meeting, at Eleven in the Morning, at *George Swan*'s; where all the Room and Yard, and ſome Places adjacent, were filled; and the LORD favoured us with his good Preſence, and gave us good Matter and Utterance among them. The main Points falling to my Share therein, were the new Covenant of Light and Life, and the elect Seed; CHRIST as the Mediator and Meſſenger of it to all that believe: of whom the Sons of the Firſt *Adam*, being born again, became of that Seed which never fell, and in whom alſo they ſtand and are eſtabliſhed for ever. At this Meeting were ſtill more of the better ſort, and one Magiſtrate; and, for any Thing that appeared, generally ſatisfied. After that Meeting we returned in Peace the ſame Evening to *Robert Gray*'s, near *Garthſhore*; where we had a very peaceable open Meeting next Day with a few plain and quiet People among the few Friends remaining in thoſe Parts. Garthſhore.

ON the 13th we returned thence to *Edinburgh*, and *Thomas Areſkine* going homeward on the 15th, I had a Meeting that Afternoon at the Houſe of *William Miller, jun.* (where I lodged) only with Friends; where the LORD gave us a good Seaſon together, though there were few Friends remaining at that Time in the City, except *William Miller, ſen.* (who had ſtood his Ground faithfully from the Beginning, and well-known and honourable among the better ſort) and his Family, *viz. George*, *William*, and *Joſeph*, and their Families, all in a hopeful way of ſtanding in the Truth, having a good Eſteem among the People. Edinburgh.

ON the 16th we had another Meeting in the Meeting-houſe; where came ſome of the Towns People, who were very ſober; and the Meeting was very open and well.

BEING clear of that Place for the preſent, I went next Day to *Kelſo*, accompanied by *Joſeph Miller*, and lodged again at *Charles Ormſton*'s, *ſen.* Kelſo.

ON the 19th, being the Firſt of the Week, I was at their Meetings both Forenoon and Afternoon; where came ſeveral of the Neighbourhood: and as Things opened clear and full, the Meetings were, for any Thing I could obſerve, very acceptable both to Friends and Strangers.

ON the 20th, accompanied by *Charles Ormſton, ſen.* his Son *Jonathan*, *Samuel Robertſon*, and his Son *David*, I went to *Berwick*, where there had formerly been a Meeting of Friends; but they are all gone except one Man and a Woman: ſo that at this Time the Meeting was quite loſt, and the Meeting-houſe being

ANNO 1728. ſmall, and I willing to ſee as many of the People together as I could, perceiving the Grace of Life to remain in my Mind towards them, the Friends with me applied to an Acquaintance of theirs, a Presbyterian by Profeſſion, who furniſhed us next Day with a Ware-houſe and Back-yard, wherein he ordered convenient Berwick. Seats of Deal-boards, *&c.* and we had a large Auditory: And as the LORD furniſhed my Heart with much Grace towards them, ſo, out of that Abundance, I was enabled to ſay many Things to them of Moment; and the neceſſary Truths of the Goſpel were plentifully and clearly opened that Day among them, and the ſolid Weight of divine Truth reigned over all, to general Satisfaction, and ſole Glory of him, of whom is the Power, and whoſe Right it is to reign, both now and for ever. *Amen.*

THE Meeting being thus well over, after ſome Refreſhment, I ſet forward towards *Alnwick-Abbey*, my old Friend *Samuel Robertſon* and his Son going along with me. That Night we lodged at an Inn about twelve Miles from *Berwick*, and the next Day went to the Abbey, dining by the Way, near that Place, with our Friend *John Doubleday, jun.* where we were kindly received by him and his Wife, ſhe being the eldeſt Daughter of *Robert Barclay, ſen.* of *Urie*, and Granddaughter of the famous and honourable *Robert Barclay* of the ſame Place.

Alnwick. IN the Afternoon the ſaid *John Doubleday*, his Father being abſent, ordered Notice to be given through the Town of *Alnwick*, of a Meeting at his Father's Houſe at the Abbey next Day, where we lodged, and where his Father had provided a Meeting-houſe, chiefly to ſuit ſuch Occaſions, and ſeveral of the more reputable ſort of the Inhabitants were there; but the Quarter Seſſions of the Peace ſitting in Town that Day, occaſioned the Meeting to be thinner than otherwiſe it might; though a comfortable and very open Time was given us.

ON the 24th, being the Sixth of the Week, accompanied by the ſaid *John Doubleday, jun.* I went to *Newcaſtle*, and lodged with my old Friend and Acquaintance Widow *Middleton*; where we were kindly received and entertained. The Day following I viſited ſome of my Acquaintance and Friends in Town.

Newcaſtle. ON the 26th, being the Firſt of the Week, I was at their Meeting; which, in the Forenoon, was pretty open; but, in the Afternoon, much ſhut up a long Time, and the Heavens ſeemed like Braſs, and the Gates thereof faſtened as with mighty Bars of Iron: but waiting in Patience and in Sorrow, at length in his own (which is ever the beſt and only) Time came he; the LORD, who appeared of old, the Doors being ſhut, and who penetrates all Things when he pleaſes, and makes all Oppoſition fly at the Beckoning of his Hand, though fortify'd by Hell, and ſecured with the Chains and Bars of Death. A little Help from him alter'd the Caſe, and his Preſence gave Life and Ability to utter many good Things out of his Treaſury, to the general Edification and Conſolation of the Meeting, and to his own Praiſe who alone deſerves it.

Shields. ON the 28th, being the Third of the Week, I had a Meeting appointed at
Sunderland. *Shields*, to which came ſome Friends from *Sunderland*. The Meeting was ſmall, but free and open. That Evening I went to *Sunderland*; where I ſtaid till the 30th, lodging at *Robert Wardale*'s. I was at their Week-day Meeting; which was large, ſeveral of the Town's People and ſome Lawyers being there; and a large and open Time I had among them.

Durham. ON the 1ſt of the Fourth Month, being the Seventh of the Week, I went to *Durham*, and lodged at *George Paxton*'s, and the next Day was at their Meeting;

ing; which was large and very open, many Friends being there from *Sunderland:* And finding an Inclination to ſee more of the Town's People than were at that Meeting, I appointed another next Day at Two in the Afternoon; where many of them came, but were hard, dull, and drowſy; yet ſome of them more lively and attentive, and ſome good and neceſſary Things were opened to them: But I had the leaſt Satisfaction in that Meeting of any before, and that Afternoon was under ſome Heavineſs, but knew not the Cauſe. ANNO 1728.

ON the 4th I went to *Benfield-ſide*, to the Monthly Meeting; which was not large, but open and well. That Evening I went towards *Eaſt-Allandale*, to *Archibald Gilleſpie*'s; and the next Day went thence to the Meeting at the ſaid Dale; which was pretty large and comfortable. That Night I lodged at *Charles Alſop*'s. Benfieldſide. Eaſt-Allandale.

ON the 6th I went to the Meeting at *Alſton:* and being much wet, and no Time to ſhift or dry me before the Meeting, I took ſome Cold; but the Meeting was pretty open, and ſome few Strangers there. That Night I lodged at *Thomas Reay*'s at *Alſton.* Alſton.

ON the 7th I returned to *Carliſle*, to my old Lodging, where I was kindly received by Friends in general; and on the Firſt Day following I was at the Meetings at *Carliſle*, both Forenoon and Afternoon, to good Satisfaction. Carliſle.

ON the 17th I went from *Carliſle* to *James Wilſon*'s at *Grayrig-foot*; on the 18th I was at *Kendal* Week-day Meeting; on the 19th at *Settle*, at *William Birbeck*'s; on the 20th at *Bradford*, at *Benjamin Bartblet*'s; on the 21ſt at *Leeds*, at *Benjamin Horner*'s; on the 22d, being the Firſt of the Week, at their Meeting there; on the 23d at a Conference between the Quarterly Meeting of the County of *York*, and the Friends of the Meeting of *Halifax* and that Way, concerning a Point of Tythe; wherein *James Wilſon*, *William Williamſon*, and I, were named on the Part of the Quarterly Meeting, and *Robert Hadoe*, *Benjamin Bangs*, and *Benjamin Claridge*, on the Part of *Halifax* Meeting. Kendal. Leeds.

ON the 24th I was at *York*, and the 25th and 26th at the Quarterly Meeting there; on the 27th at *Leeds*; on the 28th at *William Hird*'s; on the 29th at a Country Yearly Meeting at *Bingley*; on the 2d of the Fifth Month, at a Meeting near *Pennyſton*; on the 3d at *Godfrey Laycock*'s; on the 4th at a Meeting at *Halifax*; on the 5th at *John Hoyles*'s, at *Newkirk*; on the 6th, at *Roſingdale* Yearly Meeting, and lodged that Night with *Richard Acred*, ſix Miles from thence; on the 7th at *Gale*, at *John Moor*'s; on the 8th at a General Meeting at *Crook*; and from thence that Evening to *Kendal*, to *Thomas Elwood*'s; on the 9th at *James Wilſon*'s, at *Grayrig-foot*; and on the 10th at *Carliſle.* York. Bingley. Pennyſton. Halifax. Roſingdale. Crook.

FROM *Carliſle* I went, on the 30th of the Second Month, 1730, to *John Irwin*'s of *Moſs-ſide*; and from thence to *William Oliver*'s of *Dunlebyre*, (not a Friend) where I lay that Night; next Day to *Kelſo*, at *Charles Ormſton*'s, *ſen.* the Day following I reſted there; and on the 3d of the Third Month, being the Firſt of the Week, was at their Meeting Forenoon and After: The latter was full and open. 1730. Kelſo.

ON the 4th I went to *Edinburgh*, to *William Miller*'s, the Yearly Meeting there being on the firſt Fourth Day of the Month as uſual. The Meeting was in the New Meeting-houſe: It holds about 600, and was every Day full, and many Edinburgh.

ANNO 1730. many without in the Yard. They were not, for the greateſt part, a rude Rabble, as formerly in that Place, but generally a ſober reputable-like People; and the Truths of the Goſpel were plentifully opened, and with good Authority.

THE Meeting held two Days; and, after it was over, I ſtaid until the Firſt Day following, in the mean time viſiting the Dean of Gild, a very ſober religious Perſon, with whom I had ſome Diſcourſe, chiefly concerning the Bread and Wine, and the Subſtance; in which I had great Satisfaction, and the rather, that he alſo declared his in what paſſed amongſt us on that Subject.

THE Meeting the Firſt Day following was as large, and more open than the Yearly Meeting.

Glaſgow. ON the Second Day following, accompanied by *Thomas Areſkine*, I went to *Glaſgow*, where we had a Meeting the next Day; which being in their New Meeting-houſe, was much larger than heretofore, and very quiet and open, many of the better ſort being there.

THE 13th, being their Market Day, we omitted that; and on the 14th had two Meetings, one in the Forenoon, and the other in the After. That in the Forenoon was large, and, in the main, quiet and open; only as there came a great Company of the Collegians, they were much ruder than any other of the baſer ſort; which gave me ſome heavy Reflections, that theſe Seminaries of the Members, both of the National (or Political) Church and State, ſhould be more peculiarly depraved than the worſt of the other Rabble. To ſee the good Intentions of well-meaning Parents ſo cheated and eluded by the Ignorance, Perfidiouſneſs and Idleneſs of thoſe well-paid and over-paid Teachers, to whom the Care of them and their Education is committed, is lamentable and ſhocking: For, alas! what but bitter and poiſonous Waters can be expected from ſuch depraved and envenom'd Fountains.

IN the Afternoon the Meeting was large and open, furniſhed with ſober Perſons of the chief Rank, and the Truths of the Goſpel in a good Degree cleared among them; and the Meeting ended well, and in Peace: But that which contributed not a little to our outward Quiet, was the Care of the Magiſtrates in ſending Civil Officers to keep out the baſer ſort; which we were favoured with every Meeting; and was the firſt Time, ſo far as I have heard, that ever any Magiſtrates of that Nation took any Care to preſerve our Meetings in Peace that Way.

DURING our Stay there we went to ſee -------- *Simpſon*, Profeſſor of their Divinity of the College of *Glaſgow*, whom the Aſſembly of the National Kirk of *Scotland* hath, from Year to Year, ſuſpended, about ſome Notions of the Trinity they charged him with, as not agreeing with their Schemes: but being a Man of good Temper, religious in his Way, and of Learning ſuperior to moſt, if not all of them, they could not make good their Charges againſt him, nor ſo far convict him, as to proceed to Excommunication. He received us courteouſly, and entertained us with Friendſhip about two Hours, to our mutual Satisfaction. We found him fully principled for Liberty of Conſcience, without Compulſion towards any Forms of Religion, or Perſecution for Non-compliance. He was a Man well verſed in the *Greek*, *Latin*, and *Hebrew*; and we conferred with him about ſeveral Texts of Scripture not well tranſlated, wherein he ſeem'd to agree with us: but no Point of Religion wherein we differ was moved among us, ſave only a Hint about Baptiſm; in which we found him furniſhed only with the com-

common literal Notions and Apprehenſions concerning it, ſuppoſing ſome Inſtances of Water Baptiſm by ſome of the Apoſtles, after the Coming of the Holy Ghoſt, ſufficient to indicate the Meaning of CHRIST in the 28th of *Matthew* concerning Baptiſm, that it muſt be Water Baptiſm: But though it is apparently otherwiſe from that, and other concomitant Texts on that Subject, we did not enter cloſely on the Subject; and the rather, becauſe it was late in our Viſit before it was moved; which was only accidental, and not propounded as Matter of Controverſy: And we parted with him in a very friendly Manner on both Sides; but had no Time to ſee him again, though he ſeemed to deſire it. ANNO 1730.

ON the 15th of the Third Month, being the Sixth of the Week, we returned to *Edinburgh*; and the Firſt Day following I was again at the Meeting there; which was the largeſt had ever been in that Place, and very open, both Forenoon and After. *Edinburgh.*

ON the 18th I went for *Kelſo*, accompanied by *Joſeph Miller*; and when we came to the Inn at *Channelkirk*, we met with the Marquis of *Lothian* and Sir *John Rutherford* of *Egerton*. They were very familiar and courteous, though Strangers to us; and as they, their Company, and Attendants, made a Throng in the Inn, my Companion and I could not be ſo well attended and accommodated as otherwiſe we might; which the Marquis underſtanding, he courteouſly ſent us ſome of his own Proviſions his Servants had brought for them.

FROM hence I continued my Progreſs to *Juſtice-Town*; where, and whereabout, I employed my Time in my favourite Amuſement, of planting and improving my Land, at the ſame Time viſiting Meetings as they came of courſe, and enjoying the Converſation of my Friends and Neighbours, till the Second Month, 1731, when I prepared for *London*; and on the 6th I went from *Carliſle* to the Meeting at *Kendal*; on the 9th to *Lancaſter*; on the 10th to *Preſton*, and next Day, being the Firſt of the Week, was at a Meeting in their new Meeting-houſe, being the firſt in it; where came many ſober People. That Evening I went to *Wigan*; and on the 12th to a Quarterly Meeting at *Warrington*. 1731. *Kendal.* *Preſton.* *Warrington.*

ON the 13th I went to the Yearly Meeting at *Cheſter*; which began about Two in the Afternoon for Miniſters and Elders; and the next Day, the 14th, was Meetings for Worſhip, both Forenoon and After; which were very large and well, we having the Company of great part of the Citizens, and many of the Gentry round. *Cheſter.*

ON the 15th, in the Forenoon, was the Meeting of Conference, and Quarterly Meeting for *Cheſhire*, and, in the Afternoon, a Meeting for Worſhip; where we had an Audience of ſeveral thouſands of People in a great Tennis Court, many of them being of the more reputable ſort, and, among others, ſeven Miniſters of the National Church; who, as well as the People, ſpake well of the Teſtimony of Truth which was delivered among them: for which many Friends were thankful to the LORD our GOD, who hath wrought ſo great a Change in the Minds of the People, not only in this Place, but alſo in moſt Places at this Day throughout all *Britain*, and the *Britiſh* Dominions every where. *John Fallowfield* being at this Meeting, he and I ſtaid till the Firſt Day following, being the 18th, and in the ſame Place had two Meetings more that Day; that in the Afternoon being very full and open, and, I think, to general Satisfaction.

ON the 19th we ſet forward for *Shrewsbury*; we ſtaid that Night, and on the 20th went to *Ludlow*, where the Yearly Meeting for *Wales* was that Year to be held, and where there was no Friends, or any Meeting for a long Time (if ever) *Ludlow.*

Anno 1731. there before. The firſt was held in the Prince's Palace, in a very large Hall, by the Favour of Captain *Jones*, the Governor: But the Morning Meeting being very much crowded, the Miniſtring Friends divided themſelves in the Afternoon, and ſeveral held another Meeting at the ſame Time in another large Room adjoining the Hall; and both were exceedingly crowded, and many could not get in at all. The Lord was with us, and the Goſpel was preached in his Wiſdom and Power to general Satisfaction: And notwithſtanding the great Throng of People, there was not any Diſturbance or Diſorder among them; for the Magiſtrates, to their juſt Commendation, had taken great Precaution, by making Proclamation through the Town beforehand, and paſting the ſame up in Writing in the Market, or ſome publick Place, that if any ſhould moleſt the Meeting, or give any Diſturbance, ſuch ſhould be ſeverely puniſhed: And, beſides this Encouragement, they appointed at leaſt a Dozen Conſtables to attend the Gates, keep out Children and Rabble, and the Meetings peaceable; ſome of whom were very ſerviceable in the Meetings, in directing the People to convenient Seats, and placing them to the beſt Advantage for general Accommodation.

Lempſter. The Meetings ended on the 22d; and the next Day I went with our Friend *Gabriel Smith*, to his Houſe at *Lempſter*, and *John Irwin* of *Moſsſide*, in *Cumberland*, being there alſo, we had a very open Meeting with Friends, and ſome others there, on the 24th.

Ludlow. On the 25th, being the Firſt of the Week, we returned with ſeveral Friends to *Ludlow*; where Notice had been given of two Meetings more that Day: but the Perſon who undertook it, not doing it ſo certainly as it ſhould have been, the Morning Meeting was not large; but, in the Afternoon, the great Hall was well filled with ſober People, to whom the Goſpel was yet more fully preached, and was the openeſt Meeting we had in the Place; and ſo we left them in Peace and Love. Returning that Evening with Friends to *Lempſter*, many of the People at *Ludlow*, watching our Departure out of the Town, ſtood in Companies on the Sides of the Streets, to ſalute us with their Civilities, as did many others in their Doors and Windows; and we departed in Peace, and in that Humility wherewith the Truth adorns the Mind, being thankful to the Lord for ſo great Favours; his reducing Magiſtracy to its proper Uſe and End, a Terror to Evil-doers, and Praiſe and Protection to them that do well, being none of the leaſt, conſidering how much our Friends (and myſelf in ſome Meaſure) have ſuffered under Magiſtrates of a perſecuting Spirit in former Times, in all Parts of the World where Truth appeared in this Diſpenſation and laſt Age.

Worceſter. On the 26th we went to *Worceſter*, to the Widow *Pardoe*'s; and the next Day had a large and open Meeting there; many of thoſe called Gentry, with Military Officers, and others being preſent; and the Authority of Truth over all. That Evening we viſited ſeveral Families in Town; and next Fourth Day
Eveſham. had a Meeting at *Eveſham*; which was alſo open and well. I lodged at our Friend *Thomas Hamel*'s.

Cheltenham. On the 29th we had a Meeting at *Cheltenham*; which was alſo open and well, divers important Truths of the Goſpel being clearly, and with good Authority, opened and delivered there. That Night we lodged with our Friend *John Tiley*.

Painſwick. On the 30th, accompanied by our Friend *Richard Tiley*, we had an open Meeting with a few Friends at *Painſwick*, and ſeveral from *Glouceſter*, and ſome other People; and that Night lodged at the Widow *Loveday*'s.

On

ANNO 1731.

ON the 1st of the Third Month we went to *Nailsworth*, to the Widow *Smith*'s, and the Day following had two Meetings; which were very large and open: that in the Afternoon being the largest, some said, that ever had been known there, many Presbyterians and Baptists being present; especially of the former, who were at that Time divided about two of their Ministers, Competitors about the Flock, and, no doubt, rather the Fleece, whether should have it: and in the Afternoon the Matter of Election and Reprobation was fully handled and opened, not knowing, till after the Meeting, that so many of that sort were present. The Meeting was peaceable, and ended well. Nailsworth.

ON the 4th we had a small, but pretty open Meeting at *Tedbury*; and that Evening went forward to *Dedmartin*, to *Richard Watt*'s: Next Day we had a small open Meeting there; and that Day went to *Bath*. Tedbury.

ON the 6th, being the Fifth of the Week, we had a very open Meeting at *Bath*; many Strangers being there, and very peaceable. Here we tarried till the 9th, being the First of the Week, and had two large Meetings, and pretty open, many Strangers of Account in the World being there. Bath.

ON the 10th we went to *Froom*, to our Friend *James Tylie*'s; and the Day following had two large and very open Meetings among the General Baptists, and others, in their Meeting-house. I having had a Meeting in the same House many Years ago, as soon as they heard I was come to Town, and desired such a Meeting with them, they readily granted us their House, and generally came to the Meeting; two of their Teachers being there also. Froom.

ON the 12th, being the Fourth of the Week, we went thence to *Bradford*, *John Irwin* and *John Fallowfield* being with me; where we had an open good Meeting; the Truths of the Gospel being there also clearly preached in the Demonstration of the Spirit, and Power of Truth. That Evening we returned to *Bath*, to the Widow *Gingel*'s: and next Day had a very open Meeting; where many Strangers were again present. Bradford.

ON the 14th we went to the Week-day Meeting at *Bristol*; where we staid all the Week following, it being the Time of the Yearly Meeting; where we had good Times with both Friends and People; the Meetings being very large and open, and the Kingdom of GOD fully preached. Bristol.

ON the 22d, being the 7th of the Week, I went back to *Nailsworth*, and was at their Meeting next Day; which was large and open, but laborious, by reason of the extreme Heat, and Crowd of People. The Quarterly Meeting being on the Third Day following, I staid that Meeting; where many Things were opened, in the Meeting for Business, concerning the Discipline of the Church, and the Use and Necessity of it; against the Payment of Tythes; and especially the Hypocrisy and Deceit of such as profess Truth, in this present Dispensation of it, and yet, by Collusion and subtle Practices, evade the Testimony, by dark, indirect, and under-hand Practices; as if the LORD could not see, though they may vail their own Understandings by Covetousness, or any other Blind: and the Faithful there had Comfort and Confirmation thereby. Nailsworth.

ON the 26th I went from thence to *Painswick*, to their Week-day Meeting; which was small: but staying there next Day, on occasion of a Marriage, the Meeting-house was crowded with People; and many important Truths of the Gospel were clearly, and with Authority, opened and preached among them, to Painswick.

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ANNO 1731. the Honour of Truth, and Comfort of thoſe who deſired the Proſperity and ſpreading of it in the Earth.

Marſhfield. THAT Evening I returned to *Nailſworth*; and on the 28th went to *Marſhfield* to the old Widow *Wickam*'s; and in that Town, that Evening, had a Meeting with a few Friends and ſome ſober Neighbours who attended; and, though not large, was very open and comfortable.

Warminſter. ON the 29th I went to *Warminſter*; and the Day following, being the Firſt of the Week, was at the Meeting Forenoon and Afternoon. The former was ſmall, being few but Friends, and a little heavy at firſt, but lively in the End; and the latter, in the Afternoon, filled with other People, and very open; many needful Truths of the Goſpel being publiſhed in their Audience with good Authority and Clearneſs; and they departed in Solidity, as if Things had in ſome meaſure impreſs'd them.

Sherburn. ON the 31ſt I went from thence to *Sherburn*, lodging that Night at *William Rowe*'s; and the Day after to *Bridport*, to *John Nichol*'s; and was at their Meeting on the Fourth Day; which was ſmall, and ſomething heavy in the Beginning of it; but more open in the End.

ON the 6th of the Fourth Month I was there, Forenoon and Afternoon; the latter Meeting being the larger, and both well.

Kingham. ON the 8th, being the Third of the Week, accompanied by *Samuel Bownas*, then living at *Bridport*, we had an appointed Meeting in a Barn at *Kingham* belonging to *William Smith*, about five Miles from *Bridport*; where no Meeting is ſettled, and but one Family of Friends there. It was pretty large, though few Friends, and a good Meeting. That Evening we returned to *Bridport*.

Beaminſter. THE Day following we had another Meeting appointed at *Beaminſter*, about four Miles from *Bridport*; where there was but one Friend and his Wife in Town; but a pretty large and open Meeting; and that Evening returned to *Bridport*.

Bridport. Chard. ON the 10th we ſtaid there; and the Day following we went to *Chard*, and had a ſmall Evening Meeting there; and lodged at *Joſeph Gillet*'s; and next Day went to *Taunton*.

ON the 13th, being the Firſt of the Week, we were at *Taunton*, Forenoon and Afternoon; the latter was large, and both well. We lodged at the Widow *Giffard*'s.

Creech. ON the 14th, in the Evening, we had a Meeting at *Creech*. It was not large, but very open; and a Lawyer and his Wife, and ſome others of the Gentry, being there, they ſtaid the Evening with us, and were very ſociable. We lodged at *Henry Chade*'s.

Bridgewater. ON the 15th we had a Meeting at *Bridgewater*; which was very ſmall: for ſeveral of the Friends in that Place, who in Time paſt had been in Reputation as the chief among them, being Trading Men, had fallen ſhort in their Buſineſs, and many others had ſuffered Loſs by them; ſo that the People were generally under Offence by this Means, and deſpiſed our Meetings, and neglected the Truth

Truth on that Account: yet the Meeting was open, and the right-minded among them comforted. We lodged at *Joſeph Ball*'s. ANNO 1731.

ON the 16th we went to *Summerton*, and the Day following were at the Quarterly Meeting there; and that Night lodged at *William Berry*'s at *Knowle:* and on the 18th we returned to *Bridport*. Summerton.

ON the 20th, being the Firſt of the Week, the Meetings at *Bridport* were very large and open, eſpecially in the Afternoon; which being put off till Five in the Evening, was the largeſt, as ſome Friends ſuppoſed, that ever had been in that Place; and the important Truths of the Goſpel were largely, clearly, and with Authority, opened among them; and Truth was over all. Bridport.

ON the 21ſt we went to *Pool*; and on the 22d, being the Third of the Week, was their Yearly Meeting; and the next Day the Quarterly Meeting; and that Evening another Meeting for Worſhip; when, the Town's People coming in, that Meeting was the largeſt and openeſt. Pool.

ON the 24th *Samuel Bownas* returned from *Pool* towards *Bridport*, and I went to *Ringwood*; where I had a ſmall Meeting, there being but few Friends in Town; and that Evening went to *Fordingbridge*, and lodged at *Moſes Harris*'s. Next Day I had an open Meeting there; where came a Presbyterian Preacher, and many others, and all were quiet. The Day following I went to *Sarum*. Ringwood. Fording-bridge.

ON the 27th, being the firſt of the Week, the Meeting at *Sarum* being ſmall in itſelf, ſeveral of the Neighbourhood came in, and Things opened well; and the Meeting being comfortable, we had much more Company in the Afternoon; and ſome of the Baptiſts ſo well ſatisfied, that two of them, of good Underſtanding, and honeſt well-meaning Men, came to *John Moor*'s (where I lodged) after the Meeting; with whom I had Converſation to Edification. They declared their Satisfaction with the Meeting; but one of them ſtill thought the Bread and Wine ought to be continued in the Church; but reaſoned moderately: and the other owned that I had given him more Satisfaction concerning the Incarnation of the Word of GOD, (in ſome Diſcourſe I had had with him the Day before) than he ever had met with by Word or Writing. We parted with Good-will on all Sides. Sarum.

ON the 28th I went from thence to *Lavington*; and that Evening had an open Meeting there; and lodged at *John Guiſe*'s. Lavington.

ON the 29th I went from thence to the *Devizes*; where I had another Meeting in the Evening, very open; and lodged at *Roger Beavan*'s. Devizes.

ON the 30th I went from thence to *Calne*, and had an open Meeting there. It was their Meeting-day: but upon my coming, they poſtponed the Meeting about an Hour, in order to give more general Notice; but might have been much larger, if it had been put off till Five in the Evening, as moſt of the reſt had been. I lodged that Night at *Joſeph Serjeant*'s. Calne.

ON the 1ſt of the Fifth Month I went to *Chippenham*, and had an Evening Meeting there; which was ſmall and heavy: and that Night lodged at *Adam Goldney*'s. Chippenham.

ON the 2d I was at a Meeting appointed at *Coſham*, both on my Account, and Coſham.

ANNO 1731. and at the Requeſt of *Joſeph Storr* of *Cheſterfield*; though we knew not one of another till we came there. The Meeting was well: and that Evening I went to *Monk*'s with *Ezekiel Dickinſon*, his Father being deceaſed, and left him a great Eſtate, and he hardly of Age; yet being of a ſingular good natural Temper, and very loving, and of an innocent Behaviour, temperate and prudent, Friends have great Hopes he will do well; and many greatly deſire he may. Here I ſtaid till the Firſt Day Morning.

Melkſham. ON the 4th I went from *Monks* to *Melkſham*; where the Meeting was large, and one of the moſt open Meetings I had in thoſe Parts; the moſt important Truths of the Goſpel being opened, in the Wiſdom and Power of Truth, to general Satisfaction: and there being Friends from divers Towns and Villages in the Country, I went back that Evening with *Iſrael Noyce*, to his Houſe near Charlcot. *Calne*, and the next Day to the Quarterly Meeting for *Wiltſhire* at *Charlcot*; and the ſame Evening back with *Iſrael Noyce*.

Bradford. ON the 6th I went from thence to *Bradford*, where I had an Evening Meeting, about Six; but the Notice not going in due Time, the Meeting was not large, but indifferent well, ſeveral of the Neighbours being there, and very ſolid. That Night I lodged at *John Ballard*'s; who went with me to *Bath* next Day. He was an Attorney at Law; and being convinced of Truth, made Profeſſion with us: But the Law being altered with reſpect to Men of his Practice, and ſome new Oaths required of them, in order to a new Qualification, he had offered his Affirmation according to the Law made in our Favour, in Matters of Evidence; but Judge *Ayres*, one of the Judges before whom it ſhould have been taken, not being our Friend, denied him that Privilege: which, it was generally held, the Law and common Right allowed him; ſince that Practice, being his Way of Livelihood and Subſiſtence before that Law was made, was no Office, or Place of Truſt or Profit in the Government; which, with ſerving on Juries concerning Life and Death, was all the Exception in any of the Acts concerning the Affirmation of Friends, inſtead of Oaths. Bath. At *Bath* I lodged again at *Elizabeth Gingel*'s: and next Day was at their Week-day Meeting; which was but ſmall, the Seaſon being over for Strangers for the preſent, but pretty open.

Briſtol. ON the 9th I went from thence to *Briſtol*; and on the Firſt Day following had two full and open Meetings; though I never went to that City with leſs Hope, or more down in my Mind than at that Time: but on the Third Day, the Meeting being larger than uſual, was pretty generally reached, and more of the young ſort, of both Sexes, tendered, than I have obſerved there, or elſewhere, for a long Time; after which I was not ſo much loaden in my Spirit as before in that City; where there is ſtill a great Body of People under our Profeſſion; who I hope will remain honourable in the Truth, and increaſe in the Power and Virtue of it.

Belton. ON the 14th I went to a Monthly Meeting for Worſhip at *Belton*, accompanied with *Alexander Arſcot*, an honeſt and good Warrior for Truth on Earth, againſt the Antichriſtian Infidels of this preſent Age. We had the Company of ſome Friends and others, to the Number, in all, of near Forty Perſons; among whom I laboured hard for ſome Time; but to what Purpoſe I do not know: for, though many important Truths of the Goſpel were plainly opened, I did not find any great Impreſſion they made, nor was I very eaſy afterwards, but rather under a kind of Deadneſs; which, I fear, is the State of too many People

People to whom we miniſter; though ſeveral of them at that Time ſeemed well ſatisfied with the Meeting. That Evening we returned to *Briſtol*. ANNO 1731.

ON the 21ſt I went to *Frenchay*; where we had a good open Meeting, for the greateſt Part young People, there being ſeveral Schools at that Place for both Sexes; and that Evening returned to *Briſtol*: and the great Fair approaching, which is uſually attended with a great Concourſe of People, I ſtaid there till it was over. There are, at this Time, two great Meetings of Friends at *Briſtol*; but greateſt Part being young, many of them are hardly diſtinguiſhable from the World by any outward Appearance, either in Speech or Habit: but, as People of all Ranks and Opinions now frequent our Meetings every where, they were very large and open on this Occaſion; and therefore I ſtaid at that City till the 4th of the Sixth Month, and then went to the Week-day Meeting at *Sidbury*, accompanied by my old Friend and Acquaintance *Richard Champion* and his Son; where, though a ſmall Meeting, by reaſon of the Prevalency of the Small-pox in the Place, and Harveſt, yet a comfortable Time the LORD gave us: and after this Meeting I went to *Nailſworth*, to the Widow *Smith*'s, as uſual. Frenchay.

ON the 5th, being their Week-day Meeting, I tarried there, and alſo the Firſt Day following; where, that Afternoon, we had a large and very open Meeting; from whence I came with Satisfaction. Nailſworth.

THE next Day I dined with the Widow *Yeates* in the Neighbourhood; and that Evening had a pretty open Meeting in a Houſe of our Friend *Daniel Fowler*'s, lately built for that Purpoſe at *Minſing Hampton*; where I lodged, at his Houſe. Minſing Hampton.

ON the 10th I went to *Cirenceſter*; where I had a pretty good Meeting that Evening; and lodged with *John Hinton*. Cirenceſter.

ON the 11th, in the Evening, I had another like Meeting at *Burford*; and lodged that Night with *Timothy Abrahams*. Burford.

ON the 12th, about the ſame Time, I had a free open Meeting with Friends at *Whitney*; and lodged at *Elijah Waring*'s. Whitney.

ON the 13th, in the Evening, I had a ſmall but open Meeting with a few Friends at *Charlsbury*; and that Night lodged at *Iſaac Stapler*'s. Charlsbury.

ON the 14th I went from thence to *Oxford*; where I was kindly received by my old Friend and Acquaintance *Thomas Nichols*: but ſoon after I arrived, my Mind became loaden with that Power of groſs Darkneſs, that may be felt, conſtantly attending and prevailing in that Seat of Wiſdom and Subtilty, but not of GOD: and the next Day, being the Firſt of the Week, when in the Meeting, it remained heavy and dark a conſiderable Time, till the never failing Truth aroſe and diſperſed it; and then, being over all evil Spirits, I ſtood up, and many Things were opened of great Importance, without any Diſturbance by the Scholars, many of whom were there, but not altogether ſo rude as at Times heretofore, or even the preceeding Firſt Day Meeting; for, of all Places wherever I have been, theſe Scholars of *Oxford* were the rudeſt, moſt giddy and unruly Rabble, and moſt miſchievous: But having got over them in the Forenoon, the Way was eaſier in the Afternoon; and having Matter of Importance to deliver, and with full Authority, ſeveral of them were affected, and all chained. Oxford.

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ANNO 1731. ON the 16th I went from *Oxford* to *Banbury*, to *Benjamin Kid*'s; and next Day was at a Monthly Meeting for Worſhip at *South-Newington*; which was very open and well.

South Newington.

Adderbury. ON the 18th I was at an appointed Meeting at *Adderbury*; which, though ſmall by reaſon of the Throng of Harveſt, was a very open melting Meeting.

ON the 20th, being the Sixth of the Week, I ſtaid the Week-day Meeting; which is not large of itſelf, but enlarged from the Country about on that Occaſion, and was well.

Warwick. ON the 21ſt I went to *Samuel Overton*'s near *Warwick*, where I lodged that Night; and the Day following, the Firſt of the Week, was at the Meeting at *Warwick*, Forenoon and Afternoon; and the latter was large and open, many of the People being there, and Things were well. I lodged with ---- *Edwards* a Baker, without the South Gate.

Coventry. ON the 23d I went to *Coventry*; where I had an open good Meeting that Evening, and lodged with *John Gulſon*.

Hinkley. ON the 24th I went to *Hinkley*; and that Evening had a pretty large and open Meeting with Friends and Neighbours there; and lodged at *William Stephenſon*'s.

Leiceſter. ON the 25th I went to *Leiceſter*, and that Evening had a Meeting there; which was ſmall, but very open, and lodged at *John Penford*'s. The Day following proving very rainy, I ſtaid there till the Sixth Day; and then went to *Nottingham*, and lodged at *William Thompſon*'s.

Nottingham. ON the 29th I was at *Nottingham* Meeting, which was not large in the Forenoon; but much fuller by the coming in of many of ſeveral Sects, as Baptiſts, Presbyterians, Epiſcopalians, *&c.* in the Afternoon: But one *Joſhua Par*, who had been denied by Friends, gave ſome Diſturbance to the Meeting: which was cuſtomary with him. His Father had been convinced, and hopeful for a Time, but declined at laſt; and, as I remember, had been denied. This *Joſhua* was likewiſe hopeful, till he undertook to preach in our Meetings: which being in a confuſed Manner, they could not receive him as a Miniſter; and then impoſing himſelf, and becoming very turbulent and inſolent, they denied him as a Member; on which he became an open Enemy. The Friends expected he would make ſome Diſturbance, and therefore, by Application to the Mayor and ſome of the Aldermen, had a Conſtable ready. He began to accuſe the Meeting in a little Time, calling them Hypocrites, and other ill Names, after the Manner of the Ranters; the envious *Pearſons* in *Cumberland*; *William Gibſon*, a ſort of Lunatick at *London*; and the like. *William Thompſon* oppoſed him; and a Conſtable appearing, he was daunted a little, and became ſilent. Then I had the Time of the Meeting; and Things were pretty well.

IN the Afternoon he came again, and acted after the like Manner; till pretending to pray in the Meeting, the Conſtable then came to take him away; but he refuſed, pretending he had not broke any Law: which was not true; for Diſturbance of our Meetings is againſt the Toleration Act at the Revolution. Then *William Thompſon* bid the Conſtable let him alone, if he would be quiet, and give no Diſturbance; which he did: and a little after, I began to ſpeak what I had to ſay; the Subject of which contain'd ſeveral important Truths of the Goſpel. The Meeting was open and well: But having ſaid ſomething concerning

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Civil Government, as an Ordinance of GOD for the Puniſhment of Evil-doers, *&c.* he took that as if intended againſt him; and ſo came to my Lodging to wrangle about it. I ſaid not much to him; for the little I did ſay he could not bear, being too full of himſelf, and inceſſantly pouring out his own Conceivings and Reſentments; which gave me occaſion to tell him, he was deaf and blind, he could not hear what I ſaid, or ſee the Truth of it: Then, he ſtopping, I told him, he was a Ranter; that I had ſeen many ſuch in *America*, and ſome of late in *Cumberland*; that he was of the ſame Spirit, Way, and Practice, and turbulent, ſpeaking after the ſame fooliſh and blaſphemous Manner as they did; and adviſed him to decline that Way, and forbear to diſturb our Meetings any more, as the beſt Courſe he could take. He did not like this; but began to ſneer, ſcoff, and giggle; for which I reproving him, he pretended that whenever he felt the comfortable Preſence of the LORD to ſupport him againſt his Oppoſers, he then could not forbear laughing. This was a ſpecial Note of the Ranters; for they pretended that GOD had taken up their Souls unto himſelf, and poſſeſſed their Bodies, and he being under no Law but his own Will, could do no Evil; therefore all thoſe Actions they did, they imputed them to GOD, though ever ſo fooliſh, brutal, and wicked. So, finding him inconverſable, I left him, and went into another Room; and then he went away. ANNO 1731.

ON the 30th I went to *Mansfield*, and on the Third had a Meeting there; and when I went in, found this *Joſhua Par* in the Gallery. He was not long ſilent, but began to accuſe Friends there as Hypocrites; ſaying alſo, *Men gather not Grapes of Thorns, nor Figs of Thiſtles.* Then *Richard Marriot*, one of that Meeting, replied, "Thou art a Thiſtle; thou bringeſt forth ill Fruits, by which "thou art known." Then another Friend went out quietly, and brought in a Conſtable, who was followed by ſome of the Town's People; and as ſoon as *Joſhua Par* ſaw them, he ſat ſilent; and the Conſtable and Neighbours ſtaying, we had an open comfortable Meeting. Mansfield.

THAT Afternoon I went on to *Balberhall*, to Sir *John Rhode*'s, and there ſtaid two Nights: and on the 2d of the Seventh Month, being the Fifth of the Week, I went with him to the Meeting at *Cheſterfield*; and that Night lodged at *Joſeph Storr*'s. Next Day I went to viſit the Widow *Elizabeth Heathcoate* and Children at *Cuthorp*, where I ſtaid two Nights; and on the Firſt Day following was at the ſame Meeting. It conſiſted for the greater Part of Friends in the Forenoon, and pretty open; but I having requeſted Friends in the Place to invite the Neighbours in the Afternoon, the Meeting was much larger, and very open; the moſt important Truths of the Goſpel being with good Authority preached among them. That Night I remained at *Joſeph Storr*'s. Chesterfield.

ON the 6th I went to *Sheffield*; and remaining there, at *Thomas Buck*'s, till the 8th, had a large open Meeting with Friends, and many of the Neighbours, to Satisfaction. Sheffield.

ON the 9th I was at a Monthly Meeting at *Burton*; which was ſmall, but very comfortable; and that Evening went to the Widow *Mary Jackſon*'s at *Totis*; and the next Day was at the Meeting at *Woodhouſe*, the Village adjacent, which conſiſted, for the greateſt Part, of Friends, and pretty open: though it is obſervable, in theſe Days, that our Meetings are generally brighteſt and moſt open, and the neceſſary Truths of the Goſpel moſt clearly and powerfully opened, where the People are invited by Friends, and come freely in; whereby Friends themſelves become further informed and edified. Burton. Woodhouſe.

ANNO 1731. ON the 12th I was there again, Forenoon and Afternoon; when the Meeting was much larger and opener; many of the Neighbours being there.

Halifax. ON the 15th I was at *Halifax*; where the Meeting was ſmall, none but Friends being preſent, and few of them, the Harveſt, as they ſaid, not being quite in: and that Night I lodged at *Godfrey Laycock*'s.

Bradford. ON the 16th I went to *Benjamin Bartlet*'s, at *Bradford*, and the Day following had a Meeting there; which conſiſted moſtly of Friends, and was large and open: But having a-mind to ſee the People, Friends there, and chiefly *Benjamin Bartlet*, ordered their new Meeting-houſe (not being fully finiſhed) to be fitted up as well as could be for that Occaſion; and Notice being given to the People in Town, and ſome adjacent Parts of the Country, we had a large Meeting the Firſt Day following; and, the People being ſober and attentive, the LORD opened Things to them with Authority and Clearneſs; and many of them ſeem'd well affected with what they heard and felt.

Leeds. ON the 20th I went to viſit my well reſpected Friend *William Hurd*, and his Family, where I was kindly received, and ſtaid till the 22d; and then went to the Week-day Meeting at *Leeds*, and lodged at my old Friend *Benjamin Horner*'s; where I was kindly entertained. On the 26th, being the Firſt of the Week, I was at the Meeting. It was large in the Afternoon, by reaſon of the Company of the Neighbours; and was an open Meeting. There I remained till the 28th, and then went in Company with *Benjamin Horner*, ſeveral of his Family, and ſome others, to *York*.

York. ON the 29th and 30th was the Quarterly Meeting there; where the Envy and ill Contrivances of ſome Prieſts of the National Church fell under Conſideration. The Caſe was this: Some of them in the North had falſely reported to ſome Meeting of Prieſts at *London*, that Friends of the North, eſpecially in *Yorkſhire*, had been very induſtrious in ſpreading and promoting the blaſphemous and antichriſtian Books, publiſhed of late by *Woolſton*; and the Biſhop of *Lichfield* and *Coventry* having writ two Volumes in anſwer to *Woolſton*, took occaſion therein to vent his Spleen againſt us; deſigning, but with little Senſe and no Truth, to put us on the ſame Foundation with him, the Familiſts, and other heterodox Perſons, as Deniers of the outward Coming of CHRIST, and Deſpiſers of the Holy Scriptures, after their old, uſual, thread-bare, falſe, and antiquated Cant, of little Credit at this Day, if at all believed even by theſe mercenary Hirelings and Scribblers themſelves: Yet, to obviate the Hurt that ſome weak and credulous Perſons might ſuſtain by our Silence to thoſe Charges, the Meeting extracted ſome Paragraphs out of our Yearly Meeting Epiſtles, from the Year 1706, to this Year 1731, containing earneſt and repeated Advice to Friends every where to read the Holy Scriptures, and wait upon the LORD for his Help in underſtanding them; and alſo not to read, or ſuffer to be read in their Families, any Books of Deiſts, Plays, Romances, *&c.* tending to the Diſcredit of the Holy Scriptures, and contrary to the Chriſtian Religion. This Extract the Meeting committed to the Care of ſeveral to be printed and publiſhed, with a ſhort Introduction; which reſulting to the particular Care of *Roger Shackleton* of *York* and myſelf, it was accordingly printed at *York*, and publiſhed there the 4th of the Eighth Month following.

AT *York* I ſtaid till the 3d of the Eighth Month, being the Firſt Day of the Week; when the Meeting was very large in the Afternoon, chiefly with Strangers, (for the Meeting of itſelf is but ſmall) and many Truths of the Goſpel were

were freely opened; and, for any Thing I could obſerve, well received by the Auditory; which conſiſted in the main of a reputable-like People. The next Day I ſtaid at *York* to ſee the printed Extract finiſhed, and on the 5th, being the Third of the Week, I went forward to *Burrowbridge*, and lodged that Night with *Boſwel Middleton*; who went with me next Day to *Northallerton*. There I ſtaid till the 7th, being the Fifth of the Week, and was at their Meeting; which was very open and comfortable. That Evening I went home with *George Mills*; who accompanied me the next Morning to *Yarm*, where I lodged at *Amos Lindſley*'s; and the next Day had a ſmall Meeting there; but pretty open. ANNO 1731. Northallerton.

THAT Evening I went to *Stockton*, to *John Smith*'s; and on the 11th in the Forenoon had a Meeting at *Norton*, and another in the Afternoon at *Stockton*. The Meetings were well; but the latter was the largeſt, ſome People ſitting down there with us. Norton.

ON the 12th I was at *Norton* again, it being the Monthly Meeting for *Yarm*, *Stockton*, *Norton*, *Darlington*, and *Shotten*. It was a comfortable Meeting. That Evening I went to *Darlington* with *Joſeph Singleton*; where I had an open Meeting with Friends and ſome Strangers there the next Day.

ON the 14th I had a Meeting at *Biſhop-Auckland*; which was not large, but indifferent. That Night I lodged with *Robert Wardell*, a young Man; who, with his Wife, I hope will live to do Good in the Time of their Abode on the Earth. Biſhop-Auckland.

ON the 15th I had a Meeting at *Durham*; which was very open and well. That Night I lodged at *George Paxton*'s. Durham.

ON the 16th I went to *Barns*, and ſtaid that Night at *Lancelot Wardell*'s; and the Day after, being the Firſt of the Week, had two open Meetings at *Sunderland*. That Night I lodged at the Widow *Maud*'s. Sunderland.

ON the 18th I went to *Newcaſtle*, and was at their Week-day Meeting, being alſo a General Meeting for *Sunderland*, *Shields*, and *Newcaſtle*. It was not large, but indifferent well. Newcaſtle.

ON the 24th, being the Firſt of the Week, I was there again, both Forenoon and After, the latter Meeting eſpecially being very open, and ſeveral important Truths of the Goſpel clearly and with good Authority demonſtrated.

ON the 25th I went thence towards *Carliſle*, lodging that Night at *Spittle*, near *Haltwhiſtle*; and the Day after went to my uſual Lodging at *Carliſle*.

I STAID at and about *Carliſle* till the 30th of the Sixth Month, 1732; when I went thence to *Appleby*, and lodged at the *King's Head*, an Inn; on the 31ſt to *Bowes*, and lodged at *Thomas Hipling*'s, an Inn; on the 2d to *York*, to *Roger Shackleton*'s; and next Day, being the Firſt of the Week, was at the Meetings there, both Forenoon and After; which were very open. 1732. York.

ON the 5th I called at *Caſtle-Howard*, and dined with the Earl of *Carliſle* and his Family; the Lord *Cornbury* being likewiſe there. About the Concluſion of our Dinner, the Earl, in a frank Manner, moved ſome Diſcourſe about the Ceremonies of the National Church, and aſked me if we would join with them, in caſe they would lay aſide the Surplice, and Sign of the Croſs in Baptiſm? Caſtle-Howard.

ANNO 1732. I ANSWERED, "Lay theſe Things aſide, and then we'll confer with you "about the reſt."

THEN ſaid the Earl, "Theſe Things are no way eſſential to Religion, and "may well be ſpared; and we have no Foundation in Scripture for them, and "ſome other Things we uſe."

THEN ſaid his Chaplain, "Things innocent in their own Nature may be "enjoined by the Church and the Legiſlature; and thence ariſes a Duty to "Obedience."

THE Earl replied, "That whatever is invented and impoſed by Man, in "Matters of Religion, more than what was ordained by CHRIST, and taught "by him and his Apoſtles, is vicious, and ought not to be regarded;" (O noble Confeſſion!) and diſmiſſed his Chaplain with a Frown, whilſt I was aſking him this Queſtion, "When and where did the LORD JESUS ever give Power "to any temporal Prince or State, to add, alter, or diminiſh, the Religion he "himſelf eſtabliſhed on the Earth? Is not he all-ſufficient in himſelf for that, "without the Direction, Concurrence, or Aid of any other Power, ſince all "Power in Heaven and Earth is given unto him?"

THE Chaplain departing the Room muttering, I requeſted Liberty of the Earl for a few Words further, that ſince he had been pleaſed to mention their Baptiſm, and object to an Incident of it, as now uſed by them, I hoped it would not be ill reſented, if I endeavoured to inform him how we underſtood the Chriſtian Baptiſm; and having his Countenance therein, I proceeded, "That *John* "the Baptiſt, being moved by the Word, or Spirit of GOD, to call the *Jews* "to Repentance, and to baptize, or waſh in Water, ſo many as believed his "Doctrine, and went to him to that End, he foretold them of another to come "after him, much more worthy, and to be preferred, who ſhould baptize them "with a more excellent, powerful and efficacious Baptiſm; that is to ſay, the "LORD JESUS CHRIST, with the Holy Ghoſt and Fire.

"THAT *John* did not baptize in any particular Name, but directed his "Diſciples to believe in one who was to come after him, who himſelf did not "know when he firſt began to preach and baptize; but *John* having a Sign "from Heaven concerning CHRIST, believed in him, and directed all to fol-"low him: And as Repentance was, at that Time, the neceſſary Doctrine to "the *Jews*, CHRIST himſelf preached Repentance, and likewiſe his Diſciples; "and his Diſciples alſo baptized with Water as *John* did, and at the ſame Time, "but with this Difference, that *John* baptized not in any Name, but the Diſ-"ciples of CHRIST, moſt probably, in the Name of the LORD JESUS, "whom they had rightly believed to be the true Meſſiah, and in whoſe Name "alone, after he was declared to be the Sent of GOD, all the Water Baptiſm we "ever find in Scripture to be adminiſtered, was performed, and never in the "Name of the Father, Son, and Holy Ghoſt.

"THAT after the Reſurrection of CHRIST, and before his Aſcenſion, he "introduced his Baptiſm, as it was moſt excellent in itſelf, ſo with greater Dig-
Mat. xxviii. 18, 19, 20. "nity and Glory, ſaying, *All Power in Heaven and in Earth is given unto me; "Repentance and Remiſſion of Sins muſt be preached in my Name unto all Nations, "beginning at Jeruſalem; and ye ſhall be Witneſſes unto me in Jeruſalem, in Ju-"dea, in Samaria, in all the Regions round about, and to the uttermoſt Parts of the "Earth: Go ye therefore, teach all Nations, baptizing them in the Name of the*

"*Father,*

" *Father, Son, and Holy Ghoſt, teaching them to obſerve all Things whatſoever I* ANNO
" *have commanded you. Go into all the Earth, and preach the Goſpel unto every* 1732.
" *Creature. He that believeth, and is baptized, ſhall be ſaved; and he that belie-*
" *veth not ſhall be damned: And, lo, I am with you always, even unto the End of*
" *the World.*

" BUT notwithſtanding this Narrative and Commandment from the Mouth
" of him who hath all Power in Heaven and Earth, he knew that his Diſciples
" could not of themſelves, nor by this Commandment only, baptize with this
" Baptiſm, (though they had by his Command, or Countenance, baptized with
" Water) without the actual and preſent Power of the Father, Son, and Holy
" Ghoſt, in one Diſpenſation; and therefore he added, at the ſame Time, this
" further Command and Reſtriction, *But tarry ye at Jeruſalem till ye have re-*
" *ceived Power from on high:* And then he informs them what Power that was,
" *You ſhall have* Power *after that the Holy Ghoſt is come upon you.* And leſt
" they ſhould miſtake, and think he was inſtituting another Water Baptiſm, he
" contradiſtinguiſhes this his Baptiſm from Water Baptiſm, ſaying, *John truly*
" *baptized with Water, but ye ſhall be baptized with the Holy Ghoſt not many Days*
" *hence.* So that it is evident, according to the Teſtimony of Holy Writ, That
" this Inſtitution was not any Water Baptiſm, nor any Water concerned in it,
" but diſtinguiſhed from it; but is the ſame by *John* aſcribed to CHRIST, and
" is the Baptiſm of the Spirit only. And this we own, and this only, to be
" the Baptiſm in the Church of CHRIST, initial by its powerful Effects, into
" the Church, which is his Body, the Ground and Pillar of Truth, *the Fullneſs* Eph. iii. 19.
" *of him who filleth all in all.*"

TO this neither of theſe two Lords made any Reply; but, after a ſhort Pauſe, entered into ſome Diſcourſe between themſelves, concerning the Meaning of *John* the Baptiſt, when he ſent two of his Diſciples to CHRIST, to aſk whether he was the Meſſiah, after he had ſo fully before own'd and declared him to be ſo. They could not, at firſt, think the ſame Way about his Meaning; one ſuppoſing he doubted under the Temptation of Perſecution and Impriſonment: But that Inſtance being advanced, where CHRIST, ſpeaking to the Father, ſaith, *Holy Father, thou always heareſt me; but theſe Things I ſay in the hearing of* John xi. 42.
theſe, (his Diſciples) *that they may believe that thou haſt ſent me:* It was then concluded, that the Meſſage from *John* was not for his own Sake, or as doubting concerning CHRIST; but for the Sake of his Diſciples, and others, for their further Information and Eſtabliſhment in the Faith of CHRIST: and ſo the Converſation ended. Then I took Leave; but the Earl, though weak in his Limbs, by a late Fit of the Gout, went before me to the Head of the Outſtairs, and, ſtanding there a while, profeſſed his Good-liking to Friends, as a good, religious, uſeful People, and good Commonwealth's Men; and wiſhed his Tenants were all of our Way.

THAT Evening I went to *Malton* with my Friend *Layton Furbank*, who Malton.
had ſtaid at *Caſtle-Howard* for me all this Time; and the next Day we had a very good Meeting there.

ON the 7th I had an open comfortable Meeting at *Pickering*; and that Af- Pickering.
ternoon went to *Scarborough*. On the 8th I was at their Week-day Meeting; Scarborough.
which, though in the Seaſon for drinking the Spaw Water there, and many Strangers remaining in Town, was ſmall and ſelect, conſiſting of Friends only; but open and edifying.

ANNO 1732. THE 10th, being the First of the Week, the Meeting was not large in the Morning, few Strangers coming in, and my Exercise a little heavy; but in the Afternoon many accompanied us, and the Truths of the Gospel were preached among them with Clearness and Authority; and then I was much easier and satisfied for that Time: for the whole Meeting continued under a solid Quietude a considerable Time after all outward Exercise was over; and they seemed rather unwilling to depart than hasty. I staid here till the 13th; which being the Fourth of the Week, and a Meeting usually held on that Day, I was at it; and some Strangers coming in, we had a solid Time together.

Whitby. ON the 14th I went to *Whitby*; and had an open and solid Meeting with Friends there the Day after. I lodged at *Francis Salkeld*'s, and came back to Scarborough. *Scarborough*, to *Robert Garbut*'s, on the 16th; and the next Day, being the First of the Week, I was again at their Meeting; which was large and open, especially in the Afternoon; when we had the Company of many Strangers of the better sort. In the mean time happened to die the Wife of a Friend of that Place, who was buried on the 19th; on which Occasion many came to the Grave-yard: but it being cold, and a high Wind, and many of the baser sort having climbed upon the Trees, their Noise, with the Wind on the Trees, obstructed the Service in some Measure; which, though indifferent well, might have been much better in the House.

Bridlington. ON the 20th I went to *Bridlington*; and next Day had a very open Meeting with Friends, some Civil Officers and Neighbours coming in, who were very quiet and attentive. I lodged at *John Atwick*'s.

Newton. ON the 22d I went to *Newton*, to *Robert Milner*'s, in whose House we had a Meeting the next Day in the Evening; and though no Friends were present, except his Family, we had an open Time, the Truths of the Gospel being suitably opened to the State of the People.

Malton. ON the 24th, being the First of the Week, I went to *Malton*; and, the People having Notice, many came to the Meeting; which was large, and the most important Truths, relating to the Salvation both of *Jews* and *Gentiles*, plainly, and with full Authority, opened to them; which, by a close Attention, many seemed to favour; and I hope, some good was done among them that Day.

York. ON the 25th I went to *York*, in order for the Quarterly Meeting. It was not large, but very comfortable: But as few of the People came in during the Time of Worship, and I desiring to see them, staid there till the 1st of the Eighth Month; when, in the Evening, the Great Meeting-house was filled, so that several could not get in: and the Multitude being generally quiet and attentive, I had a free open Time among them, to the Satisfaction of Friends, and, I believe the People in general.

MY Concern thus ended at *York*, I went next Day to *Leeds*, to my old Friend *Benjamin Horner*'s; where I have ever been easy, finding the Son of Leeds. Peace there: And the Fourth Day following, being their Week-day Meeting, I had a free and comfortable Time with Friends.

Rodan. ON the 5th I was at a Meeting at *Rodan*; where I met with *Benjamin Holme* and *William Hurd*, who had accompanied me from *York*. The Meeting was not large, but very open, some few Strangers assembling with us. That Evening I went with *William Hurd* to his House.

ON

ON the 7th I returned to *Leeds*; and next Day, being the First of the Week, was at their Meetings, both Forenoon and After. The latter being attended with many of the Neighbourhood, was a good Meeting, as that in the Forenoon also was, though not so large, the Gospel of the Kingdom of GOD being fully preached unto them; to which many seemed to assent by their Sobriety and Attention. ANNO 1732.

ON the 10th I went to *Bradford*, and lodged at *Benjamin Bartlet*'s; and the next Day, being the Fourth of the Week, and their Meeting Day, had a very open and satisfactory Meeting; where several of the chief People of the Town were present, and very attentive. Bradford.

ON the 13th we had an appointed Meeting at *Bridgehouse*; which was not large, being very wet Weather and windy; but an open comfortable Meeting. That Evening I returned with *Benjamin Bartlet*, and his Son *Benjamin*, to *Bradford*, in order for their Meeting on the 15th, being the First of the Week; which was large, and an open good Meeting. Bridgehouse.

ON the 16th I went to *Totis*, to the Widow *Mary Jackson*'s; where I was respectfully entertained, as she used to do generally to such as travelled on the like Account; and on the 18th I was at their Meeting at *Lane-head*. That Evening I returned to *Totis*. Totis.

ON the 20th, a Meeting being appointed at *Meadop*, near *Pennyston*, I went thither; and the LORD gave us a good Time in his holy Presence. That Evening I went to *Sheffield*, and lodged at *Thomas Buck*'s; where I staid till the 22d, being the First of the Week, and was at their Meeting there; which was large, and some of the most important Truths of the Gospel were opened with Authority and Clearness, and, I think, to general Satisfaction. Meadop. Sheffield.

ON the 23d I went to *Dronefield*, to *William Girder*'s; and the Day after had a small, but open Meeting there. That Evening I went to *Joseph Newbold*'s, at *Woodhouse*; where I was kindly received and entertained. Next Day I was at their Meeting; which was small, and not so open as I could have desired; yet the LORD was with us, and own'd us; and that is sufficient at all Times. Dronefield. Woodhouse.

NO Notice having been given to the Town's People, and I having an Inclination to see them, communicated it to the Elders of the Meeting; who readily concurred with me to have another Meeting, and Notice given; which accordingly was held on the 27th, about Five in the Evening. Many of the People came, and some from other Villages; and the LORD gave us a free and open Time, and the People were generally satisfied; only I heard of one National Church Bigot, who was not pleased to hear of any other Baptism but Sprinkling, the Baptism of the Holy Spirit being at that Time recommended to their Consideration.

ON the 29th, being the First of the Week, I was again at the Meeting at *Dronefield*, that of *Chesterfield* likewise meeting with them that Day of course; and the LORD gave us an open, powerful, and comfortable Meeting, Matters of the greatest Moment being opened among us. That Evening I went with Dr *Wells*, and my long acquainted Friend *Richard Partridge*, and others, and lodged at the Widow *Heathcoates*'s, at *Cutborp*. Dronefield.

ON the 31st I went to *Chesterfield*, to *Joseph Storr*'s, and that Evening had the Chesterfield.

ANNO 1732. the largeſt Meeting ever known there: for I had deſired the Friends to give Notice to the People, that a Stranger deſired to ſee them; and, though it was a mixed Multitude, the LORD was pleaſed to own us, and open the Doctrine and Truths of the Goſpel with Clearneſs and Authority; which ſeemed to affect many of the Auditory, being generally ſtill, though much crowded, and many without: the Effects whereof muſt be left to the LORD, of whom is the Power and Wiſdom, and to whom be the Glory of all his Works.

Balber-Hall. ON the 1ſt of the Ninth Month I went to *Balber-Hall*, to ſee my worthy Friend and old Acquaintance Sir *John Rhodes*, who had embraced the Truth early in his Youth, under great Self-denial; in which he had continued, and holds his Integrity unto this Day, and without Doubt will to the End: and then an Overbalance unſpeakable, to all the Honour and Pleaſure he hath, for the Croſs of CHRIST, ſacrificed in this World, he will meet with in that which is to come, never ending, or ſuffering any Change, but from Glory to Glory for ever. Here I ſtaid in open Friendſhip with him till the 4th; which being the Seventh
Mansfield. of the Week, and no Meeting near, I went forward to *Mansfield*, to *Richard Marriot*'s, and was at their Meeting next Day; which, though ſmall in the Forenoon, was open and comfortable; and in the Afternoon, many of the Neighbourhood coming in, I had a full Time, and ſuitable Matter given me among them: and an ancient Friend departing this Life while I was there, I ſtaid till the 7th, to attend the Service at his Interment. The Meeting was the largeſt that had been known there, with a mixed Multitude of all ſorts. The Truth was preached to them in Terms ſuitable to their States; and they were much more ſober and attentive than could have been expected from their firſt Appearance, many of them looking wild and airy; which gave me occaſion to think, what Good do their Parents do them? and where is the Care of Parents to be ſeen? But he that commandeth the Winds, and ſtilleth the raging Waves of the Sea, calmeth the moſt turbulent Spirits, by his inviſible Word, working Effects viſible and ſurprizing. The Meeting ended in Peace, and, in all Appearance, to general Satisfaction.

Nottingham, ON the 8th I went to *Nottingham*, and lodged at *John Liver*'s; and on the 9th was at their Week-day Meeting; which was open and comfortable.

Leiceſter. ON the 10th I went to *Leiceſter*, to *John Penſford*'s, where I ſtaid till the 12th; which being the Firſt of the Week, I was at their Meetings both Forenoon and After. They were both comfortable; but the latter much larger, ſome of the Town's People coming in; and I had a very open Time among them.

Glenfield. ON the 13th in the Evening I had a Meeting appointed at *Glenfield*, at *Thomas Marſhal*'s; where a few Friends and Neighbours came together. The People were pretty ſtill, and ſome of them tendered; but they ſeemed to be of a low Capacity.

Oadby. ON the 14th I had another Meeting appointed at *Oadby*; which was much like the other. That Night I lodged at *Matthew Cartwright*'s; where the Meeting was held.

Harborough. ON the 15th I was at a Meeting appointed at *Harborough*; which was very ſmall, but very comfortable, the LORD delighting more to viſit a few right-minded, than many thouſands of the Rebellious and Unfaithful. That Night I lodged at *Joſeph Simkin*'s, at a Village called *Bugby*.

ON

ANNO 1732.

ON the 16th I went to *Northampton*, where I fell in with their Monthly Meeting. It was not large, but peaceable, and their Concerns managed in a brotherly Manner; and the next Day had an Evening Meeting there. Northampton.

ON the 18th I went to *Wellingborough*, to the Widow *Elizabeth Dewſbury*'s; and next Day, being the Firſt of the Week, was at their Meetings, both Forenoon and After; which were open, eſpecially the latter. Wellingborough.

ON the 20th I had an appointed Meeting at *Moulton*, in the Evening. That Night I lodged at *John Perrin*'s. Moulton.

ON the 21ſt I had another ſmall, but comfortable Meeting in the Evening at *Barton*; and lodged at *Richard Marke*'s. Barton.

ON the 22d I had an Evening Meeting at *Kettering*; which was pretty large and open. That Night I lodged at *John Warner*'s. Kettering.

ON the 23d I had an Evening Meeting at *Thindow*; and lodged at *John Garrat*'s. Thindow.

ON the 24th, in the Evening, I had another pretty large and open Meeting at *Rance*; and lodged at *William Gib*'s. Rance.

ON the 25th I went to *Godmanchester*, to *Thomas Gray*'s, and was at their Meeting at *Huntington* the Day after. It being the Firſt Day of the Week, many of the Neighbours came in; and it was an open good Meeting. Godmanchester.

ON the 27th I went from *Godmanchester* to *Thomas Landy*'s, at *Hardwick*; and the Day after to *Royſton*, and that Evening had a pretty open Meeting there; and lodged at *Robert Izard*'s. Royſton.

ON the 29th I went to *Baldock*, to my Friend *John Izard*'s, and was at their Meeting next Sixth Day, being the 1ſt of the Tenth Month. It was a good Meeting. Baldock.

ON the 3d, being the Firſt of the Week, I was at *Hitching* Meeting Forenoon and After; which was an open Meeting. I lodged at *John Turner*'s. Hitching.

ON the 5th I went to *Hartford*; and next Day was at their Week-day Meeting; which was large and open. I lodged at *John Prior*'s. Hartford.

ON the 7th I went to *London*, where I was kindly received by my Friends, and lodged at my ſure Friend *Joſeph Green*'s; where I was made fully welcome as formerly. On the 8th in the Morning I was at a Meeting at *Bull and Mouth*; which was very open and comfortable. London.

AT this Time Deiſm was much much advanced in the City and Nation, and the former Zeal of all Sects near expired; yet our Meetings were much crowded on Firſt Days: and though the generality of Friends in the City were young People, they delighted to hear the Principles and Doctrines of Truth publiſhed with Authority and Demonſtration; of which the LORD was pleaſed to furniſh me, in good meaſure, for his holy Name's Sake, and Help of his People; though I boaſt not but of his Mercy only.

I WAS frequently concerned to diſtinguiſh between a Natural and Spiritual

ANNO 1732. State. In the former, Man has the Uſe of his Reaſon and Underſtanding in Natural Things, receiving all his Ideas thereof from without by his Senſes within him, and making a Judgment according to the Degree of the Ability of his natural Faculties, deducing Conſequences from Premiſes, by Ratiocination: by which he may rationally conclude, the Exiſtence of the Almighty, from his Work of the Creation, cognizable, in ſome meaſure, by the Senſes; but cannot form any proper Idea of the Enjoyment of GOD, from the Works of Creation, in that State of Mind wherein a Man is diveſted of his preſent Corporiety.

BUT in the latter or Spiritual State, whereinto Man is brought (not by any natural Ability or Effort) by the Word or Spirit of GOD; by which he operates in and upon the Natural Man, as upon the Duſt of the Earth, and worketh in his Mind Spiritual or Mental Senſes, whereby he is denominated Spiritual, and capacitated to enjoy GOD, as he is eſſential Love, Wiſdom, Truth, Power, *&c.* through that holy Medium, the reaſonable Mind of CHRIST, congenial to all Men, and of the Father's own preparing and begetting; who preſents in the Mind of the Spiritual Man every proper Idea of GOD, neceſſary to the compleat Happineſs of Man, and Admiration and Adoration of the Divine Majeſty, now and for ever; the eſſential Truth, by the Emanation of his own divine Light, exhibiting in the Mind every Idea, by divine Intuition, even as the Sun in the Firmament of Heaven exhibits himſelf to the Natural Man by his own Light, by a natural Intuition, immediately, without any Reaſoning: And ſo likewiſe of the reſt of the Senſes, which take Cognizance of Objects, or Subjects, both viſible and inviſible; the Subjects of the Ear and ſmelling being unknown to the Eye, as the Light to the Noſe and Ear, or Touch to the Sight; the Subjects and Objects of every Senſe containing in themſelves differing Ideas, not perceptible to Reaſon by any other Medium; which is mainly concerned about the *Why* and *How* of Things, and not of their Mode only.

ONE Day during my Stay in the City, I, with ſome other Friends, fell in Company with a Deiſt occaſionally, at a Friend's Houſe; and ſomething being moved relating to his Principles, he was furniſhed with divers ſubtle Arguments in Oppoſition to the Chriſtian Religion; which yet had no Weight with us: And one of the Company, to bring him, in ſome reſpect, under the Authority of the Holy Scriptures, asked him, if he did believe what was written therein? He anſwered equivocally, that he did believe many Things therein, but not all: However, he ſoon after urged the Apoſtle *Paul*'s Doctrine in his Epiſtle to the *Romans*, in Defence of their Poſition, "That the Reaſon of Man is his only "Guide in the Way to pleaſe GOD, and the only Principle by which Man can
Rom. xix. 20. "apprehend there is a GOD; for, ſaith that Scripture, *That which may be known "of God is manifeſt in them* (Men); *for God hath ſhewed it unto them: For the "inviſible Things of him from the Creation of the World are clearly ſeen, being under-"ſtood by the Things that are made, even his eternal Power and Godhead; ſo that "they are without Excuſe.*" I replied, "That Man, taking in the Idea of the "outward Creation by his Senſes, and reaſoning from the Effect to the Cauſe, "may conclude, and cannot avoid it, that there is an Almighty All-wiſe Agent, "who has produced and ſupports all Things; and that he hath all the divine and "Moral Attributes commonly aſcribed; and that a great Satisfaction may ariſe "from a reaſonable Contemplation that way: and yet all this is, in compariſon, "but a Hiſtory or Report of GOD, though for ever true, and gives not the "Enjoyment of his Preſence ſenſibly as he is divine eſſential Truth and Love, "Wiſdom, Light and Power; as which, he cannot be known but by his own

"Light,

ANNO 1732.

"Light, flowing from himſelf, through that pure Mirrour the reaſonable Mind "of CHRIST, of his own preparing; through which, as through a Vail, "Man ſees the inacceſſible Glory of the Father, who dwelleth in the Light, "which no Man hath ſeen, or can ſee by any other Medium; and not by that, "till due Qualifications be wrought in the Mind of Man by the Power dwel- "ling in that Light, which ſhineth in the Mind of the natural reaſonable Man, "though he, as ſuch only, cannot comprehend it.

I ADDED to this, "That the divine Light of Truth, or Spirit of CHRIST, "is another Thing than human Reaſon; and is ſuperadded to the rational Man, "after he is already rational; and is not conſtituent of his Being, as is his Rea- "ſon: and inſtanced in *Cornelius*, who was not only a rational Man, but alſo "a devout Man, and one that feared GOD, with all his Houſe; who gave "much Alms, and prayed to GOD always; and whoſe Prayers and Alms went "up as a Memorial before GOD: and yet it was needful that an Apoſtle of "CHRIST ſhould tell him what he ought to do further; that is, to receive the "Word, Anointing, or Holy Ghoſt; which believing, he did accordingly re- "ceive it: which is the Spirit of Truth, and leads into all Truth relating to "the Spiritual World, and the Things thereof: Which human Reaſon can ne- "ver do, receiving all its Ideas from without, concerning natural (nay even "ſpiritual) Things; whereas the Knowledge of Things Spiritual is conceived "in the Mind from the Spirit of Truth within; and thoſe Things exhibit their "own Ideas after their Kind and Nature, to the Mind, as outward Things ex- "hibit their Ideas, after their ſort, to the Senſes, by ſenſible Intuition, and "not by Reaſoning."

THESE Things ſeeming, at that Time, to take ſome hold of the Mind of this Perſon, I recommended them to his further Conſideration; and he ſaid, he would further examine them: but I have not ſeen him ſince.

HAVING viſited all the Meetings at *London*, and one at *Croyden*, and being eaſy, for the preſent, concerning them, I ſet forward for the North on the 2d Day of the Twelfth Month; but went no farther than my Friend *Benjamin Bray*'s at *Tottenham*; and the next Day to *Hartford*.

ON the 4th, being the Firſt of the Week, I was at the Meeting at *Hartford*; which was large and open, eſpecially Afternoon: and the next Day, in the Evening, we had a pretty good Meeting at *Hitching*. Hartford. Hitching.

ON the 6th I went forward to *Joſhua Wheeler*'s, at *Cranfield*; on the 7th to *Newport Pagnel*, to *Thomas Cowper*'s; and the Day following had an open Meeting, though not large, at *Sherington*, about a Mile from thence; and that Night lodged at *Iſaac Smith*'s. Sherington.

ON the 9th, in the Evening, we had a large open Meeting at *Bugbrook*; many of the Town's People, and of a neighbouring Village being there, and, I ſuppoſe, to general Satisfaction: and that Night I lodged at *Joſeph Adam*'s. Bugbrook.

ON the 10th I went on to *Coventry*, to *John Gulſon*'s; where I was kindly received, and the Day following was at their Meeting; which was large and open, eſpecially in the Afternoon. That Evening I had the Satisfaction of the Company of many Friends, and, among others, of *Joſiah Forſter*, Author of a Treatiſe lately printed, ſtiled, *A Vindication of the Doctrine of Baptiſm*; a worthy Performance. Coventry.

ON

ANNO 1732. Birmingham. ON the 12th I went from thence to *Birmingham*, and lodged at *John Pemberton*'s, and the Day after had a Meeting there; which was not large, by reaſon of an epidemical Diſtemper then in Town, but a good Meeting.

ON the 14th I went to *Wolverhampton*; where there were but few Friends remaining, and they, moſt of them, in the Diſtemper; and therefore had no Meeting there. I lodged at *John Fowler*'s.

Leek. ON the 15th I went forward to *Leek*, and lodged at the Widow *Teſt*'s; and the Evening following had a very large Meeting there, the largeſt, as was reported, ever ſeen there: for Notice had been given in the Day-time before, and the Town's People came freely, and were generally very ſober and attentive; and Things opened freely with Authority and Demonſtration.

Stockport. ON the 17th I went forward to *Stockport*, and lodged at *Henry Arden*'s. There I met with our ancient and honourable Friend *Benjamin Bangs*, who lived in that Town. It being the Firſt of the Week, I was at their Meetings there; that in the Afternoon being put off till the Evening, was larger than the former; but neither large, yet indifferent well and open.

Mancheſter. ON the 19th I went to *Mancheſter*, and lodged with my Friend *Iſaac Moſs*, by whom, and other Friends, I was kindly received; and the next Day, in the Evening, had a Meeting there at a Farm-houſe belonging to a Friend; where we had the Company of many Country People, who were very ſober; and Things opened well among them to general Satisfaction. That Night returning to *Mancheſter*, we had a Meeting next Day there; and the Town's People having Notice, many of the firſt Rank came to it; and the LORD favoured us with ſuitable Matter and an open Time. And there being a Burial on the 22d, we had the Company of many more; and Things were well and reputable, through that Grace which fails not thoſe who truſt therein, and attend to its Virtue. Here I tarried till the 24th, and then went to *Preſton*; where the Meeting is ſmall, but was at it the next Day, being the Firſt of the Week. I lodged at *Robert Abbot*'s.

ON the 26th I went to *Lancaſter*, and lodged at *Robert Lawſon*'s; and the next Day had an open ſatisfactory Meeting there.

Yellan. ON the 28th I fell in with the Monthly Meeting at *Yellan*; which was likewiſe a good Meeting: After which I went to *Robert Chambers*'s, and lodged there that Night.

1733. Kendal. ON the 1ſt of the Firſt Month, 1733, I went to *Kendal*, to *Thomas Elwood*'s, and was at their Monthly Meeting the Day after; which was large and open, and the Buſineſs thereof managed in the peaceable Wiſdom of Truth; and a comfortable Time the LORD gave us. This being the Sixth Day of the Week, I ſtaid till the Firſt Day of the next; when the Morning Meeting was large, conſiſting for the moſt Part of Friends; and the neceſſary Truths of the Goſpel opened clearly, and with tendering Authority, perſuading the Youth not to reſt in the Outſide of Things only, in a formal Exerciſe of thoſe Things left by Example, by thoſe who are gone before; but to wait for the ſame Word of Wiſdom and Power in themſelves, as their Conductor alſo in the ſame Things in their Day: And ſeveral of them were tendered and broken; and we were favoured of the LORD with his Preſence, and comforted together in him. The Afternoon Meeting was put off, at my Requeſt, till between Four and Five; when came a Multitude of all ſorts, and ſeveral of the Magiſtrates, and generally ſe-

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date and attentive, and many neceſſary Truths of the Goſpel, and Things of the Kingdom of GOD, were opened among them with good Authority and Demonſtration; eſpecially concerning Regeneration, the Difference between a Natural and Spiritual Mind and State, and the Neceſſity of a real and ſenſible Change; and, I believe, to general Satisfaction: and I had a thouſand Thanks from one of the Juſtices for my good Inſtructions, as he was pleaſed to call it: But that is a Thing of courſe among themſelves. However, it was much better than being ſent into a Dungeon for it; which was often the Portion of thoſe who made way in Times paſt, by their Sufferings, for this Liberty, and whoſe Memory ought to be retained with great Reſpect; though ſome at this Day, under the ſame Profeſſion, and enjoying that Liberty, deſpiſe and trample the moſt eſſential Part of their Teſtimony, as alſo moſt of the Incidents, and exteriour Marks of Diſtinction between us and the World: for ſuch Incidents there are, beſides a holy Life and moral Decorum among Men. ANNO 1733.

PASSING that Evening in agreeable Converſation with ſome ſelect Friends, I went next to *Penrith*; and the Day after that to my uſual Lodging at *Carliſle*.

HAVING ſettled ſome Concerns I had in the Country, I went to *Kendal* on the 9th of the Second Month, in order for the Yearly Meeting there; which was very large, conſiſting, for the moſt Part, of young People; as do our Society throughout the World at this Day. We were favoured with the Divine Preſence, in ſome Degree, but not ſo glorioufly as I have experienced: for the State of the People could not bear it; the generality of them being as the *Samaritans* of old: They had believed that JESUS CHRIST was the *Meſſiah* that had been to come; and ſo far they were right: but the Holy Spirit of CHRIST was not, for ſome Time after they had ſo believed, come upon any of them. And ſo likewiſe theſe our younger ſort of Friends, having believed the ſame Things concerning the Coming of CHRIST in that Adminiſtration, as alſo the general Doctrines publiſhed among us at this Day, of his Light, Grace, or Holy Spirit; yet the Spirit himſelf is not fallen upon many of them, as a ſenſible and experimental Diſpenſation of Life and Power; which is properly the Goſpel; and the former is rather previous and introductory. The Meetings held three Days; and the laſt being in the Afternoon, two large Galleries were left open for People of the Town, and other Strangers; and many of them were there. The Meeting concluded well, to Edification and Satisfaction, to the ſole Praiſe of the Holy One, who never wearies or fails to do Good to his People. Kendal.

HERE I ſtaid till the 14th; and that Evening went to *Richard Willan*'s near *Sedbergh*; and next Day, being the Firſt of the Week, was at their Meeting; which was very open and tender, and ſeveral of the People there well ſatisfied concerning the Way of Truth: and going to *Robert Willan*'s, Father of the ſaid *Richard*, after the Meeting, I ſtaid there that Night. Sedberg.

ON the 16th, *Lancelot Wardel* of *Sunderland* being there likewiſe, we went next Day over *Stainmore* to *Bowes*, and there lodged at an Inn; and the Day following fell in with a General Meeting of Friends at *Raby*; where came alſo ſome few Strangers; and the LORD gave us an open and comfortable Time. After the Meeting, we dined at *Caleb Granger*'s; and in the Evening went to *Biſhop-Auckland*, in Company with *Robert Wardel*, Son of the ſaid *Lancelot*, and his Wife, with whom we lodged: and next Day were at the Week-day Meeting there; which was alſo comfortable; but ſomething harder to work through in the Time of miniſtring. Biſhop-Auckland.

ANNO 1733.

Durham.

ON the 19th we went together to *Durham*, where I ſtaid; but *Lancelot Wardel* hearing that a young Maid, his Houſe-keeper and near Relation, was taken ill, he went Home that Afternoon; and I appointed a Meeting at *Durham* next Day; which, though not large, was very open, ſeveral Men of the Law and other Strangers being there: And *Robert Wardel* and his Wife being there from *Auckland* that Morning, we went together to *Lancelot Wardel*'s, at *Barns*, that Evening; where we found him in a low Condition of Health, and his Houſe-keeper under the Hands of Phyſicians, but her Death not feared: yet about the Second Hour next Morning, ſhe departed this Life; which gave both Surprize and great Concern to the Family: and her Diſtemper being a Raſh-Fever, they interred the Corpſe on the 22d in the Afternoon at *Sunderland*; where we had the Company of many of the Neighbourhood, and an open good Meeting; many neceſſary Truths of the Goſpel being opened to them. It was the largeſt and openeſt Meeting I ever was at there: but the Day before, being the Seventh of the Week, we had another Meeting there, on occaſion of the Interment of the Corpſe of another Friend, where we had alſo the Company of a good Number of the Neighbours; whoſe Report of this Meeting had occaſioned the Crowd in that above-mentioned. The Weather becoming very cold, with high Winds and much Rain, I reſted at *Sunderland*, lodging at the Widow *Rachel Maud*'s; where I was well and freely entertained; and on the 25th went thence to *Newcaſtle*. The next Day, being their Week-day Meeting being in courſe, was very open, though ſmall; and, deſirous to ſee Friends more generally together, as alſo as many of the People as could be drawn, I ſtaid there with my old and long acquainted Friend *Jean Middleton*, till the 29th; which being the Firſt of the Week, the Meeting was not very large in the Forenoon, but comfortable, through the Divine Preſence of him whoſe Preſence is Life to all that are favoured with a Senſe of it in them; but in the Afternoon much larger by the Company of other People, and very open; the Truths of the Goſpel being declared, the Kingdom of CHRIST deſcribed, and Antichriſt and his falſe Church and Prieſtcraft made manifeſt; with ſome Hints of his Downfal and Deſtruction, by the Brightneſs of the Glory of the Coming and Manifeſtation of the Son of GOD, CHRIST the Light of the World.

Newcaſtle.

ON the 30th I went to *Haltwhiſtle*, on my Way towards *Carliſle*; where I arrived the next Day about Noon, and tarried there till the 4th of the Third Month following; and then, about Five in the Evening, ſet forward for the Yearly Meeting at *London*; where, with hard Travel, I came on the 10th, about Six in the Evening, *viz.* from *Carliſle* to *Penrith*, thence to *Lancaſter*, thence to *Manchester*, thence to *Stone*, thence to *Coventry*, thence to *Brickhill*, and ſo on to *London*.

London.

THE Meeting was, in the main, peaceable, and the Teſtimony of Truth further eſtabliſhed againſt the Payment of Tythes; which had been weaken'd by the Unfaithfulneſs of ſeveral Profeſſors of Truth; who, for the Time, might have known better, and arrived at greater Perfection. And ſome Members of the Meeting offering ſubtle and illuſive Apologies for Delinquencies of this Nature, I put the Meeting in mind, that at a Time of the greateſt Confuſion and Diſtraction about Matters of Religion in this Nation, when all Sects were embrewing their Hands in one another's Blood, contrary both to the Nature and End of the Chriſtian Religion, which they all profeſſed, but did not underſtand, the LORD, in infinite Mercy, ſtretched forth the Arm of his Power, by which he gathered to himſelf a Royal Prieſthood, a holy Nation, a peculiar People; who, through the Virtue and Power of his Grace, bore a threefold Teſtimony in the World.

1*ſt*, To the Manifeſtation of the holy and powerful Spirit of CHRIST, as the only infallible and all-ſufficient Teacher of Mankind, in the Things of GOD and eternal Life. ANNO 1733.

2*dly*, To a holy, innocent, righteous Life, as the natural and neceſſary Conſequences of ſuch Teaching.

3*dly*, AGAINST an Antichriſtian Prieſtcraft and Miniſtry, ſet up and ſubſiſting in the World, by Tythes, and other oppreſſive Means, never appointed of GOD for a Chriſtian Miniſtry; but invented and obtruded upon the World, by the Subtilty and Violence of an Antichriſtian Power, uſurping Authority, in the Name of the LORD JESUS (whoſe Kingdom is not of this World) over all the Kings and Princes, and moral Eſtabliſhments where CHRIST was named and own'd. In all which our Primitives, in this Diſpenſation, were true and faithful; ſo that theſe three Points were ſettled and held as eſſential and indiſpenſible to the Diſpenſation of the Almighty committed unto his People in this and all future Ages: So that none were from the Beginning really accounted under that Diſpenſation, who came not up in the Practice of them. I therefore conclude that it is the ſame ſtill, and ever will be; and that the former Yearly Meetings, whoſe Minutes on that Behalf, particularly about the Payment of Tythes, are now inſpected and referred to, did but their Duty in diſtinguiſhing ſuch as fall ſhort of the common Teſtimony and Diſpenſation, from the Faithful therein, ſo far at leaſt as to prohibit ſuch from any Share in the Exerciſe of Judgment, or the Application of the Order and Diſcipline of the Church, where themſelves are Subjects of juſt Cenſure therein: And it is written, *The Brother that is weak in the Faith receive, but not to doubtful Diſputations.* Rom. xiv. 1.

MANY other Speeches were made alſo by other Friends on the ſame Account; and the Meeting concluded to have former Minutes tranſcribed againſt the Payment of Tythes, and a written Epiſtle prepared, recommending Faithfulneſs therein to the Quarterly and Monthly Meetings; which was done accordingly; and in which the Meeting ſeemed generally unanimous.

I STAID in *London* ſome Weeks after this, viſiting the Meetings there, and at *Croyden* and *Tottenham*; and on the 3d of the Fifth Month, accompanied by my ſure and eſteemed Friend *Andrew Pitt*, I went to *Hartford*; and next Day was at a Yearly Meeting there. In the Morning, till about the Tenth Hour, we had a ſelect Meeting of Miniſters and Elders; where we were favoured with the Divine Preſence, in a good Degree, and ſenſible manner: and then came on the other Meeting, which was large and open; and the LORD ſeaſoned our Minds together with the Salt of the Covenant of Life. Hartford.

THE next Day we went to *Hitchin*; where the Week-day Meeting was pretty large and open; and dining at *John Turner*'s, we went that Evening to *Baldock*, and lodged at *John Izard*'s; and the Day after were at their Yearly Meeting: which was large, and indifferent well; and might have been better, if a certain confident Female had not entertained the Auditory too long with certain Hiſtories of the Old Teſtament Writings, reduced by her into Songs, which ſhe thought melodious: though others deſpiſed them, as having no relation to the Goſpel of CHRIST; and canted in that Manner. Hitchin. Baldock.

ON the 7th we went to *Ware*, and lodged at *John Burr*'s; and the next Day, being the Firſt of the Week, were at their Meeting: which was one of the largeſt known there; ſeveral Strangers of Account in Town came in, and a Door Ware.

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ANNO 1733. of Utterance the LORD opened, to general Satisfaction, and gave us a comfortable Time together; and the next Day he went home to *Hampſtead*, and I to my uſual Lodging at my good Friend *Joſeph Green*'s at *London*.

Kingſton. ON the 21ſt I went from *London* to *Kingſton*, and lodged that Night at *Thomas Barnet*'s; and the next Day, being the Firſt of the Week, was at the Meeting there: which was large, by Friends from *London*, *Croyden*, *Wandſworth*, *Staines*, and other Places round, eſpecially on occaſion of a Burial there that Day; and we had an open and ſatisfactory Meeting together; and the People, many of whom were there, generally ſober as Friends, and ſeemingly ſatisfied.

Guildford. ON the 23d I went to *Guildford*, to the ancient Widow *Wood*'s, and the Day after had a Meeting there; which was ſmall, but open and comfortable. After
Alton. the Meeting I went to *Alton*, to *Samuel Waring*'s; and on the 25th was at their Meeting: which was ſmall, but a good Meeting, the Harveſt in thoſe Parts being very throng about that Time.

Baſingſtoke. ON the 26th, accompanied by *Samuel Waring*, we went to the Week-day Meeting at *Baſingſtoke*; which was likewiſe ſmall, but very open; and a good Time the LORD gave us together. We alighted at our Friend *Robert Applegarth*'s; and, after Dinner, went to *John Perry*'s at *Whitchurch*; where we
Whitchurch. lodged that Night. The next Day we had a ſmall and good Meeting there; and, after Dinner, returned to *Alton*.

ON the 29th, being the Firſt of the Week, I was at the Meetings at *Alton*, both Forenoon and After; and, though ſome of the Neighbours came in, yet the Meetings were not ſo open as in ſome other Places; but well as to outward Appearance.

ON the 30th, accompanied by *Samuel Waring*, I went to *Goſport*, and lodged at *John Hooper*'s. He was not a Friend in Profeſſion, but a Presbyterian, yet all his ſix Children were Friends, and very honeſt; and he gave them Liberty, and entertained Friends freely at his Houſe. The Day after we had a large open
Portſmouth. Meeting at *Portſmouth*; for though there are but few Friends, many others came to Meetings, and behave very decently; as they did there that Evening: After which I lodged on that Side at his Daughter *Judith*'s.

Southampton ON the 1ſt of the Sixth Month we went to *Southampton*, and that Evening had a very open Meeting there; many of the Neighbours being at it, and the Truths of the Goſpel clearly opened, and with good Authority. That Night we lodged with *Thomas Curtis*.

Rumſey. ON the 2d we had a ſmall Meeting at *Rumſey* with a few Friends; which was very heavy a long Time: but at laſt we were comforted together, and the Meeting ended well. We lodged with *Richard Burgeſs*.

Fording-bridge. ON the 3d, in the Evening, being the Sixth of the Week, I had a pretty open Meeting at *Fordingbridge*, (*Samuel Waring* being returned home from *Rumſey* that Morning) and lodged at my old Friend *Moſes Harris*'s.

ON the 5th, being the Firſt of the Week, I was there again, where the Meetings were large and open, eſpecially in the Afternoon; when many Things were opened in the Truth, and delivered to the People with good Authority: for the Teſtimony of Truth, at this Day, lies very much towards the People of this Nation every where.

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ANNO 1733.

ON the 6th, about Five in the Evening, I had an appointed Meeting at *Ringwood*; which conſiſted for the moſt part of Friends: and, though a little heavy at firſt, it proved an open Time at laſt. That Night I lodged at *Thomas Prityates*. Ringwood.

ON the 7th I went to *Pool*, to *Joſiah Nicholſon*'s; and the next Day, being their Week-day Meeting, I was there: The Meeting was pretty large of Friends, but few of the Neighbours, and not very open. Pool.

ON the 9th I had an Evening Meeting at *Corf*, where there are but few Friends; but there came in pretty many of the lower ſort of People, and the LORD gave us a good open Time of his Goodneſs together. They being hungry, not viſited ſometimes in ſix Months, Things reliſhed well with them. Corf.

ON the 10th I went to *William Herbert*'s, at *Weymouth*; where I ſtaid till the 12th, and was at their Meetings both Forenoon and Afternoon: where we had the Company of many of the Inhabitants, eſpecially in the Afternoon; when we were much crowded, being the Firſt of the Week. The Truth was very open towards them in many needful Points of Doctrine, and they were generally ſober and attentive. Weymouth.

ON the 13th, about Five in the Evening, I had a Meeting at *Dorcheſter*; which was alſo much crowded, though but few Friends remaining there, and very open. Here I had the Company of my old and near Friend *Samuel Bownas*, who came from *Bridport* to meet me. Dorcheſter.

ON the 14th we went to *Bridport*, where I lodged with my Friend *John Nichols*, as uſual; and on the 15th was at their Week-day Meeting; which, tho' heavy for a Time, was a good Meeting, and ended well. On the 16th, about Five in the Evening, we had another there; where we had the Company of ſeveral of the more reputable part of the Neighbourhood, and a good Meeting. Bridport.

ON the 18th, accompanied by my Friend *Samuel Bownas*, we went to *Yeovel*, and lodged that Night at a Friend's Houſe; and the next Day, being the Firſt of the Week, had a large open Meeting at *Yeovel*: after which we went about ſeven Miles to *James Salter*'s, near *Ivilcheſter*; where we ſtaid that Night. Yeovel.

ON the 20th we went to *Briſtol*, and lodged at our Friend *Brice Web*'s; and the Day after were at their Week-day Meeting; which was very open and comfortable. Briſtol.

ON the 22d we went to *Monmouth*, and lodged at *Jonathan Barrow*'s; and inclined to have had a Meeting there: but there being no other Friends in Town, and he out of Health, we could not accompliſh it in ſo ſhort a Time; and ſo went forward to *Roſe*, to *Joſhua Plyer*'s the next Day, and were kindly entertained; and the Day after, in the Evening, had a Meeting there; where, tho' the Meeting of itſelf is ſmall, we had the Company of many of the Neighbourhood, to good Satisfaction. Roſe.

ON the 25th we went by *Hereford* to *Amely*, and lodged with our Friend *Roger Prichard*, a ſubſtantial, faithful, honourable Friend; and on the 26th, being the Firſt of the Week, we went with him to *Keyngton*, when and where the Yearly Meeting for ſeven Weſtern Counties was that Year held, *viz.* for *Herefordſhire*, *Worceſterſhire*, *Glouceſterſhire*, *Somerſetſhire*, *Dorſetſhire*, *Devonſhire*, and *Cornwall*. The Meeting was appointed in the Town-Hall; which proving Keyngton,

ANNO 1733. much too ſmall, ſome Conveniences were alſo made below: which proved inconvenient, in another Senſe; for their being no Ceiling under the Upper-room, the Voices of Friends publickly concerned interfered a little, which gave ſome Uneaſineſs and Interruption; yet, in the main, it was a good, edifying, informing, and comfortable Meeting; the People who were very numerous, being generally ſober and well ſatisfied.

Leominſter. THE Meeting ending on the 28th, I went the next Day to *Leominſter*, accompanied by *Samuel Overton*; and there we had a very open Meeting; ſome of the Inhabitants, of divers Notions, being with us, and ſeveral of them reached by the Teſtimony of Truth; which ſhined and reigned in the moſt needful Doctrines of the Goſpel of CHRIST. That Night I lodged at my uſual Quarters, *Gabriel Smith*'s; where I was kindly entertained: and the next Day we went to the City of *Hereford*, in Expectation of a Meeting; where

Amily. we met with *Samuel Bownas* again, he having gone back from *Keyngton* to *Amily*; where he, *Joſeph Jordan* from *Penſilvania*, *Joſhua Toft* from *Leek*, *&c.* had appointed a Meeting the Day before: But there being only two Friends living in *Hereford*, and but about five in all belonging to the Meeting, the Notice ſent before-hand had ſome-way miſcarried; ſo that ſeveral of us went into ſeveral Streets, and told the People here and there of a Meeting to be that Afternoon; many of whom came accordingly; and divers neceſſary Truths of the Goſpel were opened unto them, with good Authority and Clearneſs: and that Evening *Samuel Overton* and I went to *Bromyard*, and *Samuel Bownas* went to *Roſs*, in order to his Journey homeward.

I LODGED at *James Bradley*'s, where I was kindly received; and the next Day, being the Sixth of the Week, we had a pretty comfortable Meeting with

Bromyard. Friends there, and ſome from *Leominſter*, but none of other Societies.

ON the 1ſt of the Seventh Month we went to *Worceſter*, where I lodged at *James Pardoe*'s; and found *John Fallowfield* and *John Baker* in Town from *London*, having been at the Week-day Meeting here the Sixth Day before.

Worceſter. THERE being ſeveral Strangers in Town, the Friends appointed their Meeting next Day in the Great Meeting-houſe, and gave Notice to many of the Inhabitants of ſome Strangers to be with them, and, I ſuppoſe, named ſome Names; upon which we had a large open Meeting in the Forenoon, many of the Inhabitants being preſent: and the Time of the Afternoon Meeting being put off till Three o'Clock, we had a very great Crowd of the more reputable part of the Inhabitants, and ſeveral of the Aldermen and other Magiſtrates; ſome of our Friends telling us afterwards, that they had never known ſo full a Meeting there, but once at an Yearly Meeting. That which fell to my Share in this Meeting was, to open the Nature of that Compoſure called the *Apoſtles Creed*; upon which I was enlarged and drawn out to expatiate with good Authority and Perſpicuity, taking Exceptions at that Period therein, *He deſcended into Hell*;

Luke xxiii. 43 obſerving to them, that CHRIST ſaid to the Thief upon the Croſs, This Day *ſhalt* thou *be with* me *in* Paradiſe. Upon which I put this Queſtion, What was this *thou* in the Thief, and this *me* in the LORD JESUS, to be *that Day* in *Paradiſe*, when the *Body* of the Thief was broke on the Croſs, after the Manner of Criminals, and the *Body* of CHRIST laid dead in the *Sepulchre* till the *third* Day? What then remained of CHRIST to go down into *Hell*, as he was ſtated with the Dead in the foregoing Period, *viz. Was crucified dead and buried?* But ſince the Perſons compoſing that Creed, long ſince the Days of the Apoſtles, might bring it as near as they could to the Tenor of the Scriptures; and finding

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an Expreſſion in the Pſalms of *David* to this Purpoſe, *Thou ſhalt not leave my* Soul *in* Hell, *nor ſuffer thy* Holy One *to ſee* Corruption, ſeem to have miſapplied it to CHRIST after his Crucifixion: whereas it is properly applicable to him as ſtated in the Time of Prayer in the Garden; when, having the Weight of his approaching Sufferings, and of the Sins of all Mankind upon him, being in an unſpeakable Agony, grappling with Death, Hell, and the Grave, in human Nature, the Drops of Sweat that came from his Holy Body, being, *as it were*, *like* great Drops of Blood: and having overcome all there, he, the next Day, willingly laid down his Life on the Croſs, in the Will of the Father, and from thenceforth triumphed over them all. ANNO 1733. Pſal. xvi. 10.

ON the 3d I went to *Eveſham*, to *Thomas Ramell*'s, and on the 4th had a Meeting appointed there in the Afternoon. It conſiſted for the moſt part of Friends, few of the People of that Place being there; but very quiet and attentive; and the LORD gave us an open and conſolatory Time of his Goodneſs. Eveſham.

ON the 5th I went to *Tewksbury*, and the Day following was at their Week-day Meeting; which was ſmall, few Strangers being there; but an open Meeting and edifying. I lodged at *John Clarke*'s. Tewksbury.

ON the 7th I went to *Cheltenham*, to *John Teal*'s; where came ſeveral of the People of divers Notions, as of the National Church, Presbyterians, Baptiſts, *&c.* and the LORD giving Matter and Utterance, as likewiſe Conſolation and Ability, we had an edifying Meeting, well received by the People, and well ſpoken of after. *John Cadwallader*, from *Penſylvania*, was likewiſe there. Cheltenham.

ON the 8th I went to *Nailſworth*, to the Widow *Smith*'s, (a long and free Receiver of travelling Friends in this Concern, and my old Landlady) and on the 9th, being the Firſt of the Week, was at their Meeting, which was large in the Afternoon, but laborious; for many of the People in thoſe Parts, and elſewhere, of divers Notions, having been often at our Meetings, where the Truths of the Goſpel have been clearly and powerfuly declared, and ſecretly convinced, yet, ſtumbling at the Croſs, have not obeyed to an open Confeſſion of the Truth, and therefore do not grow or come forward therein; but become as Abortives, or as Seed buried under the Clods of the Earth, and in danger of Perdition: Yet CHRIST was clearly preached to them this Day, with reſpect as well to his inward as outward Manifeſtation, and eſpecially the former, and with good Authority; and they were forwarned of the Danger of neglecting the Day of the Offers of Salvation, and Strivings of the Spirit of GOD in them; ſince his Language, by the Prophet of old, to a rebellious, gainſaying, and negligent People, is on this way, *I called, ſaith the Lord, and ye* would not hear; *ye ſhall* cry, *and I will not anſwer*: *I will* laugh *at your Calamities, and* mock *when your Fear comes.* Again, *To-day, if you* will *hear his Voice, harden not your Hearts*, &c. Nailſworth. Iſa. lxv. 12. Mic. iii. 4. Pſal. xcv. 7, 8.

HERE I ſtaid till the 13th, being under the Effects of ſome Cold, and then was at their Week-day's Meeting; which was ſmall, no Notice being given of my remaining there, (I being willing to ſee their Manner in the Abſence of Strangers) yet pretty open.

ON the 14th I went to *Marſhfield*, to the Widow *Wickham*'s, a good old Matron, and Entertainer of Friends for many Years, and that Evening had a Meeting there; which was not large, becauſe the Time of Notice was ſhort: but ſome of the ſober Neighbours coming in, we were favoured with an open and good Time; and Things were well and comfortable. Marſhfield.

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ANNO 1733. ON the 15th I went to *Bath*, to the Widow *Gingels*'s; where I, with many more, had been often freely entertained in this Service; and *John Corbin* marrying her eldeſt Daughter, falls now alſo into the ſame way of entertaining. On the 16th, being the Firſt of the Week, I was at both Meetings there: They were not large, but moſt came in the Afternoon; and many neceſſary Truths of the Goſpel were declared among them with good Authority.

Bath.

ON the 20th, being the Fifth of the Week, and their Week-day Meeting, I was there again; where came many Strangers, it being the autumnal Seaſon for the *Bath*, and many Strangers in Town. The Meeting was open and well.

ON the 23d, being the Firſt of the Week following, I was there again; when the Meeting was larger, and both more Friends and others than before: but there coming two other Miniſtring Friends, (one of them only from *Briſtol*) they took up all the Time in the Forenoon, and greateſt Part in the Afternoon; but, towards the End of the Meeting, I had ſo much Time as to make me pretty eaſy in the Concluſion, the Strangers behaving decently, and ſtaying with Patience and Attention to what they heard.

ON the 27th, being the Fifth of the Week, and their Meeting Day, I was there again. We had the Company of ſome Strangers; and an open ſatisfactory Time the LORD gave us. I ſtaid there till the 30th, and being the Firſt Day of the Week, and the Meeting of courſe at *Bathford*, about three Miles from *Bath*, I was there. It was ſmall and heavy, but ended well. That Afternoon I went again to *Bath*; where, though we had ſome Strangers, the Meeting was not ſo open as at ſome other Times; and the next Day, being the 1ſt of the Eighth Month, about Nine in the Morning, I came from thence not very eaſy, but did not know any particular Reaſon for it; which happens to many at Times, concerned in like Service.

Bathford.

ON the 2d, finding the Burden of *Bath* go off, I was at the Week-day Meeting at *Briſtol*; where we were favoured with an open comfortable Time, to our mutual Satisfaction: for which I was thankful to the great Giver of all good Things; and, I believe, ſo were many more.

Briſtol.

ON the 30th, being the Third of the Week, I left *Briſtol*, and went that Evening to *Nailſworth*, and was at their Meeting the Fifth Day after; which was opener than the laſt Time I had been there: And on the 4th of the Ninth Month, being the Firſt of the Week, I was there again; when the Meetings were larger, and much opener than formerly.

Nailſworth.

ON the 6th I was at an appointed Meeting at *Mincing-Hampton*; where the Houſe was filled with People, (there being few Friends in the Place) and the Truths of the Goſpel were opened to them, with Clearneſs and Authority. That Night I lodged at *Daniel Fowler*'s.

Mincing-Hampton.

ON the 7th I went to *John Fry*'s, where I ſtaid that Night; and, on the 8th, went to *Calne*; where I had a large and open Meeting that Evening.

Calne.

ON the 10th I went to *Devizes*; where I was at their Meeting next Day; and, being the Firſt of the Week, it was pretty full in the Afternoon, and very open and comfortable.

Devizes.

ON the 12th I went to *Marlborough*; where, on the 13th in the Evening, we had

Marlborough

had a Meeting, which was not large, moſt of the Friends being deceaſed, and few raiſed; but ſome of the Neighbours coming in, the Meeting was well. ANNO 1733.

ON the 14th, in the Evening, I had a large open Meeting at *Newbury*, there being ſtill a pretty Meeting there; and many of the Neighbours came in, eſpecially of the diſſenting ſort. Newbury.

ON the 15th I went to viſit my worthy and long acquainted Friend, *Alexander Kirton*, at *Broughton-Mills*; who being ill of a tedious Fit of the Gout, my Viſit was very acceptable to him, though the Compaſſion I had for him made it not ſo agreeable to me. That Night I ſtaid there, and the Day following was at their Week-day Meeting, about three Miles thence; which was very ſmall: but a very comfortable Time the LORD gave us together, for our Encouragement not to deſpiſe a few, but to remember and truſt in the LORD, who ſaid, *Whereſoever two or three of you are gathered together in my Name, there am I in the Midſt of you*; of which we were ſenſible Witneſſes in this little Meeting. That Afternoon I returned to the *Mills*. Broughton-Mills. Mat.xviii.20.

ON the 17th I went forward to *Reading*, to my Friend *Iſaac Pickerell*'s; and next Day, being the Firſt of the Week, I was at the Meeting there; which was large and open, eſpecially in the Afternoon: for the Meeting itſelf continuing large, and the Neighbours being informed by thoſe who were at the Forenoon Meeting what had paſſed there, many more came in the Afternoon, to our mutual Satisfaction; when the Goſpel was preached, and the Poor heard it; and who is rich but he whom the LORD endowes. On the 20th, being the Third of the Week, and one of their Meeting Days, I was there again; and being more ſelect to Friends, the LORD gave us a memorable Seaſon of his good Preſence, to general Satisfaction; for which we were thankful to him, the Giver of every good and perfect Gift. Reading.

On the 21ſt we had an Evening Meeting at *Henley*; which was very large, many Presbyterians, and others of the Neighbourhood being there, and generally very ſober; and many neceſſary Truths of the Goſpel were proclaimed in their Ears, and ſome Hearts touched with the Virtue of it: But the Croſs is ſtill a Stumbling-block to many profeſſing the Chriſtian Name at this Day; Mankind deſiring Heaven, when the Report thereof ſeems beautiful, but would part with nothing for it, and would ſtill be Heirs of two Kingdoms; which, in this Senſe, can never be. That Night I lodged at the Widow *Toovie*'s, where I was kindly entertained; and ſhe had wherewithal to do it to all Strangers. Henley.

ON the 22d I went to viſit *John Penn*, Son of *William Penn*, *ſen.* at *Fein*, about two Miles from *Maidenhead*, (where I met likewiſe with *William Penn*, Grandſon of the ſaid *William Penn*) which I did not only for the perſonal Reſpect I bore them, as knowing them from their Childhood, but in memory of ſo good an Anceſtor; who took up the Croſs of CHRIST, and deſpiſed the Shame, in his early Days, in view of high Preferment in the World, when the way of Truth was under the greateſt Contempt and Perſecution. During my Stay with them, we had a Meeting on the 23d in the Evening at *Maidenhead*; which was very ſmall, but open and well. That Night I returned with them. Maidenhead.

ON the 24th I went to *Wickham*, to my Friend *Thomas Olive*'s, where I was well received; and on the 25th, being the Firſt of the Week, I was at the Meetings there, both Forenoon and Afternoon: The latter was large and very open, many Strangers being there; and the Goodneſs of the LORD was ſen- Wickham;

ANNO 1733. ſenſibly with us, to the Comfort and Satisfaction of as many as were alive in the LORD; and Things opened well, and with Power and Clearneſs, to the Praiſe of him who worketh in all according to his good Pleaſure.

Cheſham. ON the 26th I went to *Cheſham*, and lodged at *Axtel Roberts*'s; where I was kindly received and entertained: and on the 27th I had a Meeting there; which was very open and comfortable, the good Preſence of the LORD being ſenſibly with us. That Evening I went with *Joſeph Lovelace*, to his Houſe near *Jordans*; and the next Day had a very open Meeting there; where the greateſt Part were Friends, and divine Love was not a-wanting to all the Living. That Evening I returned with *Joſeph Lovelace*, and had there alſo the Company of my Friend *Thomas Olive*, he and ſome others from *Wickham* having been at the ſaid Meeting.

Jordans.

ON the 29th, being the Fifth of the Week, I went to the Monthly Meeting at *Windſor*, which was very ſmall; but ſome Perſons came out of the Country, who had not been at a Meeting before, and others of the Town coming in, the LORD owned us, and gave us a good Time together, and many Things were opened to Edification and Comfort. I alighted at *John Shaw*'s, and dined there; and, in the Evening, went to *Stains*, to the Widow *Heal*'s, expecting to have had a Meeting there the next Day; but there being few Friends left in the Place, and a Fair happening in ſome neighbouring Town, where they and other Inhabitants were pre-ingaged in Buſineſs, it was omitted for that Reaſon; and therefore I went on to *Batterſea*, to the Widow *Oldner*'s, my long-acquainted Friend and Country-woman; with whom I was freely welcome. Here I ſtaid till the 2d of the Tenth Month, which being the Firſt of the Week, I was at the Meeting at *Wandſor*; which was large and open, ſeveral Friends from *London* being there, and particularly my Landlord and Landlady, *Joſeph Green*, *Francis Davis* and his Family, *Thomas Brown*, &c. who had come, in expectation of my going with them to the City; but having been warm, and exhauſted in the Meeting, it was not proper at that Time, ſo that I returned to *Batterſea*, and next Day went to *London*; where I was kindly received by my Friend *Green* aforeſaid.

Windſor.

HAVING viſited the Meetings in *London* thoroughly, I ſet forward for the North on the 23d Day of the Firſt Month 1733-4, and that Night lodged at *William Thompſon*'s, at *Alban*'s; where I was at two Meetings next Day, being the Firſt of the Week: and that in the Afternoon, being put off till Four in the Evening for the ſake of the People, was very large, and conſiſted of Friends, Epiſcopalians, Presbyterians, and Baptiſts, and perhaps ſome Papiſts; and ſome neceſſary Truths of the Goſpel and Kingdom of GOD were plainly opened among them; during which there was a general Quietude, and ſeveral viſibly affected with the inviſible Word of Truth. That Night I remained there, and the next Day came *Jonathan Gurnel*, a noted Friend, from his Houſe near *Wanſtead*, and we met on the Way to *Dunſtable*; where, on the 26th, being the Third of the Week, we had a very open comfortable Meeting. I lodged at *John Cheſters*; and *Jonathan Gurnel*, going into the Country about Buſineſs, lodged at an Inn. That Evening, after the Meeting, we went forward to *Brickill*.

Alban's.

Dunſtable.

ON the 27th we went forward to *Dunchurch*, and lodged there at the *Dun Cow*; and next Day went to *Coventry*, and had a Meeting there in the Evening. That Night I lodged at *John Gulſon*'s. The Aſſizes had been held there a Day or two before, and ſeveral Malefactors capitally convicted; and, among others, an Epiſcopal Prieſt, for ſtealing a Mare: To whom, and to all in the Court, the Judge preached the Doctrine of Truth, and gave very good Advice; more par-

Coventry.

particularly to this poor condemned Criminal; to whom he ſaid, That the Sin was great in itſelf, but much more aggravated and magnified in him; who, pretending to be a Miniſter of CHRIST, ought to have been a good Example and Leader of others in the Way of Righteouſneſs and Truth; but falling ſo greatly ſhort himſelf of moral Honeſty, he was become a Reproach to his Profeſſion, and a Stumbling-block to the Weak, to whom he ought to have been a Support: And that which was more particularly remarked in the Judge was this, that he told the Criminal, that if he had taken due heed to the divine Principle of Grace and Truth in his own Mind, he would not have fallen into that Sin, which was now bringing him to ſo ignominious an End; which had good Effect on this and the other Criminals, and alſo on the Auditory: on which Occaſion ſome ſaid, the Judge had preached a very good Quaker Sermon. Thus the LORD beareth Witneſs, by his divine Truth, againſt that which is evil, by the Temporal Judges, through his divine Light, when falſe Teachers, becoming Criminals, are by them ſentenced to the Gallows, as the juſt Reward of their evil Deeds, according to the Laws of their native Land; of which, as alſo of the Sin againſt GOD, and his Neighbour, this poor unhappy Prieſt could not be ignorant. ANNO 1734.

ON the 29th we went from *Coventry* to *Litchfield*, and lodged at an Inn; and on the 30th to *Strafford*, where I lodged at *Edward Frith*'s, and was kindly entertained; and next Day, being the Firſt of the Week, we were at the Meeting there; which, though ſmall, was very open and comfortable. After the Meeting we went to *Newcaſtle under Line*, and lodged at an Inn. Strafford.

ON the 1ſt of the Second Month we went forward to *Stockport*; where I lodged at *Henry Andrews*'s, and was very kindly entertained. I had a comfortable Time in that Place in viſiting the Families of Friends: and a Marriage happening about five Miles from thence on the Fifth Day following, I was there: The Meeting was large; and the LORD gave us a comfortable Seaſon in his bleſſed Preſence on that Occaſion. There was Juſtice *Wright*, with ſome other Perſons of Diſtinction; and he ſigned the Marriage Certificate as a Witneſs, with many more: and that Evening we returned to *Stockport*. Stockport.

ON the 5th I went to *Mancheſter*, and lodged at *Iſaac Moſs*'s; where I was as if at Home: and on the 7th, being the Firſt of the Week, had two open good Meetings, to general Satisfaction, ſo far as I could obſerve; for ſome eſſential Parts of the Chriſtian Faith, Practice, Hope, Love and Sufferings, were laid open and made plain, in the Light, Virtue and Power of the Son of GOD, and many Hearts tendered thereby. Mancheſter.

ON the 8th I went to *Preſton*, with ſeveral other Friends, (*Jonathan Gurnel* being gone another Way) and on the 9th to *Lancaſter*, to *R. Lawſon*'s; and that Afternoon, about the Second Hour, began the Meeting of Miniſters and Elders; which was well furniſhed with the ſame, from divers Counties and Places; and we were favoured with the good Preſence and Counſel of the LORD. The next Day we had one Meeting for Worſhip in the Forenoon, beginning about Eight, and another which began about the Second Hour Afternoon; and both very large, eſpecially the latter, and conſiſted generally of Friends: the People there and thereaway reſting ſatisfied in their own National and dead Forms, want nothing, being blind, naked, and dead to Religion, or any Want or Enquiry after it; though a few of them who did come in behaved very ſoberly, and were attentive to what they heard; and a good Meeting the LORD gave us, through the Revelation of the Father by the Son, who never fails nor forſakes Lancaſter.

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ANNO 1734. his own, whom in this Age, as in Times paſt, he hath called and choſen, and fitted by his Word, to bear the Enſign of his great and awful Name before the Nations. Things were carried on and ended well in this Meeting.

Kendal. ON the 12th, being the Sixth of the Week, ſeveral Friends went hence to *Kendal*; where they had put off their Week-day Meeting till Two in the Afternoon, expecting our Company; and *Thomas Areskine* from *Edinburgh* being with us, and ſome others, the LORD gave us a comfortable Seaſon of his Life-giving Preſence together, the publick Concern falling upon him and me; and the Meeting was edified in Love.

Sedberg. ON the 14th, being the Firſt of the Week, we went to *Sedberg* Meeting, on the Occaſion of the Burial of *Richard Willan*, a Friend of good Account and Service in the Country, and his Death generally lamented by all Sorts and Conditions of People who knew him. There was a very great Concourſe of People; to whom many neceſſary Truths of the Goſpel were opened, the LORD favouring us with his good Preſence.

THAT Night I lodged at *John Airey*'s, near *Sedberg*; and the next Day went to *Penrith*; and the Day after to *Carliſle*, to my uſual Lodging, being met in the Way by ſeveral Friends from thence, who accompanied me thither.

Carliſle. ON the 19th I was at the Monthly Meeting at *Carliſle*, where I gave Friends ſome ſhort Hints of my late Journey; and let them know I intended another ſoon after, and to be at the approaching Yearly Meeting at *London*: which the Monthly Meeting was pleaſed with, ſince none had given up their Names at the Quarterly Meeting, for the Yearly Meeting; upon which the Quarterly Meeting had been adjourned, in hope that ſome Friends would offer their Service on that account. After ſome further Deliberations thereon, ſeeing ſo general a Backwardneſs in the Quarterly Meeting, they told me, they hoped I would be at the adjourned Quarterly Meeting, and agree to be one at leaſt to repreſent them at the Yearly Meeting: And as I intended to viſit ſome other Places after the Yearly Meeting was over, the Monthly Meeting gave me another Certificate; being a common Order then among us, to which all were alike ſubject, how well ſoever known in our Society in general, to prevent diſorderly Perſons and Impoſtors.

ON the 21ſt, being the Firſt of the Week, I was at the Meeting at *Carliſle*; which was very open and comfortable, ſeveral Friends from other Meetings being there: and on the 22d I went to a Farm I had in the Country, to ſet ſome Things in Order there, where I ſtaid till the 26th; and then returned to *Carliſle*, and was at that Meeting again on the 28th, being the Firſt Day of the Week; which was likewiſe open and well, both Forenoon and Afternoon.

Wigton. ON the 2d of the Third Month I was at the adjourned Quarterly Meeting held at *Wigton*; where ſuch Buſineſs was finiſhed as was before them; but none offering for the Service of the Yearly Meeting at *London*, I acquainted the Meeting of my Intention of being there; and then the Meeting perſuaded *Jonathan Oſtal* and *David Hodgſon* to undertake the Charge alſo. That Evening I returned to *Carliſle*, where I had been at the Week-day Meeting the Day before; which was very open and comfortable.

Moorhouſe. ON the 5th, being the Firſt of the Week, I was at the Meeting at *Moorhouſe*; which was large, and as open as any I had known there; and that Evening I returned, in Company with ſeveral Friends, to *Carliſle*.

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THE next Day, about Four Afternoon, accompanied by ſeveral Friends, I went to *Penrith*; and the Day following to *Kendal*, where I ſtaid till the 9th; and then went forward to *Garſtang*, where I lodged that Night; and next Day went to *Mancheſter*, to my Friend *Iſaac Moſs*'s; and the Day after, being the Firſt of the Week, was at the Meeting there, Forenoon and Afternoon; and ſeveral of the Neighbourhood coming in, Things opened fully and clear, eſpecially in the latter; and the LORD gave us a comfortable Time in his good Preſence. ANNO 1734. Mancheſter.

ON the 13th I went to *Stockport*, where I ſtaid at my Friend *Henry Ardarn*'s till the 15th; which being the Fourth of the Week, and their Meeting-day, I was at it, to my Satisfaction, being comforted in the Divine Preſence; ſome Strangers being there alſo. Stockport.

ON the 16th I went to *Macclesfield*, to *James Hobſon*'s, and had a Meeting with them; which, though ſmall, was very comfortable; where I remembered the Promiſe, *Where two or three of you are gathered together in my Name, there am I in the midſt of you:* and ſome Presbyterians and Baptiſts being there, they ſeemed ſurprized at the Teſtimony of Truth, which aſſerted the Efficacy and Spirituality of CHRIST's Baptiſm, and the Inſignificancy of Water in this Day of the Goſpel of Life and Power; and the blaſphemous Falſhood of the Preſbyterian Predeſtination, wherein the very Being of the Moſt High is miſrepreſented; and all his Attributes, eſpecially as he is full of Love, and of infinite Goodneſs and Mercy: and I was made to proclaim, with full Authority, that to charge the LORD with ſuch an unmerciful Decree as they talk of, is falſe, and inconſiſtent with his Divine Nature and Being. Macclesfield. Mat. xviii. 20.

ON the 17th I went to *Stafford*, to *Edward Frith*'s; and the Day after to *Wolverhampton*, to *John Fowler*'s; and on the Day following, being the Firſt of the Week, was at their Meeting; which, at this Time, was reduced to a very few: but in the Afternoon, ſeveral of the Neighbours coming in, the LORD gave Utterance conſiderably in the Myſteries of his Kingdom, and a very comfortable Time in his good Preſence. It was a very good Meeting. Wolverhampton.

ON the 20th I went to *Birmingham*, and dining at *John Pemberton*'s, went that Evening to *Warwick* to *Alexander Edward*'s; next Day I went forward to *Banbury*, and lodged that Night with my Friend *Benjamin Kid*; and on the 22d went to the Meeting at *Adderbury*; which was likewiſe ſmall but comfortable. That Evening I went to *Biſſiter*, and I lodged with *Jacob Thomas*. Adderbury.

THE next Day was their Meeting-day, being the Fifth of the Week; but falling about the Firſt Hour Afternoon, and not convenient, on ſome Accounts, to alter the Time on ſo ſhort Notice, and my Concerns for *London* being urgent, I went forward to *Ailsbury*; where I dined with our ancient and honourable Friend the Widow *Olive*. That Afternoon I proceeded to *Amerſham*, and there lodged with an honeſt Friend *Robert Eales*, (till then unacquainted) who went with me next Morning to *Uxbridge* to *Thomas Hull*'s; from whence, the ſame Day, I went to my Friend *Jonathan Gurnel*'s at *Ealing*; where I was kindly received, and ſtaid that Night; and next Day to *London*, to my Friend *Joſeph Green*'s; where I was made welcome as before. London.

THE Yearly Meeting approaching, I attended the Service incumbent; and a peaceable Time the LORD gave us, though Satan was not a-wanting in his Attempts to make Diviſion and Miſchief; but through the Wiſdom and Goodneſs of the LORD, was fruſtrated. After the Meeting I ſtaid in the City, and near it, viſiting the Meetings in their ſeveral Turns, tilll the 14th of the Sixth

ANNO 1734. Month: And then, accompanied by my ſure and agreeable Friend, *John Fallowfield*, we went that Evening to *Staines*, to the Widow *Hales*; and next Morning had a ſmall Meeting there, for they were then but few: where the LORD favoured us together with his good Preſence, making good in us his ancient Promiſe to his Children and People. That Afternoon we went to *Reading*, and lodged with my Friend *Iſaac Pickerel*.

Staines.

Reading. ON the 16th, being the uſual Meeting Day, we were with them therein, and had a good Seaſon among them. That Afternoon we went forward to *Brimpton-Mills*, and ſtaid that Night with our valuable Friend *Alexander Kirton*; where we were very welcome, and ſtaid there the next Day till the Evening; and then we went to *Newbury*, to our Friend *Robert Olding*'s, in company with *Alexander Kirton*. The next Day, being the Firſt of the Week, we were at their Meeting in the Morning; which conſiſted moſtly of Friends, and a good Time the LORD gave us together. The Meeting in the Afternoon being put off till the Fourth Hour, and Notice given to the People, it was a large Meeting; and the LORD furniſhed us with Matter ſuitable, to general Satisfaction. That Night we remained there in agreeable Converſation of our chief Friends in the Place.

Newbury.

Salisbury. ON the 19th we went to *Salisbury*, to *John Moor*'s, and the Day after had a Meeting appointed there; which was not to great Satisfaction: for there came a mean ordinary ſort of People, almoſt below common Senſe, with little Children crying, and Dogs following, which gave ſome Uneaſineſs; yet there were alſo a better ſort, to whom Things opened with a good Degree of Demonſtration and Authority; and the LORD gave us our Reward in our Labour among them.

Fording-bridge. ON the 21ſt we went to *Fordingbridge*, to *Moſes Harris*'s; and the Meeting being put off till Five in the Evening, ſome of the People came there: but being the Time of Harveſt, the Meeting was not large; yet, the LORD favouring us with his good Preſence, we had a comfortable Time.

Ringwood. ON the 22d we had a pretty large and open Meeting at *Ringwood*, at *Thomas Prichard*'s, ſeveral of the Friends from *Fordingbridge* going with us. After the Meeting we went to *Pool*, and lodged at *Joſiah Nicholſon*'s; and the next Day, being their Week-day Meeting, we were there. There is at that Place a good Number of Friends, but for the moſt part young, and not much experienced in the Work of Truth; yet being in their native Innocence, and keeping to Meetings, they are hopeful. We laboured among them, according to the Ability given for the Work of the Day; and the Meeting was ſerviceable and comfortable. Here we ſtaid till the 25th: and being the Firſt Day of the Week, were at their Meeting; which, in the Morning, conſiſted generally of Friends; and the LORD favoured us with a good Degree of his Goodneſs together: But, in the Afternoon, the Meeting being put off till Four, and Notice given to the People, we had a very great Crowd, the Houſe and all the Galleries being filled, and ſome could not get in: and the LORD furniſhed us with Underſtanding and Ability, and the Doctrine and Virtue of the Goſpel reached many that Day. And though we were much drawn out to the People, in the Labour of Love and Good-will, and much exhauſted in the Service, yet our Reward was ſure in the LORD, and our Satisfaction great in his divine Preſence; and the People were generally ſolid, and not a light or airy Countenance to be obſerved among them; and, for any Thing that appeared, generally ſatisfied. We had the Company of ſeveral Friends from *Ringwood*, and ſome other Country Places; who, tarrying at *Pool* that Night, we had the Satisfaction of their Company alſo with Friends there.

Pool.

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ON the 26th, accompanied by our Friend *Joſiah Nicholſon*, we went to *Bridport*, to *John Nichols*'s, where we ſtaid till the 28th; and it being their Week-day Meeting, we were there. It was ſmall, conſiſting only of Friends; and we had the Favour, in ſome Degree, of the Senſe of divine Goodneſs among us. Here we ſtaid till the 30th with our Friends *Nichols* and *Samuel Bownas*, an old Fellow Labourer, and able Miniſter of the Goſpel, in ſome Deſire of his Company to the Yearly Meeting to be at *Exeter* the Week following; but he being taken ill, we were denied that Satisfaction, but were well refreſhed there in their Company and Families before we went forward towards *Exeter*, which was on the 30th; and there, through the Mercy of GOD, we arrived in the Evening, and were kindly received by our Friend *John Colſworthy, ſen.* ANNO 1734. Bridport.

ON the Firſt of the Seventh Month began the circular Yearly Meeting for the Weſt, *viz. Cornwal, Devonſhire, Somerſetſhire, Glouceſterſhire, Worceſterſhire, Herefordſhire*, and *Wiltſhire*; but the laſt this Year declined it, and *Warwickſhire* propoſed to join with the other ſaid Counties; which was very acceptable: and this Meeting, at the Inſtance of the Deputies for *Warwickſhire*, agreed that the next Meeting ſhould be held in that County. Exeter.

THIS Meeting at *Exeter* held the 1ſt and 2d Days of the Month; and on the 3d, in the Forenoon, was our laſt, or Farewel Meeting. The LORD favoured us with his good Preſence, and many of the Inhabitants of the City and neighbouring Places coming in, and behaving very ſoberly, the Truths of the Goſpel were declared to them with Authority and Demonſtration by ſeveral of the Miniſtry; and the Meeting was peaceable and comfortable, and People generally ſatisfied, for any Thing that appeared to the contrary: For the People throughout this Nation, at this Time, are generally willing to give us a fair and peaceable Hearing, and with good Acceptance, as to the Truth of our Doctrine; but the Croſs of CHRIST being yet too heavy for them, as they weakly think, and finding Eaſe and a falſe Reſt in Death under their Prieſts, who ſooth them in their Sins, they yet reſt ſhort of the Kingdom: Nevertheleſs the Spirit and Power of Perſecution is greatly leſſen'd in this Nation ſince the bleſſed Truth ſhined forth therein, in and among our firſt Friends, in the Diſpenſation thereof under the Name of *Quakers*, ſo called by the ignorant, dark, and ſtupid World.

ON the 4th, in the Morning, when I and my Companion were ready to take Horſe for the Weſt, we had a Meſſage from Friends in the City, informing us, that there was to be a Marriage of two of our Friends there next Day, and that they expected many of the Inhabitants would be preſent on the Occaſion, and they earneſtly requeſted we might be there: which having duly conſidered, we found Freedom to ſtay, and were there accordingly; where we had the Company of a good Number of Friends, and a great Company of the Inhabitants of the Place: and the LORD was pleaſed to favour the Occaſion with his good Preſence, and to furniſh us with Matter and Strength ſuitable; and we had a more ſatisfactory Time than in the Yearly Meeting, where ſometimes we happen to be ſtraitened by too many of the ſame Order, not all alike qualified for ſuch Services.

THIS Stay thus happening, it alter'd the Meaſures, in point of Time, which we had thought of for the Weſt; and being ſo near the Firſt of the Week, and many of the Inhabitants of the City being a little rouſed by the Meetings aforeſaid, we tarried till then; when our Meeting was more ſelect in the Morning: but the Afternoon Meeting being poſtponed till the Third Hour, it was near as large as ſome Times in the Yearly Meeting; and the LORD furniſhing

ANNO 1734. us with Underſtanding and Authority, ſome neceſſary Truths of the Goſpel and Kingdom of GOD were declared with Authority and Clearneſs; the Auditory being very ſober and attentive, and generally ſatisfied, as we ourſelves were in our Service, having the Reward of Peace from the LORD; not of Debt, but of his Mercy, Goodneſs and Bounty.

Totneſs. ON the 9th we went to *Totneſs*, to *William Elſworthy*'s; where we were very well received and entertained by our ſaid Friend; and his Brother *Thomas* from *Plymouth* being there, they went that Evening to the Mayor of the Town, and prevailed with him and the reſt of the Magiſtrates, to let us have the Town-Hall for a Meeting-place: which accordingly was held there at the Fourth Hour Afternoon the next Day; where came a great Crowd of the Inhabitants, and moſt of the more reputable ſort, as ſeveral of the Aldermen and their Wives, and the like; and a very full and comfortable Time the LORD gave us among them, exalting the Teſtimony of his living Truth over all, to our very great Satisfaction, and general good-liking of the Auditory, ſo far as we could collect from their Sobriety and Attention, and what we were informed of as the Sentiments of ſome of the more capable among them; and we were favoured with divine Peace, as a full Recompence for the Labour given us to perform by the Word of the LORD, in which we miniſtered.

Kingsbridge. ON the 11th we went to *Kingsbridge*, to *Margery Brooking*'s, Widow; and that Evening had a ſmall Meeting there: where we had cauſe to remember the Mat. xviii. 20. Promiſe of the LORD, *That whereſoever two or three are gathered together in my Name, there am I in the midſt of you.*

Plymouth. ON the 12th, being the Fifth of the Week, we went to *Plymouth*, to the Widow *Elſworthy*'s, and had a pretty large open Meeting there in the Afternoon the Day following; and there we reſted till the Firſt Day of the next Week, which was the 15th of the Seventh Month.

CONTRACTING ſome very near Acquaintance with ſeveral Friends here, with whom I had not before been acquainted, we ſpent the Seventh Day in very agreeable Converſation among them; and on the Firſt Day had two Meetings with them: That *in the Morning* was well furniſhed with Friends, and no ſmall Mixture of others; and a good Time the LORD gave us together: but the Meeting in the Afternoon being put off till Three, it was very large; many of the more reputable Part of the People of the Town, of both Sexes, gave us their Company, to our mutual Satisfaction; for the LORD favoured his People with his living Preſence, and opened the Truths of his Goſpel, by us, unto thoſe who were not then come to the true Faith of the Son of GOD, according to the Diſpenſation of it unto us, through the Mercy of GOD, at this Day; and the Multitude being very ſober and attentive, and ſome of them apparently affected, I hope there was ſome Good wrought in them that Day, to the Praiſe of him who worketh all in all.

THAT Day I found myſelf under ſome Indiſpoſition of Body; and in the Night, having been much exhauſted in the Meetings, it turned to an intermitting Fever, accompanied with a Flux, whereby I could have no Reſt; and the next Morning I found myſelf extremely weakened in Body, and my natural Spirits very low: but truſting in the LORD, and uſing ſome Means recommended by my good Landlady and Friends, I recovered ſome Strength, and about Eleven next Day ſet forward for *Lowe*; where we arrived that Evening, and were kindly entertained by our Friend *Joſeph Deeble*, who had come to *Plymouth* to meet us, on purpoſe to have us at his Houſe.

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THE Diſtemper continuing, and aggravated by the Journey, though not long, I was very ill that Night, and could not reſt; by which I was more weaken'd than before: yet my Illneſs abating next Morning, I went to the Meeting there with others; where happened to be a Marriage, in which the LORD was pleaſed to favour us with his divine Preſence. I was much comforted in Silence, nothing being required of me further at that Time, the publick Concern falling on my Companion *John Fallowfield*; which he diſcharged to Satisfaction: and that Night we remained there, where I reſted well that Night; and found myſelf much ſtronger and better in the Morning. ANNO 1734.

ON the 18th we ſet forward for *Foy*, where we arrived about the Middle of the Day; and about the Firſt Hour Afternoon had a Meeting there, where there is no Meeting of Friends: but we procured an unfiniſhed large Houſe, which Friends who went with us, and ſome others who met us there, got to be ſeated with Planks for that particular Service. We had the Company of a Multitude of young People, eſpecially of the Female Sex, and ſome likewiſe of the other; but not many, though ſome, of the elder ſort of either: and yet they were ſober beyond Expectation; and I found myſelf concerned to lay before them the Inſignificancy and Invalidity of that which they call their Baptiſm, and the Efficacy of the Baptiſm of CHRIST, and abſolute Neceſſity of it in order to their Salvation; with many other Goſpel Truths then declared by me, my Companion, and alſo by our ancient Friend *Philip Deeble*, who was then alſo with us from *Feley*. We had no Oppoſition; but I having told them they had no Baptiſm at all, but were deceived by their Prieſts and Teachers, who had told them they were already made Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, and no Truth in it, it proved an Amuſement to ſeveral of them, and gave occaſion to much Diſcourſe and ſome Debate among them. That Evening we went forward with our Friend *George Fox* and his Brother *John* from *Plymouth*, to his Houſe at *Parr*, where we were kindly entertained; and I found my Strength recruited next Morning. Foy.

ON the 19th we were at the Meeting at *Auſtel*, which was large and very open: for of late many had been convinced of Truth in thoſe Parts, and very hopeful to ſtand; to whom the Doctrine of Truth, in the divine Life of it, freely flowed that Day; and a comfortable Time the LORD gave us together in his bleſſed Preſence. That Evening we went home with our Friend *Richard Hitchins* to *Trygongieve*; where we were kindly entertained. Auſtel.

ON the 20th we went to *Falmouth*, accompanied by our ſaid Friends *John Fox* from *Plymouth*, and *George Fox* from *Parr*, and lodged with our Friend *Francis Gwynne*, there: and on the 22d, being the Firſt of the Week, we were at their Meeting, falling that Day of courſe at *Penryn*; which was more ſelect of Friends in the Forenoon, but more Company of the Neighbourhood in the Afternoon: and theſe Meetings were peaceable, and pretty open. Falmouth.

ON the 24th we had an appointed Meeting at *Come-to-good*, to which *Thomas Giddy* belonged, about Five Miles from *Falmouth*. It was a ſmall Meeting; but there being ſeveral new convinced Perſons there, the LORD favoured us with ſome Degree of his bleſſed Preſence. That Evening we returned with *Francis Gwynne*, and ſome other Friends, by *Penryn* to *Falmouth*; but as Mankind are generally ſubject to Accidents in the Courſe of Life, my Companion's Horſe fell with him in the Road, by which the Thumb of his Right-hand was diſlocated on the ſecond Joint; but he putting it in immediately, and a Friend in Come-to-good.

ANNO 1734. the Company being ſkilful in ſuch Things, and living in *Penryn*, near the Place, we called at his Houſe; where he applied ſome Things proper in the Caſe, and then we went forward to *Falmouth*.

ON the 25th we had a very open Meeting there; where, having the Company of a good Number of the more reputable ſort of the People, with Friends, the LORD favoured us together with his Goodneſs: and the neceſſary Truths of the glorious Goſpel were largely, clearly, and with divine Authority, that Day, publiſhed there; to the Admiration of ſeveral, who were much affected thereby, and general Satisfaction of all; to the Glory of GOD, and the Arm of his divine Power, then made bare among us.

ON the 26th we ſet forward for *Marazion*, (*i. e. Market Jew*) but calling at *Penryn* to have my Companion's Hand dreſſed by the Friend there, it was found to be much ſwelled, and painful, and thought not ſafe to proceed any farther at that Time; ſo we parted. That Evening I went forward to *Marazion*, and lodged with our ancient Friend *David Richard*'s, and his Son *George*.

Marazion. ON the 27th we had a Meeting there, conſiſting of a few Friends and of thoſe of *Penzance*, about Sixteen or Eighteen in all; yet, though few, the LORD remembered his gracious Promiſe of old, and comforted us together in his good Preſence; for which we were thankful.

FROM thence I went on the 28th, accompanied by *George Richards*; and that Evening arrived at *Nicholas Wallis*'s, near *Landſend*; where we were kindly received and entertained: and on the 29th, being the Firſt of the Week, we
Landſend. were at *Landſend* Meeting; which was very large, conſidering the Houſe was ſmall; but many were without, not being able to get in. They are generally a People of low Capacity; yet Matters ſuitable to their Conditions opened freely: But new Wine is not put into old Bottles. Moſt of them had not yet believed in the Truth, and therefore not ſanctified through Faith in him; ſo that the Efflux of the living Water was not ſo plentiful, nor the Wine of the Kingdom ſo ſtrongly mingled therewith, as at ſome other Places; yet ſufficient of both to give a clear Evidence: and in the main the LORD gave us a comfortable Seaſon of his good Preſence, and magnified his own Arm. That Evening I returned with Friends to *Penzance*, and lodged with the Widow *Grace Thomas*, returning next Day to *Falmouth* to my former Lodging there.

HERE I met my Companion, who was a little recovered of his Hurt, and ſtaid till the 2d of the Eighth Month, being the Fourth of the Week; where we were favoured with the Company of ſome of the ſober reputable Neighbours; and the LORD gave us a memorable Time among them, in the Wiſdom and Authority of the divine Truth, to the Surprize and Admiration of ſeveral Perſons, who had been but little acquainted with our Meetings. For this I was fully thankful to him without whom we can do nothing.

Mevagiſſey. THE next Day we went to *Robert Scantleberry*'s at *Mevagiſſey*, where we had a Meeting on the 4th; but being a very ſtormy Time of Wind and Rain, and the Place a Fiſher-Town, the People were employed in ſaving their Veſſels on that Occaſion: by which the Meeting was ſmall, yet very ſatisfactory, through the Preſence of him whoſe Promiſe is ever good to the two or three, in what Time and Place ſoever aſſembled in his holy Name; and we were much comforted here.

ON

ANNO 1734.

ON the 5th, being the Seventh of the Week, our kind and valuable Friend *Richard Hitchins* came from his Houſe at *Trygongieve* to meet us at *Mevagiſſey*, and conducted us to his Houſe in much Friendſhip. That Night we lodged there; and the next Day were at the Meeting at *Dennis*, among an innocent People, many of them (about Forty) lately convinced, being very tender, as little Children deſiring the pure Milk of the Word; and the LORD diſpenſed it largely and freely among them, to our ſolid and mutual Satisfaction: for they were greatly tendered, as we had been when we were firſt convinced; which gave me a grateful Remembrance of thoſe Days and Times of Eſpouſals, and Hopes that the renewing of ſuch Times, in a more general Way, is not far off; ſuch being now, in divers Parts of the World, as a few firſt-ripe Ears proclaiming the approaching Harveſt; as it is written, *Seed-time and Harveſt, Summer and Winter, Day and Night, ſhall not ceaſe.* The Diſpenſations of the Almighty unto Mankind, though various, ſhall not ceaſe, from hence forward for ever. That Evening we returned with our Friend *Richard Hitchins* to his Houſe; and on the 8th, being the Third of the Week, had an appointed Meeting at *Cullom-major*: It was in the Town-hall; where came a mixed Multitude of People; and being of High-Church Principles, if they may be called Principles of Religion, many of them were very rude and fooliſh; yet, there being ſome Wheat among much Straw and Chaff, the LORD had Regard to us, and them in ſome Degree, and gave us ſome ſuitable Things to miniſter to them: the main of what I had being to put them in Mind, that what they call their Baptiſm is no Ordinance of GOD, nor was it ever practiſed in the Church of CHRIST, but of Antichriſt; nor is there any Foundation in holy Writ for Godfathers, the Sign of the Croſs, or ſuch Promiſes and Vows as they have made to GOD, and have not kept them; by which they are really and indeed miſerable Sinners, and under Condemnation: though by their Behaviour and Conduct they ſeemed only to make a Jeſt of Things of the greateſt Moment, and not at all to underſtand what they were about, profeſſing the ſacred Chriſtian Religion, to which their Rudeneſs proclaimed they were yet Strangers. I directed them to the Spirit of GOD, and his divine Light, as the only ſure Teacher in their own Minds; and by which they could be enabled to keep and perform thoſe Vows they had made before GOD and Man. They grew a little tamer before we had done, and we came away eaſy: and that Night lodged at an Inn there.

Dennis.

Gen. viii. 22.

ON the 9th, accompanied by our ſaid Friend *Richard Hitchins*, and ſome others, we went to *Port-Iſaac*, on the North Side; where, the ſame Evening, we had a ſmall, but open Meeting, with the few Friends there, and two or three ſober Neighbours. That Night we were kindly entertained by our Friend *John Scantleberry*, and his Family.

Port-Iſaac;

ON the 10th, accompanied by our ſaid Friends, *Richard Hitchins* and *John Scantleberry*, we went 20 Miles to *Leskard*; and that Night, by ſome Miſunderſtanding, lodged at an Inn. On the 11th we had a Meeting there; where we had the Company of our ancient Friend *Philp Deeble*, and ſome young People with him, from *Lowe*. The Meeting was not large, by reaſon of the exceeding great Rains, and Storm of Wind; but whatever any ſuffered that Way, being right-minded, was made up, I believe, and over-balanced, by the Goodneſs of the LORD, which he was pleaſed to afford us together at that Time. That Night we were kindly entertained by our Friend *John Allen* of that Place.

Leſkard;

ON the 12th we returned to *Plymouth*, to our former Lodging, where we were kindly received; and the next Day, being the Firſt of the Week, we were at their

Plymouth;

ANNO 1734. their Meetings, both Forenoon and After; where we had good Service, and were kindly entertained in the Evening among our Friends.

Totneſs. ON the 14th, accompanied by our ready Friend *Thomas Elſworthy*, we went to *Totneſs*, and that Night lodged with our Friend *William Elſworthy*, Brother of the ſaid *Thomas*; where we heard that the Meeting we had there as we went down into *Cornwall*, had been well received, and of Service, the Way of Truth being well ſpoken of by the Inhabitants there.

Exeter. ON the 15th we went to *Exeter* to our former Lodgings, where we were kindly entertained; and, on the 16th, had a Meeting appointed there: which conſiſting for the moſt part of Friends, was open and comfortable. We ſtaid there till the 18th, and was at their Week-day Meeting.

Collumpton. ON the 19th we went to *Collumpton*, and lodged with our reputable Friend *Thomas Finnimore*; and the next Day, being the Firſt of the Week, were at their Meetings both Forenoon and After: The firſt conſiſted for the moſt part of Friends, and the LORD comforted us together; but in the Afternoon we had a very large Meeting of Friends, and a pretty Number of ſober honeſt-like People of both Town and Country for ſome Miles round; and the LORD gave us to preach the Goſpel, in the Authority and Dominion of it that Day: and as a Door of Utterance was largely given us, ſo a Door of Entrance was in a good Degree; for the People were ſober and ſolid as ſo many Friends, and we were greatly ſatisfied to behold them, and had Comfort in our Labour beſtowed upon them in the LORD.

WHILST we were at the Yearly Meeting at *Exeter*, ſome Propoſals had been made by our Friend *Thomas Finnimore*, and ſome others, of having a Meeting at *Tiverton*, in our Return from *Cornwall*. There is not a Meeting of Friends in that Town at this Time, but the People generally friendly; and we being willing to give them a Meeting, our Friend *Finnimore*, and ſome others, being acquainted with the Mayor, and the chief Magiſtrates of the Town, they procured the Town-Hall for that Service. It is an oblong Square, ſomething reſembling the Royal Exchange in *London*, with a Vacancy in the Middle, and the Buildings quite round, two Stories high: and as Notice had been given ſome Days before in the Town and Country about, we had a very large Congregation of People of all Ranks in Town and Country on the 21ſt; and the Mayor and Magiſtrates being preſent, they appointed the Conſtables to keep the baſer ſort in Awe, if any ſuch ſhould offer any Inſult, or other Diſturbance. We had a fair Hearing; and the People were as quiet as the exceeding great Throng would allow, till towards the Concluſion of my Teſtimony, which had held a conſiderable Time, a Company of Scholars, under a Jacobite Maſter in the Place, came in a Company, and crowded into one End of the Square, and by that Means diſturbed the Meeting for ſome Time, but were ſoon bore down by the Crowd; and after that the Meeting was more quiet: But it is obſervable, that the Maſter of that School, and others ſuch in other Parts of the Nations, being Jacobites, and of the Schiſm Bill Principles, debauch the Minds of the Youth they pretend to inſtruct in uſeful Learning, by infuſing into them rebellious Principles and Perſecution; for we did not meet with any Scoffing or Affront in Town, but from theſe Scholars, who could not forbear to deride us in the open Streets; which could not ariſe from any Motives in themſelves, but as the Fruits of a brutiſh and depraved Example and Education, encouraging to ſuch Behaviour: But the LORD, who always countenanceth his own Appointments in Providence, was not a-wanting, but gave us Strength and Underſtanding ſufficient for the

Work

Work of that Day; wherein we had no ſmall Labour, but a good and comfortable Time: and all ended to the Honour of GOD, and Promotion of his Truth among the People; who were generally ſatisfied with what they heard, being many of the moſt needful Truths of the Goſpel, and the LORD CHRIST preached truly by his own immediate Power, and Uſe of Inſtruments. ANNO 1734.

AFTER the Meeting we made our Acknowledgements to the Mayor and Magiſtrates for their Countenance and kind Aſſiſtance; and after Dinner I went with *T. Finnimore* to viſit one of the moſt noted Perſons in Town, a Man of Learning, and a Presbyterian by Profeſſion, who had been at the Meeting, and very attentive. He had been well ſatisfied with what he had heard in the Meeting in general, except ſome Things I had ſaid upon the Subject of Baptiſm; which I endeavoured to make plain to his Underſtanding, that the Baptiſm mentioned by the Evangeliſt *Matthew* is not Water Baptiſm, and that the few and uncertain Inſtances of the Practice of Water Baptiſm by ſome of the Apoſtles, after the Effuſion of the Holy Ghoſt, was not from that Text, (for they never uſed the Terms of it) but upon the ſame Foot upon which they practiſed it in *John*'s Time, and was no other than his Baptiſm with Water: but CHRIST's Baptiſm in this Text, and others relating to the ſame Time and Subject, is of a more excellent Nature and Efficacy, being, by the Spirit of CHRIST, the Word of GOD, the great Baptizer of the Soul in the Laver of Regeneration; which all natural Men (being one of the great Things of GOD) are ignorant of, nor can they at all underſtand it, till they believe in the Spirit himſelf, the Condemner of the World; of whom it is written, *Every Son whom I receive, I rebuke and chaſten. Turn at my Reproof, and I will pour out my Spirit upon you.* Then I told him, that I had often obſerved the great Aſcendant Education and Cuſtom have over Mankind in outward Things, in which alone the Religion of the natural Man conſiſts; and how far remote they commonly were from the Things they contend for: and inſtanced in the preſent Caſe, where he was contending for Water Baptiſm, and was not in the Practice of any; for ſprinkling an Infant in the Face with Water is no Baptiſm, nor Ordinance of CHRIST, nor ever practiſed by any of his Miniſters; but ſet up in the dark Night of Apoſtacy by Antichriſtian Prieſts of the See of *Rome*; and as they themſelves had no Baptiſm, but only Rantiſm, (no waſhing, or going into Water, as the true Mode in its firſt Inſtitution by *John*, but ſprinkling) they could not, nor did they deliver any Baptiſm to the other Sectaries, at the Time and Times commonly called the Reformation: So that none of you all have any Baptiſm, nor are you under any Ordinance of CHRIST on that Account, but only of a vain Tradition of ignorant and preſumptuous Men, an old popiſh Relict, which you cannot defend with any Propriety or Reaſon, tho' you may and do perverſely wrangle and conteſt for it: And we know it is ſufficient Reaſon for us to decline all Water Baptiſm, in that we can ſay with the great Apoſtle of the *Gentiles*, *Chriſt has not ſent* us *to baptize, but to preach the Goſpel*, according to the Meaſure of the Diſpenſation thereof, in this Age committed unto us; which differs nothing from the ſame, but in the Degrees of Wiſdom and Power, but the ſame in the Nature and the Reaſon of the Thing. This he did not ſeem very well to reliſh, but could make no further Defence of a Thing ſo plainly wrong: and ſo we parted in Friendſhip; I ever aiming at the Underſtanding, and as little as poſſible to raiſe the Paſſions or blind Reſentments of Men, in treating on Matters of Religion; by which alone they can be truly ſubdued and mortified.

Heb. xii. 6. Rev. iii. 19. Prov. i. 23.

THAT Evening we went with *Hugh Ellis*, to his Houſe at *Uffcolm*; and, on the 22d, we had a Meeting at *Wellington*, at *Thomas Ware*'s: where the LORD favoured us with his good Preſence, and furniſhed us with Authority to preach Wellington.

ANNO 1734. the Goſpel; and the LORD JESUS CHRIST, the Word of GOD and Light of the Nations, was ſet forth with Demonſtration, by his own Power and Grace. There were ſome of the Town's People there, and divers of them affected with the Teſtimony of Truth.

Taunton. ON the 23d we had a Meeting appointed at *Taunton*, at the Widow *Elizabeth Giffard*'s, to which came many of the Town's People; who behaved well, were very ſolid like Friends, and well affected with the Teſtimony of Truth; which was clear and convincing: The next Day being the Fifth of the Week, and their uſual Meeting Day, we were there again; when the Meeting was very large and open: And another Meeting being appointed in the Afternoon, and Notice given in the former, it was as full as any they had known there, and furniſhed with People of all Ranks and Notions in Town, who were very ſober; and Things were well.

Briſtol. ON the 25th we ſet forward for *Briſtol*, and dined that Day with our Friend *Joſeph Ball*, at *Bridgewater*; and that Night lodged at the New Inn.

ON the 26th we arrived at *Briſtol*, where we were kindly received by Friends in general, and I lodged with my particular Friend *Brice Web*, as uſual. We viſited the Meetings there on the uſual Days, *viz.* each Firſt Day, Forenoon and After, and each Third and Sixth Day of the Week, for about two Weeks; and then *John Fallowfield* went to *Bath*, intending for *London*, upon the Death of that able Miniſter of the Goſpel, and Pillar of the Houſe of GOD, *Francis Davis*, his Brother by Marriage, and my ſure Friend, greatly lamented: But I found it my Place to continue longer there; where I had great Satisfaction, and where Friends were deſirous I ſhould take up my Winter Quarters: but inclining for *London*, I departed from *Briſtol* on the 16th of the Ninth Month, and

Bath. was at *Bath* next Day; which being the Firſt Day of the Week, and the Meeting more ſelect in the Morning, the LORD favoured us with his good Preſence: and in the Afternoon, the Meeting being much larger, and ſome Strangers there, Things opened to Satisfaction; and we had a good Meeting. Here I ſtaid till the 21ſt, being the Fifth of the Week, and their uſual Meeting Day; when we were favoured with another open comfortable Meeting. I lodged, as uſual when there, at the Widow *Gingel*'s, and her Son *John Corbin*'s.

Calne. ON the 22d I went to *Calne*, to the Widow *Ruth Serjeant*'s; and on the 24th, being the Firſt of the Week, and large Notice being given, we had two large Meetings there, eſpecially in the Afternoon; when the LORD favoured us with his comfortable Goodneſs, and a good Degree of Openings of the general Truths of the Goſpel, with Demonſtration and Authority.

Marlborough ON the 25th I went to *Marlborough*, to *Iſaac Turner*'s, and had a Meeting there that Evening; where pretty many ſober Neighbours ſat down with us, and the LORD favoured us together; and the Doctrine of CHRIST was full, plain, and clear, beyond my Expectation: But the Times and Seaſons are in the Hand of the LORD, as alone worthy, as all-wiſe, and only good; to whom be the Glory of all now and for ever.

Newbury. ON the 26th I went to *Newbury*, to *Robert Olding*'s, where I ſtaid that Night, in order for their Week-day Meeting, which fell of courſe next Day; where the LORD gave us great Countenance, and opened unto us the Scriptures of the Old and the New Teſtament, of the Law and of the Goſpel, written within and

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without, in Tables of Stone, in Books, and on the Table of the Heart: The LORD was liberal to us that Day. ANNO 1734.

ON the 28th I went to visit my sure Friend *Alexander Kirton*, at *Brimpton-Mills*; where I staid that Night, and was favoured with his agreeable Company to *Reading* next Day, where we remained at *Isaac Pickerell*'s till the First Day of the Week following, and were at both their Meetings: which were very open, especially the latter, and to good Satisfaction; for many of the sober Neighbours being there, and the Testimony of Truth going much towards them, as in most Places at this Time, many Things of the last Importance were opened in the Wisdom and Authority of the divine Truth: But as I had taken Cold before, and my Exercise was large in these two Meetings, I found more of the Effects of it next Day; for, going to *Henley*, to the Widow *Toovie*'s, where that Evening we had a very large Meeting, I was drawn out very largely therein to the People, and to good Satisfaction, the Truths of the Gospel being made plain to low Capacities; but walking about a Quarter of a Mile in the cold Night (though well cloathed) after the Meeting, my Cold was increased to a great Degree, having been warm by the Crowd of People and my Exercise in the Meeting; yet having suitable Accommodations, it did not arrive at a full Height at that Time. Reading. Henley.

ON the 3d of the Tenth Month I found my Voice almost gone by the Cold; but a Meeting having been appointed there from *Reading* to be that Evening, I attended it with some Difficulty; for it was some Time before I could recover my Voice, so as to be able to speak: yet, through divine Goodness, I got over the Difficulty at that Time; and the LORD being with us, we had a good and open Meeting. That Night I lodged at my good Friend *Thomas Olive*'s.

THE next Day the Meeting at *Jordans* falling of course, I went thither, and was favoured with the acceptable Company of my said Friend *Thomas Olive*. The Meeting was pretty large; and the LORD was near in a Time of long Silence, and I had good Matters before me; but for a long Time continued totally unable to speak; yet at length broke through, so as to express the Heads of some Matters before me, *viz.* That an ancient Prophecy of the LORD is at this Day fulfilled in greatest Part of the Professors of CHRIST throughout the World, where it is said, *That it should come to pass, that seven Women should lay hold on the Skirts of him that is a Jew, and say, We will eat our own Meat, and wear our own Apparel, only let us be called by thy Name, to take away our Reproach:* That though many profess the Name of the LORD JESUS, the true *Jew*, yet they feed themselves with their own Inventions, of many and various Forms, of what they call their Religion, and clothe themselves with their own Righteousness, neglecting the Righteousness of GOD, even *the Lord our Righteousness*; and feeding the Body to Excess and Luxury, clothe the same with needless and airy, fantastical and costly Garments, Apparel, and Things not becoming the Cross of CHRIST: but yet the People of GOD are preserved clear from these Things, by waiting upon him Day and Night in his Temple, the second House, more glorious than the former, for the Consolation of *Israel*; *the Light to enlighten the Gentiles, and the Glory of his true Israel*; who is not a-wanting to any of the faithful at this Day, more than to good old *Simeon* in his, who waited for the Consolation of *Israel*, and was not disappointed; the present Attendants of the LORD being rewarded by the same Peace, though the whole World, the faithless and stupid World, lieth in Wickedness even unto this Day: and after this I had great Peace, and the like Testimony as the poor Woman, who of old anointed JESUS; of whom it is written, *she did what she could*. The LORD accepteth the Good-will for the Deed, when we have done all that we can. That Night I lodged at *Joseph Lovelace*'s, near that Meet- Jordans. Isa. iv. 1. Luke ii. 32. Mark xiv. 8.

ANNO 1734. Meeting-place; and my Friend *Thomas Olive* ſtaid there too, to bear me Company, with the Friends there.

London. ON the 6th I went to *Jonathan Gurnel*'s, and lodged there that Night; and next Day to *London* to my Friend *Joſeph Green*'s; where I was kindly received as uſual.

1735. Albans. AT *London* I ſtaid, viſiting the Meetings there, till the 29th of the Firſt Month following; and then went to *Albans*; and was at their Meeting next Day Forenoon and After, it being the Firſt Day of the Week; and the LORD favoured us with his good Preſence therein.

Hampſtead. ON the 31ſt I went to *Hampſtead*; where I had a comfortable Meeting with a few Friends, and ſome others, that Afternoon: and lodging at my Friend *John Owen*'s, he went with me next Day to *Ailsbury*; where we fell in occaſionally with a Quarterly Meeting, to general Satisfaction; for the LORD was with us, to our Conſolation.

Biſtor. THERE I ſtaid that Night at my ancient Friend *Dorothy Olive*'s; and next Day, accompanied by my Friend *Thomas Olive* of *Wickham*, her Son, went to *Biſtor*, and lodged with *Joſeph Thomas:* where I had a ſmall but open Meeting the Day after; and then went forward to *Banbury* to my Friend *Benjamin Kid*'s, where I was alſo kindly welcome; and next Day was at their Meeting: which, though a little hard and heavy in the Beginning, was, in the main, a good and ſerviceable Meeting; and that Night alſo I tarried there.

Warwick. ON the 5th I went to *Joſeph Allen*'s at *Warwick*; and the Day after, being the Firſt of the Week, was at their Meeting Forenoon and After; where the LORD was with us to general Satisfaction, many being much tendered in each Meeting; to the Praiſe of the only true GOD, who worketh all in all his People throughout the whole World.

Birmingham. ON the 7th I went to *Birmingham*, to *John Pemberton*'s, where I had a Meeting appointed next Day; which was laborious, but in the main a good Meeting, many great and neceſſary Truths of the Goſpel being opened with Authority and Demonſtration; which excited the Love of Friends very much. One great Point was to preſs them forward towards the Perfection of Chriſtian Morality, and Diſpenſation of the Goſpel, through the Word of eternal Life and Love revealed in them.

Woolverhampton. ON the 9th I went to *Wolverhampton*, to *John Fowler*'s; where the Marriage of a Grand-daughter of that very honourable Friend, *Charles Osborne*, deceaſed, and a Grandſon of that faithful and ſteady Servant of the LORD, *Thomas Aldam*, happening to be the Day after, the Meeting was much crowded with People, eſpecially of the more reputable ſort, and many could not get in; and the LORD exalted his own Name that Day, and honoured his People and their Offspring with his bleſſed Preſence and Goodneſs, to the Surprize of many who had been ignorant of his Power; and the Truth was made evident to many, according to the Teſtimony of Holy Writ. While the Certificate of the Marriage was filling up, I noted to the People, that no clandeſtine Marriages could ever paſs among us, ſince the ſtated Rules of our Society required ample Certificates, and Proof of the Conſent of Parents, or Guardians, and the Clearneſs of the Parties from all Pre-contracts with others, and not too nearly related: but that their National Prieſts, through Covetouſneſs, had not only eluded and made null, in great

great Measure, even their own primitive Institutions and Practice on that Account, but likewise made null and ineffectual the Laws of the Nation provided to prevent so great Mischief: For as the Law requires the Priest not to marry any Couple till he hath taken all necessary Precautions in the Premisses, on Pain of a Fine of 100 *l.* yet where any Rake or wicked Person can prevail with a young Woman, of ever so good a Family or Fortune, to marry him, her Price, by Law, is only 100 *l.* paid out of her own Fortune by her Deceiver, (who hath not a Doit of his own) and a liberal Fee and Bond of Indemnity to the Priest; and she is ruined, and her Parents and Friends grieved and disappointed without Remedy: And, besides this, the whole Design of your Priests is their own Gain, Honour, and Advancement over the People, by their own Consent and Authority, who are willing and obsequious Slaves: For, do not you observe the Management of your Priests; who say, in effect, give me my Fee, and I will make you a Member of CHRIST, a Child of GOD, and an Inheritor of the Kingdom of Heaven: for they, many Ages ago, cursed all who did not believe their Lie, that the Sin of *Adam* is imputed to little Children, and the Priest, who himself is an actual Sinner, must sprinkle it away: Give me my Fee, I will preach for your Instruction in the Christian Religion: Give me my Fee and I will marry you: Give me my Fee, and I will make an Harangue at your Funeral; and according to the Value of it you shall have Praise or none, *&c.* And though the People were generally of the high Party, the Truth being over them, none made any Reply; only some turned pale, perhaps with secret Resentment, others blushed, and some smiled: yet all continued quiet, and the Meeting ended in Peace, to the Praise of the GOD of Peace and Love, who is worthy over all now and for ever. *Amen.*

ANNO 1735.

ON the 11th I set foward towards the City of *West-Chester*, in order for the Yearly Meeting, to be held there this Year for four Counties, *viz. Cheshire, Lancashire, Westmoreland,* and *Cumberland,* and that Night lodged at the *Red Lion* Inn, in *Whitchurch*; and the next Day to *Chester*, to my Friend *Peter Leadbeatter*'s, where I was kindly received. West-Chester

ON the 13th, being the First of the Week, we had two very open Meetings there, some of the Inhabitants, being with us; and the LORD favoured us with his good Presence, and opened to us divers deep Mysteries of his Kingdom, to general Edification and Satisfaction, and to his own Glory; to whom alone it is due, now and at all Times for ever.

ON the 15th, about Two in the Afternoon, began the select Meeting of Ministers and Elders, which was not large, but comfortable and edifying; and the next Day, about Nine in the Morning, began the Yearly Meeting. It was in the old Tennis Court, which hath been the usual Place for many Years; where we had the Company of many of the Citizens, and a large open Meeting: But in the Afternoon there came a very great Concourse of People of all Ranks in Town and Country; and the good Presence of the LORD was with us, and the divine Power was over all, the Ministry being conducted in Wisdom and Strength, the Principles of Truth were opened to Demonstration and general Satisfaction.

ON the 17th, in the Morning, was held a Meeting for Conference concerning the Affairs of Truth, how they prospered within the Precincts of the Meeting, and Advice given where needful; and then was held the Quarterly Meeting for that County. At Three in the Afternoon began the publick Meeting for Worship, which was exceeding large, consisting of some thousands; for the

ANNO 1735. Quarter Seſſions of the Peace happening at that ſame Time, all or moſt of the Bench of Juſtices came to the Meeting, and many of the Women, under the Diſtinction (among them) of Ladies, and a very great Crowd; and the LORD was pleaſed to favour his People with his good Preſence, and his Miniſters with Wiſdom and Power, and to exalt his own glorious Name over all, that great Multitude, during the Service, being as ſtill as a Meeting of Friends.

IN the Cloſe of this Meeting ſeveral of the Great Ones asked if there would be any more, and were anſwered, No; but that the Place and Seats would remain as they then were, till after the next Firſt Day you call *Sunday*; and that ſeveral of our Miniſters would ſtay the Meeting: which was held accordingly, and in the Morning was large and open. *Joſhua Toft*, myſelf, and *May Drummond*, had the publick Concern upon us, the reſt having gone to other Meetings in the Country. In the Afternoon we had an exceeding great Multitude, rather more than at any Time before; for, being the Firſt of the Week, and all free from Buſineſs, they were at Leiſure; and beginning at Three Afternoon, ſome came to our Meeting after their own were over: And the LORD granted the Deſires of his People, affording us his bleſſed Preſence, and exalting his own Arm over all; ſo that among all that great Multitude, one could hardly ſee a light Look, ſave during the ſhort Time that a certain Perſon, not named, or qualified for the Work in ſuch a mixed Multitude, ſtood up, and loſt himſelf in what he ſaid; which ſet ſome of the baſer ſort into Lightneſs, to the Hurt of the Meeting: but being recovered by the next Service, Things went on well to the End; which was to the Honour of the LORD, Satisfaction of his People, and general Satisfaction of the Auditory.

THE young Woman above named, *May Drummond*, is of a conſiderable Family in *North Britain*, convinced about four Years ago at *Edinburgh* at a Yearly Meeting, at the Time when her Brother was Lord Provoſt; and ſhe, and about Thirty of her Acquaintances, being in the Meeting, I happened to ſpeak ſome Things among them: which they took Notice of, and thought it was a contrived Sermon in our Way, ſo cunning (as they called it) that they could *find no Fault in it*; but were ready to conclude I was a *Jeſuit*, and *that I had* that Sermon written in my Pocket: whereas I never prepared any thing to ſay in any Meeting in all my Life-time hitherto, but have ever depended upon the Heart-preparing Power and Word of the LORD, and immediate Work and Openings of it in my own Mind. From that Time this young Woman became nearer and nearer to Friends, and came ſometimes to our Meetings, till ſhe found Strength to own the Truth in a publick Manner; to the great Surprize of her Acquaintances, who are generally of the greater and more polite ſort of both Sexes, and to the Grief and Trouble of her Relations, who are all againſt her, ſave only a younger Brother: But, for Truth's Sake, ſhe hath left and withſtood them all; and being of a ready Wit, and enlightned by the Truth, ſhe is ſo furniſhed with Underſtanding and Fortitude, that they have not been able to hurt her by all their Subtilties and Contrivances, or Frowns. She being of late called into the Miniſtry, it renewed their Pain; but as ſhe is upon the right Foundation, and well furniſhed for the Work, for the Time, Friends regard her accordingly; and having good Utterance and Matter, many People are taken with her: Her Character and Circumſtances drawing many to Meetings where ſhe comes, I hope, and pray to the LORD, ſhe may ſtand firm in the divine Truth, and be ſerviceable in his Hand, without whom the beſt grown of all his Servants can do nothing.

ON the 22d of the Month I came from *Cheſter*; and that Day had a ſmall Meeting

Meeting at *Wrexham*, which was open and free; and that Evening went to *Ruaban*, and lodged at *Jacob Littlemore*'s. ANNO 1735. Wrexham.

ON the 23d I went to *Shrewsbury*, where next Day we had a very open Meeting, many of the People of Account being there; ſome of them remembering that great and glorious Yearly Meeting there about Seventeen Years ago: and the LORD was now alſo with us, to the Exaltation of his own Name and Glory. The Meeting was ſolid, and the Truths of the Goſpel were largely and clearly opened, to the Praiſe of the LORD, and Comfort of his few People there; who were filled with his good Preſence together. Shrewsbury.

ON the 25th, in the Evening, I had a Meeting at *Colebrookdale*, at the Houſe of our Friend *Richard Ford*, who looks after ſome Iron-works in that Place: it was a very open Meeting; and ſome Perſons of Account in thoſe Parts were there, and all very ſober and attentive. Colebrook-dale.

ON the 27th I was at the Meeting at *Bewdly*, Forenoon and After. The firſt Meeting was not large, but alarmed the People, ſo that we had a very large and open Meeting Afternoon; wherein many neceſſary Doctrines of the Goſpel were fully opened to the Underſtandings of many, the Goodneſs of the LORD being with us, to his own Praiſe, who alone is worthy, now and for ever. Bewdly.

ON the 28th I went to *Worceſter*, to *James Pardoe*'s; and the Day after, being their Meeting Day, it was put off till Three Afternoon, and Notice given, which occaſioned the Meeting to be conſiderably large: and the LORD favoured us with his good Preſence, and opened to us the Scriptures both of the Old and New Teſtament, with Brightneſs and Authority, to general Satisfaction, both to Friends and others; for which we were thankful unto him who hath all Wiſdom and Power, and without whom we can do nothing; yet this Meeting was ſo hard to me for ſome Time in Silence, and the People ſo very heavy, that it put me in Mind of a Saying of the Apoſtle, *If the Dead ariſe not, why are* we baptized *for the Dead?* But ſo ſoon as a little Help from the LORD appeared, all Weakneſs, and all the Power of Death, vaniſhed as Darkneſs before the Day; and then in him I aroſe and prevailed: and ſo let it be with all his Miniſters, in all Places, from henceforth throughout all Generations. *Amen.* Worceſter. 1 Cor. xv. 29.

ON the 30th I went to *Eveſham*, and the Day after fell in with their Week-day Meeting; where the LORD favoured us with his good Preſence, and gave us a comfortable Time together. Eveſham.

ON the 2d of the Third Month I had an appointed Meeting at *Chipping-Norton*; which was very open, the Goodneſs of the LORD accompanying us therein, and the Light of his Countenance making manifeſt Things of the greateſt Importance. Chipping-Norton.

ON the 3d I went to *Oxford*, and lodged with our Friend *Thomas Nichols*; who hath, for many Years, bore a faithful Teſtimony, in that old Seat of the Power of Darkneſs, and Subtilty of the ſenſual and earthly Wiſdom of this World, againſt all the Envy, Scoffs, Flouts and Jeers, and other Immoralities of the young Brood hatched in this Pit; and againſt all the Perſecutions of the Town; till, by Patience in Well-doing, he hath ſo overcome them, that he is now treated with general Reſpect: and the Day after, being the Firſt of the Week, I was at the Meeting Forenoon and After; where now remain only four or five Friends; but in the Morning, ſitting together in the uſual Meet-ing- Oxford.

ANNO 1735. ing-houſe, the LORD renewed to us the happy Experience of the fulfilling of his Promiſe, while in Silence, *That whereſoever two or three are gathered together in his Name, there he is in the Midſt of them:* but after ſome Time came in a Company of Students, moſt of them full of Levity, with Vice and Folly ſitting on their Brows: They ſcoffed and mocked at the great Truths of the Goſpel; eſpecially when ſome proper Texts of Holy Scripture were mentioned concerning the Divine Light and Word of GOD, as if they meant to repel the Force of divine Truth by a Flood of Laughter. I had Patience under all their fooliſh Oppoſition and ill Manners; and labouring in the Virtue of Truth, ſo overcame them, that they were generally quiet before I had done, and ſome of them ſenſibly touched with the inviſible Power of Truth; which the Alteration of their Countenances, from all the Signs of Levity and Wildneſs, to great Solidity, did plainly demonſtrate: and in the main it was a good Meeting, and ended well: For I never had any thing but Good-will to theſe miſmanaged and miſguided young Creatures; whoſe great Geniuſes might, under a proper Direction and Conduct, be improved to great Services in this World, in uſeful Arts, and be preſerved from the great Depravity they learn there, which ſullies and over-balanceth all the Good propoſed by their Education. In the Afternoon we ſat ſo long ſilent, that we tired one Set of them who came firſt; but another ſort coming, after the firſt were gone, I had many Things to ſay to them concerning their Learning, Manners, Catechiſm, Vows, Promiſes, Creeds, and the Martyrs from whom they pretend to derive their Religion: and then preached to them on the Grace of GOD; by which, their Teachers tell them, in the latter End of their Catechiſm, they may be able to keep all the Promiſes made for them at the Time of what they call their Baptiſm; but that none can make Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, but CHRIST himſelf, who is the great Baptizer of Souls, and by one Spirit baptizeth all into one Body, *The Church, which is his Body, the Fullneſs of him who filleth all in all:* But if they were Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, by what their Prieſts had done to them in their Infancy, when altogether ignorant of Good or Evil, they are now in the State of fallen Angels, by their own Confeſſion; for *they have left undone thoſe Things which they ought to have done, and done thoſe Things which they ought not to have done,* and are become miſerable Sinners, *full of Wounds, Bruiſes, and putrifying Sores, from the Crown of the Head to the Sole of the Foot*; and certainly none, in this State, can ever enter the Kingdom of GOD: And I told them, I had heard that the two Univerſities, *Oxford* and *Cambridge*, are called the two Eyes of the Nation; it is therefore no Wonder the Inhabitants, depending on them, are ſo ignorant: for the Blind have led the Blind till they are all in the Ditch. Some of them were not eaſy under this, and much more of this kind, intermixed with ſome of the moſt glorious Truths of the Goſpel; yet Truth being over them, they could not oppoſe otherwiſe than by ſeveral great Floods of Laughter, more forced than natural: at which Times I uſually ſtood and looked upon them, and reproving them when over, went on with what I had to ſay, till I had finiſhed: And being preſerved clear over them all the Time, I never had a better Time among any of them in that Place, or came away with greater Satisfaction; though in the Times of their loud Cachinations, they moſt nearly reſembled a Flock of Geeſe of any thing I could compare them to: and I obſerved that the ſober People in the Meeting were diſpleaſed with their Behaviour; for they were like thoſe of old, who neither would enter the Kingdom themſelves, nor ſuffer others: yet in the Concluſion they were for the moſt part ſolid, hardly a light Countenance among them; ſo that they are rather carried away with the Vanity and Airs of Youth, than envious, and might make good and uſeful Men, if rightly govern-

Mat. xviii. 20.

Eph. i. 21, 22.

Mat. xxiii. 23. Iſa. i. 6.

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ed in Time of Youth, and well exampled; their Behaviour declaring they are deſtitute of both. ANNO 1735.

ON the 6th, being the Third of the Week, I fell in with the Monthly Meeting at *North-end*; where the Lord favoured us with the Conſolation of his divine and living Preſence. North-end.

ON the 7th I fell in with the Week-day Meeting at *Henley*, at the Widow *Toovie*'s; and ſome of the Neighbours coming in, we had a very open Meeting. Henley.

ON the 8th I went to a Meeting at *Amerſham*; where the Goodneſs of the LORD accompanied us, and the Teſtimony of Truth was glorious and over all, Friends being there from ſeveral Meetings round. Amerſham.

ON the 9th I had a Meeting at *Cheſham*, at *Axtel Roberts*'s; which was not large, but very open and comfortable. After the Meeting, in the Evening, I had Converſation with a conſiderable Man in the World, inclinable to the Camiſſars, or *French* Prophets; by whom I perceived they expect ſuch a Diſpenſation from GOD, as that all the Gifts in the primitive Times ſhall be reſtored, *viz.* working Miracles, Prophecy, healing, raiſing the Dead, *&c.* whereby their Minds being carried off the preſent Diſpenſation, they neglect that, (in looking for greater Things before they are come to the leſſer) as did the *Jews*; who, looking for the Coming of the Meſſiah in another Manner than he was promiſed, that is, with outward and worldly Power and Pomp, deſpiſed him when he did come, and ſo miſſed of Salvation by him: But I opened many Things to him, and the Friends then preſent, as at that Time they were opened unto me of the LORD; and we parted in Friendſhip. Cheſham.

ON the 10th I went to *Joſeph Lovelace*'s, near *Jordans*; and the Day following, being the Firſt of the Week, I had a large open Meeting at *Jordans*, Friends being there from the Meetings all round, *viz. Wickham*, *Amerſham*, *Cheſham*, *Uxbridge*, &c. and the LORD favoured us with his glorious Preſence, to our Satisfaction. Jordan's.

ON the 13th we had an appointed Meeting at *Uxbridge*, at *John Hull*'s; which was not large of Friends, it being much declined from what it was heretofore; but ſome of the Neighbours and a great many Troopers coming in, many of the moſt neceſſary Doctrines of the Goſpel were clearly, and with good Authority opened: So that the Power in which they act, the Spirit of this World, was fully under, and they behaved with Sobriety and Attention; there being no Compariſon, on that Account, between them and the *Oxford* Scholars; the Deportment of the Soldiers giving much more certain and viſible Signs of real inward Chriſtianity, than the Gooſe-like Giggle of the Students. That Night I lodged at *Eleham*, with my Friend *Jonathan Gurnel*; and the next Day went to *London*, to my uſual Lodging, at my kind Friend *Joſeph Green*'s; where I was kindly received and entertained. Uxbridge.

ON the 23d of the Sixth Month, I ſet out from *London*, accompanied by *John Fallowfield*; and, being the Seventh of the Week, we went that Evening to *Dunſtable*, and lodged at our ancient Friend *John Cheſter*'s, where we were kindly entertained. Next Day we were favoured of the LORD with a comfortable Meeting in his good Preſence, with Friends and ſome others there gathered, and made of him inſtrumental to preach the Goſpel of his Kingdom among them, to our mutual and ſolid Satisfaction. Dunſtable.

ANNO 1735. ON the 25th we went to *Richard Howe*'s, at *Apſley*, about nine Miles from thence; and, on the 26th, to *Oldney*, where we had a large good Meeting with Friends and others; many of whom were much tendered and broken under the Teſtimony of Truth delivered among them that Day. I lodged at *Iſaac Smith*'s.

Oldney.

Northampton. ON the 28th we fell in with their Week-day Meeting at *Northampton*, and lodged at the Widow *Binyon*'s. They having had ſome Notice of our Coming, the Meeting was pretty large; and the LORD favoured us with his Life-giving Preſence, and opened Matters ſuitable, and with the Power of an endleſs Life, to the Help and Comfort of many; and we were rewarded with divine Peace.

Bugbrook. ON the 29th we had an Evening Meeting at *Bugbrook*, at *Joſeph Adams*'s: But moſt of the People having been labouring all Day in their Harveſt, and weary, the Meeting was heavy at firſt; but the LORD had Compaſſion on us, and it ended well and living.

Rugby. ON the 30th we went forward to *Rugby*; where the Yearly Meeting for Worſhip and Propagation of the Goſpel was to be this Year for the Counties of *Cornwal*, *Devonſhire*, *Somerſetſhire*, *Glouceſterſhire*, *Worceſterſhire*, *Hereford*ſhire, and *Warwickſhire*.

THERE were few Friends near that Town, and the People in thoſe Parts generally ignorant of Truth, and we alſo unknown to them. The Meeting began on the 31ſt, being the Firſt of the Week, and many Friends and Miniſters appearing from *London*, *Norwich*, *Briſtol*, and divers other Parts of the Nation, and the Country all about having large previous Notice, we had a Meeting ſo large as rarely to be ſeen: for the Place prepared was ſo capacious as to hold many hundreds; which was very full in the Forepart of the Day, but the People came ſo generally in the Afternoon, that ſcarce half of them could get in: ſo that ſome of the Miniſters went into a large Court behind an Inn, near the Meeting-place, but not within hearing of theſe within; and ſo had two Meetings at the ſame Time. We had the Company of thoſe called the Quality and Gentry all about, and ſeveral National Prieſts among them; and the LORD honoured his own Name in the Midſt of them, from Meeting to Meeting, and own'd his Miniſters and People with his living Preſence. To him be Honour and Dominion, as alone worthy, now and for ever.

THE Meeting held twice a-day till the Evening of the Third of the Week, being the 2d of the Seventh Month; during which Time the glorious Truths of the Goſpel, in the Authority and Demonſtration of it, were ſet forth by our Miniſtry beyond Contradiction; and the Lies and Calumnies of Prieſts, and their Votaries and Supporters, detected and turn'd backward; and the Truth and Friends cleared: The People behaving with much Sobriety and ſerious Attention, I hope the Underſtandings of many of them were opened, ſo as, in ſome Degree, to perceive we had been formerly miſrepreſented unto them, and our Principles hid, but now opened and cleared.

WE made a Collection of Money among Friends at the Inns, for ſuch poor Perſons and Families (not of us) as might be moſt neceſſitous in the Town, and in the End of the laſt Meeting gave away among the People near a thouſand Books, ſuitable to their Condition, for their Information and Help; all which were kindly received: and as Love and Unity abounded among Friends, ſo we left the Town and People in mutual Love and Good-will between them and us,

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to the Praiſe of the living LORD, who worketh in us the Good-will and the Deed, to his own Glory. ANNO 1735.

ON the 3d Friends generally diſperſed, and I went with *Benjamin Kid* and his Wife to their Country Houſe at *Plympton*; where I ſtaid with Satisfaction till the 6th, and then went with them to *Banbury*. The next Day, being the Firſt of the Week, I was at their Meetings, both Forenoon and After; which were both ſmall, by reaſon of the Rains: The Beginning of each was heavy; but both ended well, eſpecially the Afternoon, which was very open in the latter Part of it. Banbury.

ON the 8th I went to *Charlbury*, and that Evening had a very open Meeting with Friends and others; where the Truths of the Goſpel were opened freely, with good Authority; and a ſolid comfortable Time the LORD gave us together. I lodged at *Edward Spendelow*'s. Charlbury.

ON the 9th I dined at *Cornbury* with our Friend *Iſaac Staple*, who accompanied me to *Whitney* that Evening; where, the Day after, I fell in with their Week-day Meeting, which was very open and well. I ſtaid at *Elijah Waring*'s, and that Afternoon went forward to *Burford*, to *Timothy Abraham*'s; and on the 12th was with Friends at their Week-day Meeting: which was ſmall, by reaſon of the Harveſt; yet the LORD was with the two or three according to his Word, for we had an open comfortable Time in his good Preſence. That Afternoon I went to *Cirenceſter*, to *William Hinton*'s. Whitney.

ON the 12th I had a Meeting appointed there, about Five in the Evening; which was an open good Meeting, ſome of the ſober Neighbours being with us therein; and the LORD favoured us together.

ON the 13th I went to my old Friend the Widow *Smith*'s, at *Nailſworth*, and the Day after, being the Firſt of the Week, was at their Meeting. In the Forenoon it was not large, but open; and in the Afternoon was very full, both of Friends and others, and the LORD favoured us with his good Preſence, and with many divine Truths relating to his holy Kingdom in this World, and that which is to come: He glorified his own powerful Name to his own laſting Praiſe. I remained there till the 16th, and then went to *Bath*; where I agreeably met with *Samuel Bownas* from *Bridport*, *Andrew Pitt* and *May Drummond* from *London*. She hath been publick for about two Years, and her Teſtimony reliſhes with People of all Ranks, eſpecially the greater ſort; by whom ſhe is more followed and admired at preſent than any one amongſt us, the Notion of her being a Lady of Quality (which yet is a Miſtake of her Degree) raiſing a Curioſity to hear her; which occaſions Crowds not always to her Satisfaction: But the Children of this World will ſtill gaze at the Servants of GOD, but neither believe nor practiſe what they preach, though in the Demonſtration of the Spirit, and Wiſdom of the Truth. Nailſworth. Bath.

WE all ſtaid at *Bath* till the 18th; and then were at their Week-day's Meeting; which was much crowded by all ſorts, and many could not get in. The Concern fell firſt on *Samuel Bownas*, an able Miniſter indeed, whoſe Miniſtry ſilenced and collected the Minds of the Auditory in good Degree; and after him *May Drummond* was likewiſe concerned in Teſtimony, and concluded the Meeting in Prayer: and ſeveral national Prieſts being preſent, all conformed on the Occaſion; and the Meeting was, I believe, to general Satisfaction.

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ANNO 1735. *Samuel Bownas* retiring home to *Bridport*, *Andrew Pitt*, *May Drummond*, and I, ſtaid at *Bath* till the 21ſt; which being the Firſt of the Week, we were again at the ſame Meeting. In the Forenoon it was not very large, but open and comfortable; but in the Afternoon was much crowded with People of divers Ranks and Notions; who generally were ſtill, and many of them attentive to what they heard, and ſome affected: and, upon the whole, the LORD exalted his own Name and Truth, and gave us the Reward of his own good Preſence.

Bradford. *Andrew Pitt* and *May Drummond* went to *Briſtol* in the Beginning of this Week; and on the Fourth Day I went to *Bradford*, to their Week-day Meeting: which was ſmall, no timely Notice having been given, but open; and the LORD gave us a comfortable Time together, being moſtly Friends. That Evening I returned to *Bath*.

ON the 25th I was at *Bath* Meeting again, and had another open Time among the People; to whom the Goſpel was preached with Clearneſs, and they behaved with Sobriety and Attention.

ON the 28th I was there again; and being the Firſt of the Week, the Meetings were large, eſpecially in the Afternoon, many Perſons of Note, of both Sexes, being preſent: and the Goodneſs of the LORD was with us; and a ſolid comfortable Time it was to many.

Briſtol. ON the 29th I went to *Briſtol*, to *Brice Web*'s, and the next after was at their Third Day's Meeting; which was alſo large and open.

ON the 2d of the Eighth Month, being the Fifth of the Week, and their Quarterly Meeting, particularly for the Edification of the Youth, I was there again, and *May Drummond* likewiſe. The Meeting was large; and the Things of the Kingdom of GOD, by his divine Truth, and the Wiſdom and Authority of it, clearly declared; and I think, from the Behaviour of the Audience, to general Satisfaction: and the next Day, being another of their Week-day Meetings, I was there again, and with good Satisfaction; for tho' the Meeting was not ſo large as the former, the Power of divine Truth was glorious therein.

ON the 5th, being the Firſt of the Week, we were there again. *May Drummond* being of a tender Conſtitution, and at that Time not well in Health, was not there in the Forenoon, and the Service fell upon me. The Meeting was large and open; but in the Afternoon much larger: and *May Drummond* being there, had a clear Teſtimony for Truth, in the Wiſdom of it; through which ſhe hath a Turn of Expreſſion, on any Subject ſhe is upon, very taking to moſt Hearers, eſpecially the more polite ſort of both Sexes: and the reſt of the Service fell to my Share; and the LORD was with us, to the edifying of the ſenſible in the Auditory, and our Satisfaction.

HERE I remained viſiting and attending the Meetings, Firſt Days, Third Days, and Sixth Days, as uſual, till the 4th of the Ninth Month, with Peace and Satisfaction to myſelf, and Friends in general: But one Firſt Day, having expoſed the pernicious Doctrine of Tranſubſtantiation; wherein the Papiſts ſay, "That upon uttering of the Words of Conſecration by the Prieſt, *viz. Hoc* "*eſt Corpus meum*, the Wafer which is ſo conſecrated, is immediately changed "into the very Body of CHRIST, born of the Virgin *Mary*, which ſuffered on "the Croſs at *Jeruſalem*; that this Wafer, being now the true GOD and "CHRIST, is to be worſhipped as ſuch: and yet, though the Prieſt doth uſe "the Words of Conſecration, if he does not *intend* to conſecrate, which none

"can

" can tell but himſelf, there is no Conſecration nor Tranſubſtantiation, but the " Wafer remains what it was; and conſequently the poor deceived People are " led blindfold into Idolatry, and utter Uncertainty, and to worſhip they know " not what: And ſo they are cheated out of their Money and out of their " Souls, the Prieſts juggling them out of both for their own Advantage and " Gain: even like another ſort of Jugglers, who hearing the Prieſt mumble " the Words, *Hoc eſt Corpus meum*, ſo low and inarticulate, ſuppoſeth the Prieſt " ſaith only *Hocus Pocus*; and obſerving what mighty Things the Prieſt pre- " tends to do by his Words, and the Wafers in his Box, this other Juggler " hath likewiſe a Box with certain Powder or Crumbs of Bread in it, which " he calleth his *Powder la Pim*; and when he goes to expoſe his Slight-of-hand " Tricks to the ignorant People, in order to get a little Money from them, " he makes uſe of his Words, *Powder and Box*, to accompliſh his Ends; and " thereby gets his Living out of the ſilly People, who have nothing at all for " their Money and Time but an empty and fallacious Show: And yet the for- " mer is the more lamentable Cheat; where the People are deceived out of " both their Money and Salvation, by worſhipping a dry Wafer inſtead of " Almighty GOD, and JESUS CHRIST the Son of GOD, and true Sa- " viour, ſent into the World in the Fleſh, born of the Virgin *Mary*, crucified, " dead and buried, aſcended into Heaven in the ſame Body, and come from " the Father a ſecond Time as he is the Spirit of Truth, who leadeth into all " Truth, compleating the Salvation of all who believe in him, follow and obey " him."

ANNO 1735.

IN this Meeting there were People of divers Notions, who did not at all reliſh this Doctrine; neither did ſome Pretenders among ourſelves: For at this Day we have among us ſome Traditioniſts, the Children of ſuch faithful Friends of Truth, who did, in the early Part of this Diſpenſation of GOD we are under, not only believe but ſuffer for the ſame: and theſe Children have, for a Time, taken up, and continued in the Doctrines and Examples they have heard and ſeen among us; but when they have come up into the State of Men and Women, being only in their Natural State, and looking out to the World, have been taken by the Luſt of the Eyes, with the vain and ſinful Faſhions, Cuſtoms and Notions of the World, and become, ſome Deiſts, ſome Free-thinkers, others prophane Libertines, and others Atheiſts; denying all Revealed Religion as contained in the Holy Scriptures, and aſſerting there never was, is, or ſhall be, any other Guide given unto Man by GOD but his own Reaſon, either in Matters of Duty towards GOD or Man, Religion or Worſhip; denying all Senſe or Knowledge of any Spirit: And thus renouncing CHRIST, ſhake off his Croſs and deſpiſe it, with all its Diſcipline; and yet come to our Meetings as if they were Friends. But though ſome ſuch there be among us, to the great Grief of thoſe who know and follow the Truth, yet they are but few in Compariſon of the Numbers among other Profeſſors: But wherever they are or ſit, they are, as they now appear, Enemies to the Chriſtian Faith, though peradventure they do not mean it, but may be fallen into a wrong Way of Thinking, from a reaſonable View of the Errors and Deſigns of Prieſts and Prieſtcraft; which they think unreaſonable, and many of their Schemes and Injunctions inconſiſtent with the Attributes of the All-wiſe, Almighty, and All-good Creator of the World, to dictate to, or impoſe upon Mankind.

IN another Meeting in the City of *Briſtol*, on a Sixth Day, when there were preſent ſeveral Hireling Teachers, of divers Notions, though I did not know it, and many People of their ſeveral ſorts, it became my Concern, from the Spirit of Truth, to ſtand up therein, with this Prophecy of the Apoſtle, *The*

ANNO 1735. *Days ſhall come wherein Men ſhall not endure ſound Doctrine; they ſhall heap to themſelves Teachers after their own Hearts Luſts, having itching Ears; they ſhall turn away their Ears from the Truth, and give heed unto Fables.* Having repeated the Text of Scripture to this effect, I proceeded to obſerve to the Auditory, 2 Tim. iv. 3, 4. "That this Prophecy is clearly fulfilled in this and other Nations at this Day; "all the ſeveral Sects adapting to themſelves certain and various Notions, Prin- "ciples, and Syſtems of Religion, or what they call ſo, make choice of ſuch "Teachers as will teach and propagate theſe Notions, and no other, and will "pay ſuch Teachers; at the ſame Time rejecting and deſpiſing the free, per- "fect and effectual Teachings of the Grace of GOD; which hath been pu- "blickly and freely preached, in this and ſome other Nations, now near a full "Century, and ſtill is unto this Day; contrary to the kind and merciful Invita- "tion and Expoſtulation of the Almighty, where he ſaith, by his evangelical "Prophet *Iſaiah, Ho, every one that thirſteth, come ye to the Waters; and he that* Iſa. lv. 1,—4. John iv. 14. Rev. xxi. 6. —xxii. 17. "*hath no Money, come ye, buy and eat: yea come, buy Wine and Milk without Mo-* "*ney and without Price.* Wherefore *do ye ſpend Money for that which is not* "*Bread? and your Labour for that which ſatisfieth not? Hearken diligently* unto "me, *and eat ye that which is good, and let your Soul delight itſelf in Fatneſs.* "*Incline your Ear, and come unto me; hear and your Soul ſhall live; and I will* "*make an everlaſting Covenant with you, even the ſure Mercies of David. Be-* "*hold, I have given* Him *for a* Witneſs *to the People, a Leader and Commander* "*to the People.* It is to him, the LORD JESUS CHRIST alone, that we "have ever directed Mankind, that they may be taught by his Grace and Ho- "ly Spirit in their own Hearts, and redeemed from all the hireling Teachers in "the World, of every Notion, Form, and Deſign; and that freely, without "any mercenary or low Views to ourſelves, but in that Love to the Souls of "all Men, in which the Son of GOD laid down his Life for all Mankind, ta- "ſting Death for every Man.

Now, though I did not obſerve any Uneaſineſs in the People, (for they were a mixed Multitude) either in the Firſt Day's Meeting, or that on the Sixth Day, yet ſome Days after, a Man rich and high in the World, profeſſing the Truth with us, but a ſecret *Supporter of the Prieſts*, by paying their Demands, contrary to *the Teſtimony* of Truth in his faithful People, gathered of GOD, and *called* and choſen of him, to bear Witneſs for him againſt the Hirelings of the Times, and Antichriſtian Prieſtcraft in every Shape; this Man, the Evening before I came from *Briſtol*, uttered divers Invectives and falſe Accuſations againſt me, concerning what I had ſaid in thoſe Meetings, ſaying, "We (meaning "himſelf, and ſuch as he) are at Peace with our Neighbours of all Religions: "We and they converſe freely together, and we do not meddle with Matters "of Religion among us; but thou haſt done a great deal of Hurt in theſe "Meetings, by *ſcolding* at them, and inveighing againſt their Religion, with "which we have no Buſineſs: And I have heard ſome of them ſay, thou de- "ſerved to be pelted with rotten Eggs and Apples, for meddling with their "Religion, which did not concern thee;" with other Matter of like Import.

I REPLIED, "That neither himſelf, nor ſuch other violent Perſons as he "meant, were proper Judges of my Concern on that Account: for, though he "and they had Right to judge, ſo far as to receive or reject, as to themſelves, "what I, or another, might utter in publick concerning Religion; yet they had "no Judgment from what Root, or Commandment, I uttered theſe Matters in "thoſe Meetings; nor did I regard him or them, or any other Adverſaries "to the Truth, in whoſe Wiſdom and Authority I uttered theſe Things, with "Demonſtration, Clearneſs, and Authority, which I cannot now repeat; with

" which all the Sons of Truth, and living of GOD in thoſe Meetings, were well ſatisfied, being ſenſible alſo from what Power and Root they came: And therefore the Language of theſe thy honeſt Neighbours (if it be not only thy own Language, under a forged Pretence of being that of others) demonſtrates their Guilt, and the juſt Application of thoſe Scriptures, as well to the hireling mercenary Teachers, as to their Hearers then preſent, and to thyſelf too, as of the ſame Spirit and Work with them. And I may tell thee, that it is my Work and Buſineſs, as often as I have the ſame Authority, in the Life of the divine eternal Truth, to expoſe all falſe Teachers and Hirelings, as alſo all Hypocrites, and covetous preſumptuous Worldlings among ourſelves, who give their Souls up, in a Manner infatiable, to the Gains of this World, without any Bounds, and then intrude themſelves into the Affairs of the Church of GOD among us; where, though profeſſing the Truth, they have no Right, or any Calling thereto of GOD, yet they take upon them to act according to the Weight of their worldly Gains, and not of the Balance of the Sanctuary; in which they are lighter than Vanity, or the ſmall Duſt that weighs nothing: And ſuch an one art thou; *for a Man's Enemies ſhall be thoſe of his own Houſhold*: And ſo it is at this Day in our Chriſtian Society; for as great Enemies and Stumbling-blocks in the Way of Truth, as any are this Day in the World, are covered with a Profeſſion of Truth, and the Chriſtian Faith and Religion," with more to the ſame Effect; which was not pleaſing, yet being his Due, I did not think proper to defraud him of it." ANNO 1735. Mat. x. 36.

ON the 4th of the Ninth Month I came from *Briſtol*, as I have ſaid, and went to *Bath*, where I had ſeveral Meetings to Satisfaction; and on the 11th I went to *Chippingham*, to the Widow *Goldney*'s; where I fell in with their Monthly Meeting, and there appointed another Meeting for Worſhip the next Evening; where we had the Company of a Presbyterian Miniſter, and ſome of his Hearers. He was a moderate friendly Man, and behaved well, as did the People in general; and it was a good Meeting. Bath. Chippingham

ON the 13th I went to *Calne*, to the Widow *Ruth Serjeant*'s; where we had a large open Meeting, and the Majeſty and Wiſdom of Truth was over all, to general Comfort and Satisfaction. Calne.

ON the 14th, being the 6th of the Week, I went to the *Devizes*, to *Roger Beavan*'s, and had an Evening Meeting there; which was ſmall, there being few Friends remaining in that Place: yet the LORD own'd us, and a few Neighbours with his good Preſence. Devizes.

ON the 15th I went to *Marlborough*, to *Iſaac Furnell*'s; and the Day after, being the Firſt of the Week, was at their Meetings both Forenoon and After: where the LORD gave us comfortable Times together in him, and many Truths of the Goſpel were clearly opened among us by his divine Wiſdom. Marlborough

ON the 17th I went to *Newbury*, to *Robert Olding*'s; and having appointed an Evening Meeting there from *Marlborough* on the 18th, it happened to be their Monthly Meeting Day; which being held in the Forenoon, the Evening Meeting was held likewiſe according to Appointment; and the next Day being their Week-day Meeting, I attended them all: and the LORD favoured us in all of them with his Goodneſs. The Evening after the laſt Meeting, I went to *Brimpton-Mills*, to viſit my cordial Friend, *Alexander Kirton*; where I ſtaid that Night. Newbury.

ON the 20th I went to *Reading*, and lodged at my long acquainted and ſure Friend,

ANNO 1735. Reading. Friend, *Iſaac Pickerel*'s, where I was very kindly entertained; and the next Day, being the Sixth of the Week, and one of their Meeting Days, I was at their Meeting; where ſeveral of the younger ſort were tendered, and generally comforted in the good Preſence of the LORD: And ſtaying there till the 23d, being the Firſt of the Week, I was at the Meetings both Forenoon and After; which were very open and ſatisfactory, the latter being the largeſt; and Things opened freely and with good Authority.

THE Ways becoming very deep by the great Rains, and my Mare having fallen lame I left her at *Marlborough*; and it being difficult to have proper Horſes from Place to Place, and the Hardſhips of the Winter coming on, I found Liberty in my Mind to go directly to *London* the next Day, in the *Reading* Coach: where, happening to have ſober Company, we arrived ſafe about Six in the Evening; where I was chearfully received at my agreeable and uſual Lodging at my Friend *Joſeph Green*'s.

London. 1736. AT *London*, and thereabout, I remained ſeveral Months, viſiting the Meetings, and making what Aſſiſtance I could in the Solicitations then on foot, before both Houſes of Parliament, for further Eaſe concerning Tythes; many of the National Prieſts continuing cruel, through Envy, notwithſtanding the good Intention of the Government, in moderating the Laws on that Account: For though a more eaſy Way of Recovery of what they call their Due, had been provided by ſome former Parliaments; yet the old Laws being ſtill in force, many of the Prieſts continued to take the moſt ſevere and deſtructive Ways they could againſt us. The Bill paſs'd the Houſe of Commons by a very great Majority, but was thrown out, or not committed in the Houſe of Lords, by no great Majority, notwithſtanding the Intereſt and Number of the Biſhops; and the many warm Speeches made in both Houſes for us, and againſt the Biſhops and Clergy, diſcovered that the Temper of the Nation, at that Time, did not favour them.

THE Meeting for Sufferings, under whoſe Care that Affair was conducted by Order of the Yearly Meeting, requeſting ſome of our Miniſtring Friends to ſolicit ſome of the Biſhops in our Favour, (for ſome of them were moderate Men) it fell to my Lot, with my Couſin *John Bell* of *Grace-Church-Street*, *John Fallowfield*, and *Zaccheus Routh*, to ſpeak with the Biſhops of *Salisbury*, *Chicheſter*, *Rocheſter*, *Glouceſter*, *Litchfield* and *Coventry*, *Cheſter*, and *London*, on that and ſome other Subjects; and they behaved themſelves decently enough as Men, and generally gave up all Pretenſions to divine Right of Tythes, and inſiſted on the Laws of the Land only; but would not conſent to abridge any of the Pretences of the Clergy that Way: Only the Biſhop of *London*, with a differing Air of Height from any of the reſt, told us, "That as he looked upon himſelf as Guar-"dian of the Rights of the Clergy, which he thought were unjuſtly attacked, "he intended to oppoſe us as much as he could." To which *John Fallowfield* anſwered, "Thou ſpeaks like a Man; for it is beſt to be plain in all Things." Tho' this Biſhop's Terms were general, incluſive of all the Clergy in *England*, yet I underſtood them as reſtricted to his own Dioceſe; becauſe there are two Metropolitans (in their Way) before him in this Point, *Canterbury* and *York*; each of whom had a better Title to ſuch a Priority, the former eſpecially: but when he appeared ſo legally poſitive and vindictive, all I ſaid to him was, "That this "Caſe might be conſidered equitably and mercifully, as well as legally, by any "Man under the Notion of a Chriſtian Biſhop." Upon which he ſtept a little back, and looked ſeriouſly upon me, (the reſt juſt paſſing off) but made no Reply; and I alſo withdrew.

I CONTINUED at *London* till the Yearly Meeting; which was, in the main, more peaceable than at ſome other Times, there being but two Appeals, as I remember; one of which I thought uncommon and remarkable: A certain Perſon in *Ireland*, having been a Preacher among Friends there, and married our Way, taking ſome Offence by ſome ill Uſage, as he thought, in an Arbitration at *London*; and letting in too deep Reſentments againſt ſome Particulars, and not meeting with ſuch Satisfaction, upon ſome Complaints, as he thought was due, by Degrees he increaſed in his Prejudices till they became general; and then he became an open and imbittered Enemy to the whole Society; and falling in with the Biſhops in *Ireland*, he became a ſtrenuous Oppoſer of our Endeavours for an Affirmation there, as we had obtained in *England*; and ſued ſome Friends in Chancery for Money, where none was due, taking Advantage of them, becauſe they could not put in their Anſwers upon Oath, and hindering, as much as he could, their obtaining an Affirmation inſtead of an Oath, in ſuch Courts and Caſes; and denying his Wife, becauſe married among Friends, attempted to take another; with ſome other evil Practices: for which the Monthly Meeting he belonged to had denied him; and he had appealed to the Quarterly Meeting, but had never appeared there, nor any one for him, to proſecute his Appeal: but after ſome Time he had come over to *London*; and, unknown to any Meeting, had prevailed with ſome ignorant and diſorderly Perſons profeſſing Truth to give him a Certificate, but not in any Meeting; with which he went into *Penſylvania:* But Friends there being apprized of his Doings, from *Ireland*, he was not received among them. After ſome Time he returned to *England*; and inſinuating himſelf into the Opinions of ſome Members of the Monthly Meeting of *Devonſhire-houſe* in *London*, they ſo far eſpouſed him, and his Cauſe, as to find Means to bring it before the Yearly Meeting there; which grieved many Friends: However, as it came by way of Appeal from the Quarterly Meeting at *London*, the Yearly Meeting appointed a Committee to hear it; who, after enquiring into the true State of the Caſe, of the Friends from *Ireland* then in the Meeting, made their Report, That it was not regularly before the Meeting; for that this Appellant had appealed, in the ſame Caſe, to a Quarterly Meeting in *Ireland*, where the Offences aroſe about 16 Years ago, as I remember; which was ſo far regular: but never proſecuting his Appeal, as above noted, there it remains. ANNO 1736.

BUT notwithſtanding this Report, certain arbitrary Perſons of the Monthly Meeting of *Devonſhire-houſe*, and of the Quarterly Meeting of *London*, who had, out of all Order and Rule, eſpouſed this Offender and his Cauſe, would have eluded it by Subtilties and Sophiſtical Reaſonings; but the Wiſdom and Power of the Meeting ſilenced them, and the Report was received and agreed to.

AND ſeeing the ill Tendency and Conſequences of ſuch Appeals from other Nations and Places in the World to the Yearly Meeting at *London*, I took this Occaſion to obſerve to the Meeting, That this being a Matter of immoral Conduct only, in the Appellant, and not of Faith, Doctrine or Principle, it was ſufficiently cognizable and determinable in and by the Monthly Meeting in *Ireland*, where the Matters of Complaint aroſe, or by Appeal to the Quarterly Meeting there, or finally in their Yearly, or Half-yearly Meeting, uſually held at *Dublin:* And that no Appeal at all ought, in ſuch Caſes, to be admitted from that Meeting at *Dublin*, or from any Yearly Meeting of Buſineſs in any other Country or Iſland, to *London*; nor ought that Meeting at *London* to receive any ſuch, or enter into Judgment thereon: for, if they ſhould, the Conſequences thereof might be very pernicious and oppreſſive. Such Appeals from *Penſylvania*, *Rhode-Iſland*, *Barbadoes*, or other remote Places, or even from *Ire-*

ANNO 1736. *land* or *Scotland*, would be attended with great Charges and Trouble many Ways, and Loſs of Time, to Perſons neceſſary to attend Appeals from ſuch Places, and likewiſe to the Members of the Yearly Meeting at *London*; which would be thereby rendered as a Stage of Contention by every unruly Spirit who could make a Party and wrong Intereſt in and among ſuch as himſelf; and would render *London* as a kind of Head of the Churches: But the Proceedings of *Rome* remain in too glaring Characters for any Men of Knowledge, Truth, and Friends to the Rights and Privileges of Mankind, to ſubmit to, or promote any ſuch Thing in this Society, now, or in the Succeſſion of Ages. So this Appeal was rejected as irregular, and not lying there.

AT *London* I remained, attending the Meetings there, and ſome in neighbouring Places, till the 12th of the Sixth Month, 1736; and then went with my Friend *Thomas Jackſon*, of the white Lyon, *Cornhill*, to his Country Houſe at *Buſh-hill*; and the next Day, he accompanying me, we met with my Couſin *John Bell*, and his Wife, and ſeveral other Friends, on our Way to *Albans*; to which we all went together, and that Evening had a pretty full and open Meeting there.

Alban's.

ON the 14th, leaving the reſt of the Company there, my Couſin *Bell* and his Wife, and I, went forward to *Newport-pagnell*; and that Night lodged with our Friend *Thomas Cowper*, who entertained us kindly: and the Day after, being the Firſt of the Week, we were at the Meeting at *Sherington*; which was large and open, partly occaſioned by the Company of ſome Friends from *Northampton*: and the LORD favoured us together with his good Preſence; and divers Doctrines were opened by the Truth among us, to Satisfaction, on ſeveral Subjects.

Sherington.

THAT Afternoon we returned to *Newport*; and on the 16th we had a Meeting at *Wellingborough*, conſiderably large and open, which conſiſted, for the moſt part, of the younger ſort of Friends; and Things opened well to their State, and were comfortable. That Night we lodged at *Samuel Richardſon*'s.

Wellingborough.

ON the 17th we went forward to *Leiceſter*, to *John Penford*'s, and fell in with their Week-day Meeting next Day. It was ſmall and low, Things being much declined there; yet a few honeſt Friends ſtill remaining, the LORD favoured us with a Degree of his divine Goodneſs together. That Afternoon we went forward to *Nottingham*; where we arrived late, and were very weary, but kindly received and entertained by our Friends, *Francis Hart* and his Wife. They were but young Perſons, and began the World low; but the LORD hath bleſſed them, and proſpered their honeſt Endeavours, and they have to ſpare.

Leiceſter.

ON the 19th we were at the Week-day Meeting at *Nottingham*, which was large, by the coming in of ſome Strangers; and the LORD favoured us and them with his Goodneſs, and the Openings of ſome important Truths of the Goſpel with Authority and Demonſtration: It was a good Meeting.

Nottingham.

ON the 20th we went to *Cheſterfield*; where we were kindly received and entertained by our ſteady Friends, *Joſeph Storr* and his Wife. They have been both able Miniſters of the Goſpel many Years, and have many Children, young Men and Women, and all preſerved from the Immoralities of the World, and hopeful. We had no Inclination for a Meeting there; but next Day went forward to *Sheffield*, and lodged at *Thomas Buck*'s; and, on the 22d, were at their Meetings, both Forenoon and After. That Meeting is much enlarged in ſome Years,

Sheffield.

Years, and was very full, by Addition of many of the Inhabitants of other Profeſſions; and the LORD favoured us together with his divine, melting, ſolacing Goodneſs, and ſuitable Matters of Doctrine, to Convincement and Edification. That Night alſo we remained there. ANNO 1736.

ON the 23d we went forward to *Bewdley*; where we called to ſee our ancient Friend *William Francis*, then above Eighty Years of Age. In his latter Time he had been much in the Highlands of *Scotland*, about ſome Buſineſs in which he had been intruſted, and which he had diſcharged honourably; and on that Occaſion had preached the Truth in Word and Doctrine, as alſo in Life and Converſation, among them, and had obtained near Acquaintance and Friendſhip with ſome of the Nobility as well as the lower Rank: And though he was ſo weak with Age and Labour of divers kinds, that he could ſcarcely get on Horſeback, yet he went with us ſeveral Miles toward *Leeds*; and he parting with us on the Road, we arrived at *Leeds* in the Afternoon, and were received in much Love and Friendſhip, at our Friend *Benjamin Horner*'s. Bewdly.

ON the 25th, being the Fourth of the Week, and the Week-day Meeting at *Leeds*, we were at it. It is conſiderably large, and conſiſts, for the greateſt Part, of young People; ſober, but few of them, yet baptized of the LORD, by his ſanctifying Baptiſm: which is much the Caſe and State of our young People at this Day throughout the World; being in Danger, as others have done, of ſitting down under the Profeſſion of Truth, in a Traditional Way, as to the Doctrine and Form of the Diſcipline of it, and yet ſhort and ignorant of the Life, Light, Virtue and Power of Truth eſſentially in themſelves; by which an Apoſtacy from the very Form may enter and proceed gradually till the whole be loſt, as to them, and ſome other Thing take place under the ſame Name: which the LORD prevent, by his kind and merciful Viſitation, in his own Time and Way; for nothing elſe can do it, or carry on that great and glorious Work, which his own Arm hath begun in the Earth in and by his People. Leeds.

HERE we ſtaid till the 28th; which being the Seventh Day of the Week, I left my Couſin *Bell* and his Wife there, they not intending much farther North at that Time, and went home with my very much reſpected Friend, *William Hird*, having come to *Leeds* on purpoſe to conduct me; and next Day we went together to the Meeting at *Bradford*; which was large, and more ſo, by pretty many of the Neighbourhood who came there. The LORD was with us, and gave me a full and open Time among them, to our mutual and general Satisfaction; to the Praiſe of the LORD alone, who only is worthy now and for ever. That Night I lodged at my uſual Quarters there, with my kind Friend *Benjamin Bartlet* and his Family. Bradford.

ON the 31ſt, accompanied by *William Hird*, &c. I went to *Skipton*, to *David Hall*'s; and next Day, about Eleven in the Forenoon, had a Meeting there, conſiſting, for the greateſt part, of Strangers. It was large and peaceable, and the ſaving Truths of the Goſpel of our Lord and Saviour JESUS CHRIST were freely and plainly opened; with which ſeveral were affected, ſome tendered, and generally ſolid, through the Weight of Truth then over the Auditory. Skipton;

THAT Night alſo I lodged there, and the next Day went to *Settle*, to *William Birbeck*'s; and though it was near Four in the Afternoon before I arrived, yet, by the Diligence of that Family, we had a large Meeting beginning at Six; where the LORD's good Preſence accompanied us, and, in his Love and Light, Settle.

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ANNO 1736. the Truth was preached with Authority and Demonſtration; and though many of the Auditory were of the Prieſt's People, mixed with Diſſenters, yet the Wiſdom and Virtue of Truth came over them, reduced them to Quietneſs and Solidity during the Meeting, and they generally retired after the Meeting in a ſober and grave Manner, a Sign that they were weighed down by the inviſible Power of Truth. After this Meeting I found my Strength much exhauſted; and having taken ſome Cold before, the Weather being wet, it appeared with its Effects more fully then, ſo that I could not reſt as uſual that Night: yet, by the good Providence of the Almighty, and Care of the Family, I was able to go on the next Morning, and in the Evening reached *Kendal*; where I was kindly received and entertained at my uſual Quarters, by my Friends *Thomas Elwood*, and his Wife and Family. This being the Sixth of the Week, I ſtaid there till the Firſt Day, and was at their Meetings both Forenoon and After. It was pretty large in the Morning, conſiſting for the moſt part of Friends; but being put off in the Afternoon till the Fourth Hour, and Notice given to the Inhabitants, we had a large and peaceable Meeting. The Hand of the LORD is open to Mankind in general, but meets not with due Acceptance and Gratitude in many to whom his Goodneſs is extended in this Generation; yet his Arm is ſtretched out ſtill.

Kendal.

HAVING taken Cold by reaſon of the wet Weather in my Journey, I ſtaid there till the 9th; and there happening to be a Burial that Day, we were favoured with the divine Preſence in our Meeting on that Occaſion; and many of the Town's People being there, the LORD opened the Myſteries of his Kingdom freely and plainly to them, in which Friends were ſatisfied and comforted.

CONTINUING ſtill a little indiſpoſed, I ſtaid there till the 12th; which being the Firſt of the Week, I was there again at the Meetings, both Forenoon and After, and on the 13th went to *Penrith*; where I ſtaid that Night.

Carliſle. ON the 14th I went to *Carliſle*, and the Day following was at their Week-day Meeting; and on the 17th, being the Sixth of the Week, was at the Monthly Meeting there.

Moorhouſe. ON the 19th, being the Firſt of the Week, I went to the Meeting at *Moorhouſe*; where we were favoured with the divine Goodneſs.

Juſtice-Town ON the 20th I went to my Farm called *Juſtice-Town*, where I had a large Nurſery of Foreſt-tree Plants, both *Britiſh* and *American*; from which having been abſent ſome Years, they were in that Time grown much out of Order, and many of them loſt, being overgrown and ſuppreſs'd by others; very much like the Courſe and Way of Human-kind, among whom the Weaker are too often cruſh'd and ruin'd by the Stronger, and in vain lament and cry for Aid, when none hears, relents, or aids, and where the only Relief is patient Suffering, till kinder Death ends the Trouble. Here I ſtaid till the 21ſt preparing for a further Progreſs in that Concern; but the Quarterly Meeting for the County happening to fall at *Pardſay*, below *Cockermouth*, I went thither on the 23d; and attending the Service of the Meeting, (which was to the Satisfaction both of myſelf and Friends, for the LORD was with us) I returned to *Wigton*, to *Thomas Wetheral*'s; and it being the Seventh of the Week, I was at their Meeting next Day; where the divine Truth ſhone over all in Majeſty and Glory, to the Praiſe of the Father through him for ever. That Evening I returned to *Carliſle*.

Pardſay.

Wigton.

ON the 27th I went to *Juſtice-Town*; where, with many Hands, I began to plant

plant out ſeveral ſorts of young Trees, as Oaks, Elms, Aſhes, Acer-majors, Poplars of ſeveral kinds, Firs, Engliſh Walnuts, Black Walnuts, Tulip Trees, Locuſt Trees, Cedars of *America*, Occidental Planes, Lindels, Cheſnuts, Horſe-Cheſnuts, divers ſorts of Willows, Beeches, Hornbeams, Scarlet Oaks, *&c.* which I had raiſed from Seeds and Cuttings, after their ſeveral kinds, at that Farm, to furniſh that Part of the Country, in Time, with Timber, which is now ſcarce; and that I might be an Example to others in that uſeful kind of Improvement; which ſeveral ſince have begun to follow. In the mean time I viſited ſome Meetings in thoſe Parts; as, *Kirklinton*, *Solport*, *Carliſle*, *Scotsby*, and *Moorhouſe*, and the Monthly Meeting, conſiſting of theſe five. ANNO 1736.

HERE I ſtaid till the 17th of the Ninth Month, and that Day ſet forward from *Carliſle*, accompanied by *John Dockwray*, *John Latimer*, *John Tate*, my Steward, and young *John Nixon*, and the ſame Night lodged at *Penrith*.

ON the 18th, being the Fifth of the Week, I went to *Kendal*, to *Thomas Elwood*'s, and was at their Week-day's Meeting the Day following; where we were mercifully favoured with the good Preſence of the LORD. Kendal.

ON the 21ſt, being the Firſt of the Week, I was at that Meeting again; which, in the Forenoon, conſiſted for the moſt part of Friends; and the LORD was with us, to our mutual Conſolation: And as I was known to many of the Inhabitants, who had been often at our Meetings, and ſome times when I had been there, Friends thought proper to put off the Afternoon Meeting till between Four and Five in the Evening; when we had a great Number of the Inhabitants with us, by Computation about 1000 in all; and being very quiet and orderly, ſome neceſſary and important Truths of the Goſpel were clearly opened among us with divine Authority.

ON the 22d I went to *Gale*, to *Iſaac Hadwin*'s; on the 23d to *Settle*, to *William Birbeck*'s, *jun.* on the 24th to *Skipton*, to *David Hall*'s; and on the 25th to *Bradford*, where I was kindly received by my Friend *Benjamin Bartlet*, and all his. Here I ſtaid till the 28th, being the Firſt of the Week, and was at their Meeting; which conſiſted generally of Friends, and for the moſt part of young Perſons of both Sexes: and the LORD was pleaſed to open their States to them in a good Degree, and many of them were much tendered and broken in a Senſe of his freſh Viſitation and Goodneſs that Day, to the Comfort likewiſe of the Elders in general, and to the Praiſe of his own Arm, who alone is worthy now and for ever. Bradford.

ON the 30th I went to *William Hird*'s, where I ſtaid two Nights, his Company and Converſation being very agreeable; and on the 2d of the Tenth Month, being the Fifth of the Week, we went together to *Leeds*; where I was kindly received by my long-acquainted Friend *Benjamin Horner*, and all his, to our mutual Satisfaction; and next Day was at their Week-day Meeting. On the 5th, being the Firſt of the Week, I was at their Meeting again; which being poſtponed till Three in the Afternoon, pretty many of the Neighbours came in, and were ſober and attentive to the Things that were opened, ſo far as I could obſerve; and the Meeting was well in general. Leeds.

ON the 6th the Corpſe of an ancient Friend happening to be buried there, we had another Meeting on that Occaſion: and many Neighbours being there, ſome Truths of the Goſpel were opened to them with Clearneſs; and it was a comfortable Meeting: But what Uſe they make of the kind Viſitations of the LORD,

ANNO 1736. Time muſt ſhew; but it ſeems, that delaying to own their Convictions, and join with Truth and Friends, they return and ſit down under the gloomy Shadow of their dark Prieſts, ſpending their Money for that which is not Bread, and their Labour for that which profiteth not; buying of them who ſell, till Buyers and Sellers are ſhut out together.

Pontefract. ON the 7th I went to *Pontefract*, to *John Marſden*'s, and next Day had a Meeting there; which was open and comfortable, ſome of the Neighbours being there of various Notions of Religion, and all quiet.

Wakefield. ON the 9th I was at a Monthly Meeting at *Wakefield*; and that Night I lodged at *William Jackſon*'s, about three Miles from thence, where I was kindly
Sheffield. entertained. Next Day his Son went with me to *Sheffield*, to *Thomas Buck*'s; where I ſtaid till the Firſt Day following, and was at their Meeting; which conſiſts, for moſt part, of young People: and the LORD favoured us with his good Preſence, and a freſh Viſitation of Kindneſs to them; which I believe many of both Sexes were ſenſible of.

THAT Evening I went to *Woodhouſe*, about three Miles, and lodged at
Blythe. *Godfrey Newbold*'s; and next Day went to *Blythe*, to attend the Burial of an ancient and honourable Friend, ----- *Buck:* on which Occaſion many Friends and People were at the Meeting; and the LORD gave us a comfortable Time together, opening many important Truths of the Goſpel unto us, and Things were well.

THE next Morning I ſet forward for *Nottingham*, through the Foreſt of *Sherwood*; and it beginning a ſmall Rain in the Morning, increaſed ſo as to become very heavy, then much Snow, Rain and Hail, and ſo held on all Day, that I was thoroughly wet and cold; but though under that Circumſtance, and late before I got to my Friend *Francis Hart*'s, I was kindly received, and the beſt done for me they could: So that, through kind Providence, I took little Cold, but was well the next Morning, and ſet forward for *Leiceſter*. I met with ſeveral Difficulties and dangerous Circumſtances in the Way, (for the Waters were very high and riſing) but got well thither that Evening; where I was kindly received and well accommodated by my Friend *John Penford* and his Wife: And he, being an Apothecary, furniſhed me with ſome proper Balſam, *&c.* for a Pain which had affected my Left-Arm, and become troubleſome. Next Day he ſent his Servant with me as far as *Northampton*. The Ways being extremely bad, we did not arrive there till Seven in the Evening, and very tired; but being freely received at our Friend *M. Binyon*'s, and good Care taken, I did not find any further Inconvenience. One Thing very particular I obſerved in the Way as we went in the Night-time: Going toward a Valley, not above two or three Miles from *Northampton*, we ſaw ſeveral Lights, which I took to be Candles from the Windows of Houſes in ſome ſmall Village before us; and in a ſhort Time they all ſeemed to vaniſh, which I took to be by the Interpoſition of ſome higher Ground or Hedges; till, coming forward in a Lane, near a Brook in the Valley, we eſpied a ſingle Light a little before us on the Way-ſide, not moving, but fix'd as in a Window of ſome Houſe there: but as we approached the Place, it began to move, and croſſed the Lane at ſome Diſtance from us, and went through a Hedge, and a little Way along another Hedge in a Cloſe, mending its Pace, ſo that I took it to be ſome Perſon in haſte, carrying a Lanthorn from a Houſe whence it ſeemed to iſſue, though there was no Houſe there: Then it took a ſhort Turn, as if it had ſome Self-direction, and paſſing along about Breaſt-

high

high from the Earth, went Side-way in the Wind, which was conſiderably high; and going a little on our Right-hand, went Northward near the Way we had come. It was very bright, tho' it ſeemed ſometimes to intermit a little, and twinkle in its Motion; and ſo went on as far as we could ſee it. It put me in mind of ſome flying Beetles I had ſeen in *Hiſpaniola*, and ſome other Parts of the *Weſt-Indies*; which ſhine as they fly in the Night, giving Light, in Appearance not much ſhort of Stars of the firſt Magnitude. I have often heard, and ſomewhere read, of an *Ignis fatuus*, or *Jack* with a Lanthorn; of which I ſuppoſe this was one ſort, (for I have heard of ſeveral) but have not found the Phœnomenon ſolved any where to my Satisfaction. ANNO 1736.

ON the 17th I went forward to *Wooburn*, where I lay at an Inn; and the Day after ſet forward for *Albans*, where I arrived well that Evening: and tho' ſeveral Friends came to me to the Inn where I alighted, and invited me to their Houſes, and ſpent the Evening with me; yet I made Choice of the Inn, not being willing to be burdenſome to my Friends there, they being but few in Number. The next Day, being the Firſt of the Week, I was at the Meeting with them; which was ſmall in the Forenoon, but open and comfortable; and not large in the Afternoon, little, if any Notice having been given to the Neighbours: yet a few ſober People being there, we were favoured with a good Meeting; and the LORD's good Preſence was among us. Alban's.

ON the 20th I intended to ſet forward for *London*; but being a heavy Rain, and not willing to hazard my Health any farther, unleſs my Concerns there had been indiſpenſibly urgent, I remained there till the 21ſt, and then went to *London*; where I was kindly received by my Friend *Joſeph Green*, and his, to our mutual Satisfaction.

IN this Journey I had ſuffered very much by the Badneſs of the Weather and Roads; which affected my Conſtitution ſo, that I remained at *London*, viſiting the Meetings there, and in the Country near, till the 13th of the Fourth Month, 1738; and then went to *Hartford*: where the next Day we were favoured with a comfortable Meeting; for which I was thankful to the LORD, who is the Fountain of all our Mercies. London. Hartford.

ON the 15th I was at another Meeting in the Afternoon at *Hitchin*; which was open and well, to general Satisfaction; and that Night lodged there at my Friend *John Turner*'s, who was of a good old primitive Stock. Hitchin.

ON the 16th, proving very wet, and the Ways heavy, I went only to *Appley*; where I ſtaid that Night: and the Rains continuing, the Wind high, the Ways very deep, and an uncommon Degree of Cold, I ſtaid there till about the Third Hour next Day, being a little fair at that Time, and then ſet forward for *Northampton*; but the Rain returning very heavy, and Wind continuing, and my Mare falling lame in the Road, it proved very fatiguing; though I arrived at my Friend *Edward Binyon*'s in the Evening, where I was kindly received and entertained. He was eldeſt Son of *Thomas Binyon*, where I had uſually lodged in fore Times. The next Day, being the Firſt of the Week, I was at the Meetings there Forenoon and Afternoon; which were large, eſpecially that in the Afternoon, and very open and comfortable: and the Truths of the Goſpel opened clearly and plentifully, with Demonſtration and Authority, to the ſole Praiſe of the great and gracious Giver of every good and perfect Gift. Northampton

ON the 19th, accompanied by *Thomas Binyon, junr.* I went forward to *Leiceſter*, where

ANNO 1738. where I reſted that Night; and on the 20th, being furniſhed with a Servant and two Horſes by my Friend *John Penford*, where I lodged, I ſet forward at Three in the Afternoon, (for it rained hard till then) and in the Evening got well to *Nottingham*; where I was kindly received by my Friend *John Hart*, where I lodged the Time before, as I went to *London*. The Meeting being appointed next Day at Two in the Afternoon, the LORD favoured us with a Degree of his good Preſence; and though we were in Silence a conſiderable Time, the Things of GOD opened well, and were delivered with good Authority, there being ſome of the Town's People there; and all was very quiet and well.

Nottingham.

ON the 22d I hired a Horſe for myſelf, and the Friends procured another and a Guide, and we went forward through the great Foreſt of *Sherwood* to *Blythe*, and on the 23d was at their Week-day Meeting; which was ſmall, few Friends remaining there, but very open and comfortable: and that Afternoon I went forward to *Warnſworth*, to my Friend *Thomas Aldam*'s; where I was kindly received.

Blythe.

ON the 25th, being the Firſt of the Week, I was at a General Meeting for Worſhip, falling of courſe at *Warnſworth* Yearly about that Time. It was large and comfortable, the Goodneſs of the LORD being ſenſibly with us.

Warnſworth.

ON the 27th, accompanied by ſeveral Friends, we ſet forward for *York*, by way of *Tadcaſter*; where, falling in with other Friends from *Leeds* and Places adjacent, we all dined together at an Inn; and, before we aroſe from the Table, the divine Truth tendered me very much, and reached the Friends in general, ſurprizing us together with a merciful Viſitation of his Kindneſs, as in our early Times; and we were at that Time as little Children before him, and ſatiated with the Breaſt of living Conſolation in his Preſence, not to be forgotten, but ſealed on every Heart, to the ever-living Praiſes of the GOD of Mercy, and of our Salvation. *We were reduced* to Silence.

FROM *Tadcaſter* we went that Evening to *York*, to an Evening Meeting there; and the next Day began the Quarterly Meeting for the County; that Meeting, at that Time of the Year, being commonly called their Yearly Meeting. It held the 28th and 29th, was very large, eſpecially in Times of Worſhip; when many of other Communions came in, and generally behaved well. The LORD was with us; and Things, both as to Worſhip and Diſcipline, were conducted in the Meekneſs of his Wiſdom, to his own Glory, and Conſolation of his People, without Schiſm or Jar.

York.

AND I, deſiring once more to ſee as many of the Inhabitants of the City at our Meeting as could be, upon full Notice given them, ſtaid there at my Friend *Roger Shackleton*'s till the 2d of the Fifth Month; where, in the Forenoon, the Meeting was more ſelect: but in the Afternoon, being put off till Five in the Evening, it was very large, the greater Meeting-houſe being well filled; and I had, through the infinite Mercy of GOD, the everlaſting Goſpel, and univerſal Salvation of GOD through CHRIST our Lord, to preach to them in ſome good Meaſure and Authority; and obſerved many ſober and attentive Perſons, of both Sexes, among them, but others too airy and unconcerned, yet generally of decent Behaviour.

ON the 4th of the Fifth Month, being the Third of the Week, I went to a Meeting appointed at *Huby*, about ſeven Miles from *York*; which was ſmall, but open and comfortable, the Goodneſs of the LORD being ſenſibly with us; and that Night I lodged at *Andrew Vauſe*'s, a poor Farmer near that Village.

Huby.

ON

ON the 5th I was at an appointed Meeting at *Thornton*; which, in the Beginning, was hard and exercising, but, through the Mercy of GOD, was very open afterwards, and ended well, to the sole Praise of his own holy Name, who alone is worthy. ANNO 1738. Thornton.

ON the 6th I was at another Meeting of course at *Malton*, where the LORD was with us, and opened the Mysteries of the Gospel clearly; and a good Time the LORD gave us together, there being few besides Friends there. Malton.

ON the 7th I had a Meeting appointed at *Pickering*; where Friends came from divers Places round. In this Meeting we had a considerable Time in Silence, and something in it very hard to be wrought through, a Spirit of Heaviness, Carelessness, and Darkness; yet the Arm of the LORD arose, and the Brightness of his living Presence prevailed over Death and Darkness, and the Righteous rejoiced before him, in a Sense of his never-failing Goodness. It was a comfortable Time indeed to Friends in general, to the raising of due Praises to the Almighty Author of all Good, and he himself is that Good. That Evening I went with *Robert Milner* and his Wife to their House, about seven Miles; where I was kindly entertained. Pickering.

ON the 8th I went to *Scarborough*, to the Widow *Alice Meller*'s; and the next Day, being the First of the Week, we were favoured with two good Meetings, the good Presence of the LORD was with us to our great Refreshment, and the Truths of the Gospel were opened clearly, and with good Authority. We had two very comfortable Meetings more that Week there; one on the Fourth Day, and the other on the Sixth, as usually there: And staying till the 16th, being the First of the Week, the LORD favoured us with his good Presence, and gave us two comfortable Meetings; wherein divers important Truths of the Gospel were amply set forth in the Authority and Wisdom of it, to his own sole Praise and Glory. Scarborough.

ON the 18th I went to *Whitby*; and the next Day, being their usual Meeting Day, we were favoured with a very open comfortable Meeting, the LORD being with us to our general Satisfaction. I lodged there at *Thomas Birkit*'s; where I was kindly received and entertained. I staid till the 21st, and was at their Sixth Day Meeting, (for they have two in the Week) which was very open and comfortable, Friends being generally tendered by the Influence of divine Love, the Sweetness whereof seasoned our Conversation afterwards. Whitby.

ON the 22d I returned to *Scarborough*; and the next Day, being the First of the Week, at the Forenoon Meeting, I found it very heavy for some Time, many being very drowsy and unconcerned; but the LORD favouring us with a small Glimpse of his enlivening Countenance, we were thereby refreshed, and the Meeting ended well: And in the Afternoon many Strangers (being in Town on occasion of the Spaw Water) came to the Meeting; and the LORD favoured us with his good Presence, and opened the important Truths of the Gospel with Authority and Demonstration; as, the Fall of Man in the First *Adam*, his Restoration by the Second *Adam* to the Knowledge of divine Life lost in the first; the Necessity of Regeneration by Faith in CHRIST, and through the Work of his Power in us, as he is the quickening Spirit; by which we are born of the elect Seed, which never fell, and made Partakers of the divine Nature in him, to our everlasting Establishment, as that great and truly wonderful Work is compleated by CHRIST, out of the Reach of all Temptation and Possibility of any future Fall, resting in the unspeakable Joy of the Salvation of GOD for

ANNO 1738.

ever and ever. The Meeting was very ſolid in general, ſome of the Quality, as they are diſtinguiſhed among Men, being there; and yet ſome of the baſer ſort, though in gay Cloathing, could not hide their Levity and extream Ignorance, in ſome Part of the Time of the Delivery of Truths ſo needful to be known and received of all Mankind: but they being only ſome private Sneerers, there was no open Diſturbance, and the Meeting concluded in great Solidity and Decency, as uſual in theſe Days, to the Honour of the divine Truth, who alone is worthy.

ON the 26th, being the Fourth of the Week, I was again at their Week-day Meeting, and alſo on the 28th; where we had our Meetings more ſelect with Friends, (for Strangers uſually come moſt on Firſt Day Afternoons) and we were comforted together in the Truth.

ON the 30th, being the Firſt of the Week, in the Afternoon eſpecially, came many Strangers to the Meeting: the Truth of the Goſpel was, in the divine *Power of it, preached among them*; under which they were generally ſober and attentive, ſeveral of the Quality being preſent.

ON the 2d of the Sixth Month the Meeting was again more ſelect, though ſome Strangers of both Sexes were there, where the one true and ſaving Baptiſm of the Holy Spirit was clearly preached; when ſeveral of the Auditory ſeemed ſurprized to hear the abſolute Neceſſity of it ſet forth ſo plainly, according to the Holy Scriptures, and with an Authority, which carried the Matter home, in ſome good Meaſure, to the Hearts and Underſtandings of ſeveral of the Auditors. It was a glorious and ſatisfactory Meeting, through divine Goodneſs, though not numerous.

ON the 4th, being the Sixth of the Week, I was there again; where we were likewiſe favoured with the good Preſence of the LORD.

ON the 6th, being the Firſt of the Week, I was there again; and the Company increaſing, the Spring of the Goſpel increaſed, ſo as that ſeveral important Truths thereof opened in the Demonſtration of Wiſdom and Power, to the Satisfaction of *many, and Glory* of the great Creator and Upholder of all Things, *Great is the Truth*, and it did prevail.

ON the 9th, being the Fourth of the Week, I was there again; and though the Meeting was ſmall, being the Forenoon, when the People were generally at the Spaw, it was the more ſelect to Friends, and the LORD gave us a comfortable Seaſon together in his divine Preſence and Goodneſs. My Concern for that Place continuing, I was at all their Meetings, both on Firſt Days and Week Days, until the 26th, and then went to *Anthony Langley*'s, a Friend's Houſe, two Miles beyond *Bridlington*, where I lodged that Night; and the next Day, being the Firſt of the Week, had two open and ſatisfactory Meetings with Friends and others. That Night I lodged at *John Atweek*'s, where I was kindly entertained; and at the ſame Place had another Meeting on the 29th in the Evening; which was very ſolid, and the Doctrines of the Truth were ſet forth with Clearneſs, by the Grace of GOD, and the Virtue and Authority of it, to the ſole Praiſe of the only true and living GOD, who is worthy and bleſſed for ever.

Bridlington.

ON the 31ſt, being the Fifth of the Week, we had another Meeting there; which was very comfortable, the Goodneſs of the LORD being much over us: and the Kingdom of GOD was declared in the Authority of it, and the Kingdom and Power of Antichriſt thereby laid open; being founded inwardly in the Dark-

Darkneſs of this World, in the Imaginations and Corruptions of Men, ſupported by that Wiſdom which is from beneath, and the Power of it, under the Conduct of falſe and degenerate Prieſts; who run for Rewards in this World where GOD never ſent them; who have profited themſelves by the Spoils of the blind People, but have not profited the People at all. ANNO 1738.

ON the 1ſt of the Seventh Month I went back to *Scarborough*; and on the 3d, being the Firſt of the Week, I was again at the Meeting there; where, in the Forenoon, the LORD gave us a plentiful Seaſon of his Goodneſs, and the Meeting being for the moſt part of Friends, the Teſtimony of Truth was, in the Openings of Life, more ſelectly adapted to them, for their Confirmation and Encouragement; and a glorious, comfortable, and confirming Time it was to many: And in the Afternoon the Strangers who attended the Spaw coming in pretty fully, many Truths of the Goſpel and Kingdom of GOD were opened unto them, in the Love and Goodneſs of GOD; under a Senſe whereof the Meeting was held throughout the Time, to general Satisfaction, ſo far as I could gather from the ſtill, attentive, ſerious and ſolid Behaviour of the People: So that the Friends and they ſeemed as if they were all reconciled in one, even in the divine Truth, under the powerful baptizing Virtue and Influence of it; and that Evening the LORD gave me great Conſolation therein. Scarborough.

ON the 5th their Monthly Meeting with Friends of *Whitby* falling of courſe, I was there alſo to my Satisfaction; for the good Preſence of the LORD was with us, and the Diſcipline of the Meeting was managed in the peaceable Wiſdom of Truth, and in brotherly Condeſcenſion and Love, to the Praiſe of the great Author of every good and wholeſome Eſtabliſhment, and every good Word and Work brought forth thereby and therein; being as the Tree of Life, bearing its Fruit ripe, comfortable, delicious, and ſtrengthening. Whitby.

ON the 6th I took Leave of the Place, having firſt acquainted Friends therewith in the laſt Meeting, and left Friends in Love and Peace. That Evening I went to *Newton*, and lodged at *Robert Milner*'s; and the next Day, in the Evening, had a Meeting in his Houſe with his Family, and a few poor, ſimple People of the National Way, to whom the LORD opened many helpful inſtructing Things by my Miniſtry; but to the Praiſe of the LORD himſelf only. Newton.

ON the 8th I went to a Monthly Meeting at *Malton*; where the LORD gave us a comfortable Time, and opened ſeveral Things relating to the Diſcipline of the Church, and Moral Virtue and Conduct, in the Wiſdom and Authority of the Goſpel; and yet a Caſe of Uncleanneſs being preſented, and having been debated in ſome former Meetings, ſeveral of the Meeting appeared to defend the Tranſgreſſor, though Facts had been morally proved, and alſo confeſſed by him: But the Power of Truth being over the Meeting, and finding myſelf engaged therein againſt the Spirit of Contention, I reproved its Members, convicted them of the Errors of their evil Work, and ſilenced them for that Time; which greatly encouraged the righteous Servants of the LORD there concerned for the Honour of the LORD and our Society; and then the Teſtimony of Truth went out againſt the Tranſgreſſor with Unanimity, and the Meeting ended in Peace, to the Satisfaction of the Juſt. Malton.

ON the 9th I went to *York*, to *Roger Shakleton*'s, and on the 10th was at their Meetings both Forenoon and Afternoon. It was the Firſt Day of the Week, and being very rainy, the Meetings were more ſelect to Friends, though there York;

were

ANNO 1738. were ſome Strangers; and a very comfortable Day the LORD gave us in his ever-bleſſed Preſence, and many good Things were opened in his divine Light and Power, to Edification and Confirmation.

Leeds. ON the 11th I went to *Leeds*, to my old and dear Friend *Benjamin Horner*'s, and was at their Meeting on the 13th, the Fourth of the Week. The Forepart of this Meeting was heavy, dark, and uncomfortable; but, by Degrees, Light ſhined out of Darkneſs, and diſpelled its Power in good Meaſure, to the comforting of the ſincere-hearted, and Reproof of the Idle, Lukewarm, and Unconcerned among us.

Bradford. ON the 15th I was at another Meeting there, in a ſmall Meeting-houſe in Town erected for more ſelect Meetings of Friends, eſpecially the aged and infirm; where the LORD was with us to our general Comfort and Edification: for our Hearts were made glad by the Wine of his Kingdom plentifully diſpenſed among us.

ON the 16th I went to *Bradford*, to my hearty Friend *Benjamin Bartlet*'s; where I was received, as uſual, with Kindneſs and Reſpect, which hath ever been mutual ſince firſt acquainted: and the Day after, being the Firſt of the Week, was at the Meeting there; which was very large, many of the more reputable ſort of People of various Profeſſions of Religion being preſent; and the LORD opened many neceſſary Points of the Doctrines of the Goſpel among us, during which there was general Quietude and Attention, in all Appearance; and the Meeting ſeemed ſatisfied, departing in a ſolid Condition.

ON the 19th I went to my Friend *William Hird*'s, where I ſtaid that Night; and the next Day was at a Meeting about a Mile from thence; where the LORD favoured us plentifully with his good Preſence. It was a glorious Meeting, to his own Praiſe, of whom alone is the Power.

ON the 21ſt, in the Evening, I returned to *Bradford*; where the Monthly Meeting happening next Day, I was there alſo, and had ſome Service both in Diſcipline and Miniſtry.

Leeds. ON *the 23d I* departed in Peace for *Leeds*; and next Day, being the Firſt of *the Week*, I was at the Meetings there, both Forenoon and After; which were very large, eſpecially in the Afternoon, the Meeting being put off till the Third Hour, and many of the chief of the People of the Town were there, and a very great Crowd; and the LORD had regard unto us, and was pleaſed to furniſh me with Underſtanding and Strength, both of Body and Mind, to deliver many Things unto them touching the Knowledge of GOD, and eternal Life in and by CHRIST the LORD: and the Truth was over the Multitude, ſat upon them and reign'd; ſo that there was not a light Countenance to be ſeen among them. Theſe are the Works of GOD, by JESUS CHRIST the LORD, through whom be the Acknowledgement to the Father, now and for ever.

York. ON the 26th I returned to *York* with Friends from *Leeds*, and thoſe Parts, in order for the Quarterly Meeting of the County, which began the next Day; the Buſineſs whereof, as well as Worſhip, was conducted in the peaceable Wiſdom of the Son of GOD, whoſe divine Goodneſs and Preſence preſided there. Many great and important Truths were delivered in the Meetings by ſeveral Brethren, in the Demonſtration and Authority of the Holy Spirit. Here a Perſon took down ſome of mine in Short-hand, as he had done at ſome other Times, as alſo of ſome others in other Places; which is ſeldom truly done: for tho' the

Form

Form of the Speech may be, by that Means, and Help of the Memory of the Writer and others, nearly recovered; yet the miſſing or altering of a Word in ſome Sentences may greatly alter and wrong the Senſe: And it is certain that no Letters, Words, or Speech, can repreſent the divine Virtue, Power, and Energy, in which the Doctrines of Truth are delivered by thoſe who are ſent of GOD: for they ſpeak with Wiſdom and Authority in and from him, and not as the Artiſts and Hirelings of this World and of Antichriſt, whoſe Speeches are often and commonly artful, cunning and deceiveable; whereby they enſnare the People, rule over them, and make a Trade and Gain of them to themſelves, and live in the Pomp and Grandeur of this World; though they promiſe and vow before GOD and Man, to renounce them, and make the People do ſo likewiſe, and break thoſe Vows alſo as often as they make them; and not once only, but to the End of their Days, if their daily Confeſſions be really true: Nevertheleſs, where Teſtimonies are truly ſet down in Writing, ſo far as they are found, with reſpect to Faith in GOD and CHRIST the LORD, or any other Point of Doctrine in Religion, they may be of Uſe to help forward the Work of the LORD, in the Redemption and Salvation of Mankind. The Meetings ended in the peaceable Spirit and Love of the Holy One, in which they began and were held. Divers departed the City that Evening with Satisfaction and Conſolation, towards their ſeveral Habitations; and yet, as Pillars in the Houſe of GOD, depart no more therefrom, but remain therein for ever: But I having no certain Dwelling-place on Earth, though ſomething therein I call mine, and have juſt Power over while in this Body, and not in haſte for any other Place, I ſtaid to attend the Service of the LORD in the next Firſt Day's Meetings in that City; where we were favoured with the divine Preſence, and many important Truths of the Goſpel were delivered in the Authority of Truth; which were taken in Short-hand, but not exactly. ANNO 1738.

ON the 2d of the Eighth Month I went from thence to *Pontefract*, to *John Marſden*'s, and had a ſatisfactory Meeting there on the 3d. Pontefract.

ON the 4th I went to *Warnſworth*, to *Thomas Aldam*'s, and the next Day was at their Monthly Meeting; where a Caſe happened which admitted of ſome different Ways of Thinking; yet Friends condeſcending one to another, and the Teſtimony of Truth going out againſt all Partiality of Judgment in the Things of GOD, and all Sides and Parties on any Account whatever, there being no Side or Party, ſave Truth and Error only, Things were carried on and finiſhed in the peaceable Wiſdom of Truth, to Satisfaction and Comfort. Warnſworth.

ON the 6th, in the Evening, I was at an appointed Meeting at *Woodhouſe*; whither came a good Number of the Neighbourhood, who were very ſober and attentive to the Teſtimony of Truth; which was largely and demonſtratively delivered among them: and the LORD gave us a good Meeting. Woodhouſe.

ON the 7th I went to *Sheffield*, to *Thomas Buck*'s; and the Day after, being the Firſt of the Week, was at their Meeting, both Forenoon and After; where the LORD was ſenſibly and powerfully with us, to the Glory of his own eternal Name: It was a Day of Satisfaction indeed to be laſtingly remembered. Sheffield.

ON the 9th I returned to *Woodhouſe*, and the next Day to *Balber-Hall*; where I was kindly received by my long-acquainted Friend Sir *John Rhodes*, Bart. a Man of Truth and Underſtanding, neglecting all the Honour of the World, and had lived but rather too recluſely; by which the Brightneſs of his Talents had not been made ſo conſpicuous as otherwiſe they might.

ANNO 1738. HERE I ſtaid till the 13th, and then went to *Mansfield*, to *Richard Mariot*'s; where I was kindly received by him and his Family. There I abode till the 15th with Satisfaction, and it being the Firſt of the Week, was at their Meeting both Forenoon and After; where we were favoured with the good and comfortable Preſence of the LORD, and many Things were opened in his Wiſdom and Power, to the Eſtabliſhment of ſome, and Edification of the generality.

Mansfield.

Nottingham. ON the 16th I went to *Nottingham*, to *Francis Hart*'s, and the next Day had a Meeting there; where the eternal Truth triumphed glorioufly, and the Truths of the Goſpel were delivered with Majeſty, bringing a holy Dread over the Aſſembly, mixed with Conſolation: and many were tendered and comforted.

Leiceſter. ON the 18th I went to *Leiceſter*; where I was kindly received and entertained by my ſure Friend *John Penford*, and his; and, on the 20th, had a Meeting appointed there; which conſiſting of Friends for the greateſt part, and not being large, we were favoured with a freſh Experience of the merciful Truth of that Saying of the LORD, *Whereſoever two or three of you are gathered together in my Name, there am I in the Midſt of you.* The Comfort of his Holy Spirit was our Enjoyment at that Time.

Mat xviii. 20.

THE Weather being very rainy, I ſtaid there till the 22d; and it being the Firſt of the Week, I was at their Meeting both Forenoon and After. The former was more ſelect, conſiſting for the moſt part of Friends; and the Goodneſs of the LORD was ſenſibly with us, and Things opened to Satisfaction. In the Afternoon we had the Company of many of the People of divers Notions in Religion, and the LORD opened a Door of Utterance of many Truths of the Goſpel in the Authority of it; where divers falſe Doctrines of the mercenary, deceitful Letter-mongers were expoſed: under which the People were very ſtill and ſerious, not a light Countenance among them; for the Dread of the LORD was over them, and Friends were comforted in the Truth, and in the preaching of it in its own Life and Virtue.

Northampton. ON the 23d I went to *Northampton*, to *Edward Binyon*'s, and the next Day had a Meeting appointed there; where the Goodneſs of the LORD was with us, and gave us a comfortable Seaſon together in him, to the Glory of his own Name.

Amptel. ON the 25th I went to *Newport-Pagnel*, to *Thomas Cooper*'s; where I ſtaid that Night, and the Day after went to *Amptel*, to the Widow *Barber*'s; where we had an Evening Meeting with a few Friends and ſome of the ſober Neighbourhood, to good Satisfaction: for the Countenance of the LORD was towards us, and many Things were opened in the Truth to the Underſtandings of the People, and helping forward of the Work of GOD, through the Word of his Grace, without which no Miniſter can do any Thing to Convincement or Edification.

Baldock. ON the 27th, being the Sixth of the Week, I fell in with the Week-day Meeting at *Baldock*; which was ſmall, but comfortable, through Divine Goodneſs.

Hartford. ON the 28th I went from thence to *Hartford*, to *John Prior*'s; and the Day after, being the Firſt of the Week, was at their Meeting Forenoon and After. The former was ſmall, but very tender and comfortable, through the Influence of the Divine Preſence; by which divers, even the greateſt Part, were tendered and melted as Wax before the Sun, and had the holy Image of the Son of GOD, in

in ſome good meaſure, impreſſed upon them; to his own Glory, and magnifying of his own holy Name, to whom it is due now and for evermore. The Meeting in the Afternoon was much larger, many being there from *Ware*, and of the Town's People, who had heard of the firſt Meeting between the two; and the Goodneſs of the LORD was with us: But my Exerciſe in publick was more laborious, by reaſon of the various States of the Auditory; many Things being delivered of general and particular Importance: and all were very ſtill, attentive, and by all Appearance comforted and ſatisfied. To the latter Meeting came my Landlord *Joſeph Green*, and Dr *William Clark* from *London*, to meet me; and we ſtaid that Night at *Hartford*; and had an eaſy Journey next Day to *London*. ANNO 1738.

At *London* I remained until the 17th of the Fourth Month, 1739; and then, accompanied by my kind Friend and Landlord *Joſeph Green* to *Alban*'s, and *Benjamin Horner* of *Leeds*, *Benjamin Bartlet* of *Bradford*, *William Hird*, and *John Wilſon* of *Barnſley*, to *Dunſtable*, we lodged there that Night at an Inn; and the next Night within four Miles of *Harborough*; and the Night after at *Nottingham*; and the Night following at our Friend *Joſeph Newbowl*'s at *Woodhouſe*; and on the 21ſt at *Benjamin Horner*'s at *Leeds*: and the next Day, being the Sixth of the Week, was at their Meeting; where I was much refreſhed and reſtored, in the good Preſence of the LORD, after the moſt weary and fatiguing painful Journey I had known in the Time. London. Leeds.

ON the 24th, being the Firſt of the Week, I was at the Meeting there; which was very large and comfortable, both Forenoon and After; the People being ſolid and attentive to the Teſtimony of Truth, and well ſatisfied with it.

ON the 25th, being their Monthly Meeting, I was there, and a large good Meeting it was; the LORD mercifully favouring us with his good Preſence. The next Day, accompanied by *Benjamin Horner* and his Wife, and others of his Family, *&c.* I went to *York* to the Quarterly Meeting; which was large, and very peaceable and comfortable both in Worſhip and Diſcipline: and the Buſineſs of the Meeting being fully over, to general Satisfaction, I returned to *Leeds*; and the next Day called at *William Hird*'s, where I dined; and that Evening was accompanied by him to *Bradford*, to my Friend *Benjamin Bartlet*'s, where I was kindly received and entertained. York.

ON the 1ſt of the Fifth Month, being the Firſt of the Week, I went to an Yearly Meeting for Worſhip at *Bingley*; which was very large, conſiſting of many Hundreds of People: and the Truths of the Goſpel being largely opened unto them, and no publick Miniſter there beſides myſelf, I was very much ſpent as to my natural Strength, and now of great Age; but the LORD being pleaſed to reſtore the Strength of my Mind, and being kindly entertained, in Company with many Friends, by our Friend *William Liſter*, at his Houſe there, my Strength, through the Goodneſs of GOD, was ſoon recovered; for the LORD ſanctifies every Bleſſing to the Ends propoſed in it. Bingley.

ON the 2d I went to *Carleton*, accompanied by *William Liſter* the younger, and made a Viſit to *William Slater*, and *Mary* his Wife, both Miniſters, at their Houſe at *Carleton*; where I was kindly received, and plentifully entertained: for though they were not rich in the World, they were rich in Love and right Friendſhip; which is abundantly better, and more acceptable, than a great deal of fine Dainties without it: but all they had was good and agreeable.

ON

ANNO 1739.

ON the 3d, accompanied by *William Slater*, I went forward to *Settle*; and lodged that Night with *William Birkbeck* junior, where I was kindly received and entertained. The next Day, being the Time of their Monthly Meeting, I was there; where the LORD gave us a very comfortable Time of his good Preſence: for our Hearts were freely opened by him and unto him, who openeth and no Man ſhutteth, and when he ſhutteth, none can open. After the Meeting I went forward to *Gale*; and the next Day to *Kendal*, to a Meeting of Miniſters, which was beginning when I alighted; where the divine Preſence was likewiſe with us.

Settle.

Kendal.

THE next Day I ſtaid there, to attend the Service of their Quarterly Meeting; which was large and edifying, both in Worſhip and Diſcipline, and conducted in the peaceable Wiſdom of our LORD and Saviour JESUS CHRIST; through whom, to the Father of all our Mercies, be Dominion and Glory, now and for ever.

THE Day following I reſted there at my old Quarters *Thomas Elwood*'s; and the Day following, being the Firſt of the Week, I was at their Meeting, Forenoon and After, being both large, eſpecially the latter, which was put off until the Fourth Hour Afternoon. The LORD was with us, and brought many good Things of his Kingdom to Remembrance, with Authority and Clearneſs, to general Satisfaction.

ON the 10th I went to *Sidgwick*, to our Friend *Robert Chambers*'s; where I, with my Company, was kindly entertained. The next Day we went to a General Meeting at *Preſton*; which was large, and for the moſt part compoſed of young People. The LORD bleſſed us together in his Preſence; and many of the young ones were baptized of the LORD, by the purifying Flame of divine Love, to their great Conſolation; entering thereby into a Covenant of Light and Life with him, according to his ſure Promiſe of old. The Meeting ended in the Gravity of Truth. I returned that Evening to *Kendal*; and on the 11th went to *Penrith*, accompanied by my Friend *T. Ellwood*; and on the 12th we went to *Carliſle*, and lodged with our Friend *Mary Jackſon*, who entertained Friends freely, and made us kindly welcome.

Preſton.

ON *the 13th* there happened to be a General Meeting there; which was *ſmall*, but full as open as I expected: for ſome of them in that Place are far from the Truth, though they have profeſſed it long; and Strangers moſt commonly find little Conſolation there, though ſome there are very worthy.

ON the 15th I was at the Meeting at *Carliſle*; which, being the Firſt of the Week, was pretty large; but hard, by reaſon of ſome evil and hardened Spirits among them: yet Truth was in ſome Degree over the Meeting.

Carliſle.

ON the 20th I was at the Monthly Meeting there, which was pretty large, the Country Friends coming well in; and very open, the LORD favouring us with his divine Preſence, and exalted his own Name over all, to the Satisfaction of all the living among us.

ON the the 22d I was at the Meeting at *Kirklinton*; which was very large and open, conſiſting for the greateſt part of young People: who, having heard of my Intention for that Place at that Time, they came for ſome Miles round; and being deſirous in the LORD to do them Good through his Grace, I ſpared not

Kirklinton.

not myſelf, but was much ſpent that Day among them, leaving the Effects to the LORD; to whom be Praiſe, for of him is the Power and Underſtanding. *Amen.* ANNO 1739.

ON the 29th I was at the Meeting at *Scotby*; and though it was the Firſt of the Week, it was not large, but very open and comfortable; for the LORD was with us, to our ſolid and mutual Satisfaction in him. Scotby.

ON the 5th of the Sixth Month I was at the Meeting at *Moorhouſe*, which was large and very open; many moral Truths being delivered with divine Authority, and thereby ſent Home on the Conſciences of ſeveral; who, profeſſing the Goſpel, were yet ignorant of the Law of moral Righteouſneſs: and great Tenderneſs came over the Hearts of many, eſpecially of the younger ſort, moſt of the Meeting being of ſuch. For this Day's Refreſhment in the LORD the Living were thankful unto him who alone is worthy. Moor-houſe.

ON the 12th I went from *Carliſle* to *Wigton*; where the LORD favoured us with his Life-giving Preſence, and opened the Truths of his Goſpel, and Myſteries of it, with Demonſtration and Power, to the comforting of the Living, and Satisfaction of all, for any Thing that appeared otherwiſe: and the Hearts of Friends were open and free one toward another in the Truth, eſpecially in the Afternoon Meeting; and in divers Viſits to particular Friends which I made in Company with others that Evening; and then I returned to *Carliſle*. Wigton.

HAVING finiſhed what was incumbent upon me in the Country at this Time, I ſet forwards for *London* on the 15th of the Sixth Month, in Company with *John Wilſon* of *Kendal*, a true Friend of mine in the Truth, and of great Service in and to the Society of Friends in general, both in the Country and in the Yearly Meetings at *London*. That Night we lodged at *Penrith*; and next Morning called at *Lowther-hall*, to pay our Regard to Lord *Lonſdale*; who, as uſual, received us in a friendly and familiar Manner; and as he is a Perſon of good Underſtanding and Temper, we had agreeable Converſation on divers Subjects; and a People of late appearing in this Nation, to which the Name of *Methodiſts* is given, and now the common Subject of Converſation, we had ſome Diſcourſe concerning them, and the Points of Religion and Doctrine which they hold and profeſs.

THEIR Teachers are Miniſters of the National Church of *England*, for the moſt part regularly ordained according to that Conſtitution; but profeſs to have received the Holy Ghoſt, not in Notion only but in Reality and in Deed; and by whoſe Qualifications and immediate Aſſiſtance they profeſs to preach. They inſiſt much upon the Doctrine and Neceſſity of Regeneration; but deny that this Work can be effected by the Miniſtration of Water in any Form, or by whomſoever adminiſter'd; but by the Spirit of CHRIST only, as inwardly made manifeſt in the Heart. They preach freely, as is commonly reported; and the National Prieſts, fearing ſome ill Conſequences to ariſe from this People to themſelves, and their Power and Maintenance, ſome of them have taken the Hint early; and, as their Manner is, have begun to hate and perſecute them, both as to their Profeſſion of the Spirit, and Characters as Men; calling, both in their Pulpits and Print, upon the Powers of Church and State to ſuppreſs them, as a Sect; which may, in Time, be dangerous to both: though I hear nothing of any kind of Immorality countenanced among them, but on the contrary much Brokenneſs of Heart, and Reformation of Manners in many of them. *The Tree is known by its Fruits; and they that are born* only *after the Fleſh, always perſecute them that are* likewiſe *born after the Spirit:* but the LORD of Life, in his

ANNO 1739. own Time, will determine all Points, and declare who is in the right. But this is certain, that no Perſecutor, on any Pretence, can be a Chriſtian, while in that State and Practice, nor any national perſecuting Church a Church of CHRIST, the Lamb of GOD and Prince of Peace; for all ſuch are Synagogues of Satan, and not Congregations of the Higheſt, as all are who are gathered of the Father of Spirits into the Life, Name, Nature, and Power of his ever bleſſed Son, the LORD JESUS CHRIST.

BEING invited to Dinner, we ſtaid and were entertained in a plentiful and friendly Manner; after which we took Leave about Three in the Afternoon, and that Evening got well to *Kendal*; where I was kindly received at my uſual Lodging.

Kendal. ON the 17th I fell in with a Week-day's Meeting at *Kendal*, where the Goodneſs of the LORD was with us; and that Afternoon was a Meeting for Sufferings, and other Buſineſs of Diſcipline, and Concerns of our Society, managed in a ſocial and prudent Manner, the Peace of GOD ruling all.

THERE I reſted, having the agreeable Converſation of Friends, till the 19th; and then was at the Meeting in the Forenoon; which was large, and very open and comfortable; the divine Truth appearing glorioufly, ſhined over all: and the Afternoon Meeting being put off till Four o'Clock, was neither ſo full nor open as expected, being deferred for the ſake of the People, who did not come as at ſome other like Time, and, as I ſuppoſe, for want of due Notice between the Meetings; yet the LORD was with us, though my Exerciſe was harder and more laborious than before.

Lancaſter. ON the 20th I went to *Lancaſter*, to *Robert Lawſon*'s junior, his Father, my old Friend and Landlord, being deceaſed; and the next Day, being the Third of the Week, I had an open and comfortable Meeting with Friends there; and that Afternoon viſited a Friend in Priſon, and after that the Criminals there: They were four in Number; one for an Attempt of a Rape on a Maid of about 13 Years of Age; one for robbing on the Highway; one for Sacrilege, as they call it, having got into the *Place of their* Worſhip, and robbed the Prieſt's Velvet Cuſhion of its *Gold Fringe*, and ſtole ſome of the Books; and one for Theft, being a *Boy of* about 16 Years of Age, already condemned to be tranſported: but the others not yet tried. I exhorted them as well as I could; but they ſeemed to have little Senſe of any Good; but giving them a little Money, they ſeemed thankful for that.

Preſton. ON the 22d I went forward to *Preſton*, and lodged at *Robert Abbot*'s, a very ingenious Man, and honeſt Friend; and on the 23d had a good Meeting with the few Friends there; where we were favoured with a renewed Senſe of the Truth of that gracious Promiſe of the Son of GOD, that *where two or three* (of you) *are gathered together in my Name, there am I in the midſt of you.*

Mat. xviii. 20.

Manchester. ON the 24th I went to *Manchester*, to my well-eſteemed Friend *Iſaac Moſes*'s; where I was kindly received and entertained, as uſual, and ſtaid till the 26th; which being the Firſt of the Week, I was at the Meetings both Forenoon and After: but ſome unſkilful Travellers being there at the ſame Time, and but Novices in the Work, they took up all the Time in both Meetings, (for ſome can preach, ſuch as it is, when they will, and what they will) ſo that I was extreedingly loaden, and ſenſible Friends griev'd, and others were diſappointed: But another Meeting being appointed on the 28th, it was full and very open, many of the Town's People being there, and very ſolid; for the LORD was near

near and with his own. The next Day I was at their Week-day Meeting; which being more ſelect to Friends, the LORD was with us, and we were much comforted together in him. ANNO 1739.

ON the 30th I went to *Stockport*, to *Henry Ardern*'s, and that Evening had a large open Meeting there, many of the Inhabitants being preſent; and many important Truths of the Goſpel, through the divine eternal eſſential Truth, in the Openings thereof, were declared unto them; and they were generally ſolid and attentive, and behaved well, the inviſible Power of the Word of Life being over them in general. Stockport.

ON the 31ſt I had a Meeting appointed at *Macclesfield*; where there are but few Friends, and but a ſmall Number of People came to the Meeting, that Place being much bigotted to the National Worſhip, and very high; yet they were ſober under the many Things I declared among them. Macclesfield.

ON the 1ſt of the Seventh Month I went to *Leek*, and lodged at the Widow *Toft*'s; where I was kindly entertained, and had agreeable Converſation with her, her ancient Mother, and Dr *Robert Keye*, her Brother; and next Day being the Firſt of the Week, was at their Meeting, which of itſelf is large, and ſome Strangers of other Profeſſions were there; and the LORD favoured us with his good Preſence, to our Conſolation together in him. The next Day I ſtaid there, being wet Weather; and the Day after dined at *Bargate*, at *John* and *Joſhua Toft*'s, they being Brothers and living together, and able Miniſters of the Goſpel. Leek.

ON the 5th, accompanied by *Joſhua* and another Friend, I went forward to *Stafford*; where we lodged that Night at an Inn, few Friends being then remaining in that Place: and he returning next Morning, I went forward to *Wolverhampton*; where I was kindly received and entertained by my long acquainted Friend *John Fowler*.

ON the 7th we had a Meeting there, though there are four or five Friends only remaining; but ſome of the Neighbours and Strangers happening to be in Town, and coming in, we had an open lively Meeting; and ſome important Truths were delivered among them in the Life and Power of the Goſpel: and all of them were very ſolid, and ſome well affected in the Time. Wolverhampton.

ON the 8th I went to *Birmingham*, to the Widow *Pemberton*'s; where I was well accommodated after a fatiguing Journey: and the next Day, being the Firſt of the Week, was at their Meeting Forenoon and After. The firſt was conſiderably large, many Friends belonging to it at that Time, and others came in alſo; but the latter was much crowded with all ſorts, ſo that many could not get in. The important Truths of the Goſpel and Kingdom of CHRIST were clearly opened that Day unto them in the Wiſdom and Authority of it, and they were generally ſtill and attentive. Truth was over all; and Friends and others ſeemed at that Time all united in one Power; ſo that I hope ſome Good was done among them. Brimingham.

On the 11th I went, through a furious Storm of Wind and Rain, to *Coventry*, to *John Gulſon*'s; and next Day was at their Week-day Meeting; which conſiſted, for moſt part, of Friends, and generally very young. I ſaid many Things to them, pertinent, as I thought, to their Conditions; but many being as the old Bottles, and ſome others not then capable to underſtand the Doctrines Coventry.

of

ANNO 1739. of Truth, the Flowings of the divine Life were not ſo plentiful as at ſome other Times and Places; yet the good Preſence of the LORD was ſenſibly with us; and that is the Subſtance of all, and ever ſufficient for all who love and fear him.

Warwick. ON the 13th I had an appointed Meeting at *Warwick* (at *Joſeph Allan*'s) where came in ſome few Strangers, and ſat with us in a ſober Manner a conſiderable Time: and divers were under a Senſe of divine Goodneſs; in which I had many Things to ſay unto them, which ſeemed to take good Place, and we were comforted and edified together in the LORD.

Banbury. ON the 14th I went to *Banbury*, to my particular Friend *Benjamin Kid*'s, an able Miniſter of the Goſpel, and growing and increaſing therein. I was made kindly welcome by him and his Wife. There I reſted the next Day; and the 16th, being the Firſt of the Week, was at their Meeting Forenoon and After; where the LORD gave us a comfortable Day together in him, and the Teſtimony of Truth was over all; to the Praiſe of him alone, who worketh every good Work in his Servants, and furniſheth them with every good Word in Seaſon, for the furthering and carrying on of his own Work in the Earth.

Adderbury. ON the 19th I was at a Meeting at *Adderbury*, which was ſmall, and heavy in the Beginning of it; but the Sun of Righteouſneſs ariſing, the Darkneſs with its Powers were driven away; and we rejoiced together as in the Day-time, and had an open and comfortable Meeting.

Biſtor. ON the 20th I fell in with the Week-day Meeting at *Biſtor*, which was very ſmall; yet the LORD favoured us ſo far as to gather us into his own holy Name, where we were greatly comforted together in him: ſo that we know, it is not a Multitude, but the real Senſe of the divine Goodneſs in our Minds, which renders it a good Meeting.

High Whickam. ON the 21ſt I went, about 20 Miles, to *High-Whickham*, to *Thomas Olive*'s, and on the 23d, being the Firſt of the Week, was at their Meeting in the Forenoon; which conſiſted, for the moſt part, of ſuch as profeſs the Truth. It was much *ſhut up in the* Beginning, many of them being ſuch as have come into the Profeſſion by Education, and know little of the Work of Truth in their Hearts; yet the LORD mercifully favoured us with his Goodneſs, and the Teſtimony of Truth came over all: And the Afternoon Meeting being put off till the Third Hour, and Notice given, it was very large; and he that opens and no Man ſhuts, and when he ſhuts, no Man nor Angel can open the Myſtery of Life, opened freely and largely the Things of his Kingdom, with Authority and Clearneſs, as in the Brightneſs of the Day of his Power, to general Satisfaction and Conſolation, to the ſolid Praiſe and Glory of his own eternal Name, who is worthy for ever.

Cheſham. ON the 24th I went to *Cheſham*, to *Axtel Roberts*'s; and the Day after, in the Evening, had a Meeting there, to which came many of the Town's People, who were generally very ſober and attentive to the Teſtimony of Truth, which was plentifully opened unto them; and the LORD's Preſence made it a good Meeting.

Jordans. ON the 26th I fell in with the Week-day Meeting at *Jordans*; and Notice having been given before-hand, it was larger than uſual: and though heavy in the Beginning, through the Drowſineſs of ſome, the Soul-reviving Preſence and Goodneſs of the LORD gave us new Life, and we fared well in the End.

That

That Night I lodged at *Joſeph Lovelace*'s, near that Place; where I was kindly entertained as uſual. ANNO 1739.

ON the 27th I went to *John Gurnel*'s, at *Ealing*; where I was kindly received. I lodged there that Night, and the next Day went to *London*, to my uſual Quarters, at my dear Friend *Joſeph Green*'s; where I was received with Kindneſs and Reſpect, as in all former Times: And having been preſerved in Health, and ſtill in a good Degree of Strength of Body and Mind, through ſo long a Journey and much bad Weather, I was thankful to the LORD, who leadeth out, preſerveth through every Event, and returneth in Safety; and yet in the Courſe of divine Providence, though I have ſufficient in the World, and ſome Poſſeſſions therein, I have no certain Dwelling in the Earth unto this Day.

AT *London* I remained, attending the Meetings, until the 26th of the Second Month, 1740, and that Day went to *Alban*'s, accompanied by my Friends *Joſeph Green* and *Thomas Whitehead*; and ſtaying there that Night, we were at the Meeting next Day in the Forenoon; where the LORD favoured us with his bleſſed Preſence in a good Degree. That Afternoon they went back towards *London*, and I proceeded to *Dunſtable*, and lodged with *John Cheſter*, an ancient and honourable Friend; who, and his Anceſtors, had freely entertained Friends from the moſt early Times of our Society. London.

ON the 28th I went forward to *Newport Pagnel*, and lodged with *Thomas Cowper*, as formerly.

ON the 29th I went to *Northampton*, to *Edward Binyon*'s, my uſual Landlord there ſince his Father died, (tho' his Mother lived elſewhere in the ſame Town) where I was kindly received and entertained. Here I appointed a Meeting for the next Day; which was favoured with divine Goodneſs, and we were comforted together therein: and the Teſtimony of Truth was clear, and the Authority of it was over all, to the Praiſe of him who alone is worthy for evermore. Northampton.

ON the 1ſt of the Third Month I went forward to *Leiceſter*, and lodged with my Friend *John Penford*; where I was kindly received and entertained, as I had been often before. Leiceſter.

ON the 2d, accompanied by *John Penford*'s eldeſt Son, a ſober and hopeful Youth, I went to *Nottingham*, and there lodged at *Francis Hart*'s; where I met with hearty Entertainment in the Love of Truth, in which they do it freely to Friends, many being entertained by them, though they are not very rich in the World. There I reſted one Day, and the next, being the Firſt of the Week, was at their Meetings, both Forenoon and After; where the Teſtimony of Truth was over all, and Things opening clearly in the divine Light, were, through the Aid of divine Grace, delivered with Authority and Demonſtration. Several Strangers being there, all were quiet and ſolid, and generally ſatisfied. Nottingham.

ON the 5th I went to *Blythe*, about 20 Miles; and from thence, the Day after, to *Warnſworth*, to *Thomas Aldam*'s, where I ſtaid that Night; and went the next Day to *Leeds*, to my old and long-acquainted Friend *Benjamin Horner*'s; where I ſtaid two Nights, being at their Meeting on the Sixth Day. Leeds.

ON the 10th I went to *Bradford*, to my good Friend *Benjamin Bartlet*'s; where I ſtaid that Night. Next Day, being the Firſt of the Week, I was at their Meeting; where the LORD gave me an open Door, and the Meeting a com- Bradford.

ANNO 1740. comfortable Time in his divine Preſence and Goodneſs; and the Teſtimony of Truth was over all in the Wiſdom and Authority of it, to general Satisfaction.

ON the 12th I went to *William Slater*'s, who with his Wife kindly received and plentifully entertained me, though they are not rich in the World, having a large Family of Children, a little Houſe, with many ſmall Rooms for Entertainment, two Cows and a Horſe, and a little Cloſe of Land to ſupport them; and all labouring with their Hands in one Thing or other, they live plentifully in a decent Way, and entertain Friends freely with the beſt they have: which muſt needs be very acceptable to every honeſt Mind, and much more ſo than from the high and lofty Rich of this World among us, who entertain here and there one for their own Name and Honour, and not for the Truth, or Love of it; which is ever burdened among them, in the Minds of all who dwell therein, and travel not for Entertainment in the Things of the World, but for the Honour and Exaltation, publiſhing and declaring the divine Truth, in the Power and Love of it, for the Salvation of the Children of Men.

ON the 13th, accompanied by *William Slater*, I went to *Settle*, where I ſtaid that Night at my former Lodging with *William Birbeck*.

Kendal. ON the 14th I went to *Kendal*, and lodged with my old Landlord, *Thomas Elwood*, being entertained there as kindly as ever. On the 16th I was at their Week-day's Meeting; which was very comfortable, both in Time of Silence and Teſtimony; in which the divine Truth triumphed gloriouſly.

ON the 18th, being the Firſt of the Week, I was there again, both Forenoon and After; where the LORD alſo favoured us with his divine Preſence and Goodneſs, to the Satisfaction of all the living, and to the Praiſe of his own Name; and Friends were generally very loving and chearful after theſe Meetings.

Carliſle. ON the 19th I went to *Carliſle* accompanied by my Friend *Thomas Elwood*, and lodged with our honourable Friend the Widow *Mary Jackſon*. Soon after my Arrival there, came on a Monthly Meeting; where Truth was glorious in the Power and Virtue of it, to the ſtirring up of the drowſy, idle, and careleſs among us, and the juſt Reproof and Rebuke of Buſy-bodies in other Mens' Matters, neglecting what is properly their own; and Inventers of falſe Accuſations and Evils againſt others, (by Surmiſes of the Evil One in their own depraved Minds) of whom they know no Evil, or ever ſaw any Thing like it in thoſe they accuſe in the dark among themſelves in their evil Communications; in which they defile and deprave each other, to the Hurt of many, Breach of Charity, and Hinderance of the Progreſs of Truth in the Love of it among Brethren, to their own utter Ruin and Overthrow in the End; perſiſting in that great Sin manifeſted, exploded, judged, and condemned of GOD, and his true Servants from the Beginning. Some of the principal Things inſiſted upon were as follows:

" *Report, and we will report*, that old Corruption is too much rampant and " in Faſhion among you this Day. Know ye not the State of thoſe, and what " and who they are on the Left Hand of the Judgment Seat of CHRIST, to
Mat. xxv. 41. " whom it is ſaid, *Go ye curſed into everlaſting Fire, prepared for the Devil and* " *his Angels?* Do you really know who this Devil and his Angels are, againſt " whom this dreadful Sentence is denounced by the Judge, the All-wiſe and " All-knowing Judge of the World, of the living and the dead? If you do not, " I will endeavour to inform you, that your Converſation may not be with them; " but in Innocence and Holineſs to communicate with the Juſt, to Edification " and Comfort, and eſcape the deſtructive Effects of the vile and evil Com-

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" munication of Whoremongers, Drunkards, Liars, and the Unrighteous of every Denomination. Too many of ſuch being crept into the Profeſſion of Truth at this Day, have brought Reproach upon the LORD, his Truth and People, to the ſtumbling of many Souls who have been ſeeking the LORD in ſecret, and pointed in themſelves towards his People; of whom having had good Sentiments, and yet ſeeing ſuch Things too viſibly prevail, by the Transformation of Satan, and falſe Pretences of thoſe his Children, they have ſtumbled, gone backward, and fallen from the Beginning of that Work of Salvation they once knew; and ſo may be utterly loſt, ſave for the Application of infinite Goodneſs and Mercy. Now, as to theſe Terms which I was but now about to explain unto you, the Word *Satan*, in the Language in which that Part of the Scripture was writ, ſignifieth an Adverſary; being properly applicable to that evil Thing in Mankind, which worketh in their Imaginations every evil Thought, and brings them forth, as Man cloſeth with them, into evil Words and Actions; and as the Deſtruction of Souls is thereby effected, he is an Adverſary unto them, even the greateſt they have, though under the falſe Pretences of our Friend, to gratify all thoſe evil Deſires himſelf is the Father of in our deceived Hearts. ANNO 1740.

" AND as to that Word which is tranſlated *Devil* into our Language, it properly ſignifies a *Calumniator* and falſe Accuſer. He is the Inventer of Evil and evil Things: He is the Liar, and the Father thereof; and when he ſpeaketh a Lie, he ſpeaketh of himſelf: He hath no Foundation for what he ſaith, and all Liars are his Children: For though, by Nature, they are the Children of the Firſt *Adam* in the Fleſh, yet, as to their Minds, they are ſo depraved and debauched, by hearkening to, and obeying this Evil One, and ſo united and incorporated with him, that they are one with him, and the Propagators of his Works and Kingdom in and among the reſt of Mortals; not always by human Deſign, but under the Deluſions and Deceptions of him who ſubtilly worketh in them, even often out of their own View.

" AND as to the *Angels* of this *Devil*, the Calumniator of GOD and Man from the Beginning of the World, this Word *Angel* ſignifies a Meſſenger ſent by another; then he who inventeth Calumnies and falſe Reports againſt others, and they who receive them, ſpread and carry them about, to the Diſhonour of GOD and Hurt of Mankind, as they are become one with that Evil One, and one with him in his Work and Works of Evil, he and they have one and the ſame Sentence, *Go ye curſed into everlaſting Fire prepared for the Devil and his Angels:* as much as to ſay, Go ye Workers of Iniquity into that exquiſite and everlaſting Puniſhment due unto you, as the neceſſary Effect of your own Apoſtacy from all Good, and of living in Evil.

" AND I further obſerve to you, that the Word *Fire* in the Text imports the moſt tormenting and painful Property to Fleſh and Blood, and the moſt dreadful too, known unto Mankind or Brute Animals, in the whole Syſtem of viſible or tangible Nature: And alſo what the Apoſtle *James* hath written to this Effect, *Let not him who is tempted ſay, he is tempted of God, for God tempteth* no Man, *neither is he himſelf tempted of Evil; but he who is tempted is led aſide of his* own Luſts, *and enticed.* And as this Apoſtle maketh no mention of any other Devil in this Text, but *our own Luſts*, let us all be ſo aware of them, every one in himſelf, as not to think, or ſpeak, or act according to them, and that Evil One, who worketh in them and by them; but through the divine eternal Truth (the Holy Spirit of Truth) revealed in us through CHRIST our LORD, in whom we have believed, mortify the Deeds of the Body; and then ſhall we conquer all Evil, and ſubdue every Temp- James i. 13.

" tation

ANNO 1740.

" tation towards it in due Time, and live in and unto him who died for us;
" and in the End of all, ſee Evil no more, nor any Devil: To which I fervently
" exhort this Day.

" NOW as to ſome of the evil Fruits and Conſequences of evil ſurmiſing,
" and the bad and pernicious Effects of it to Chriſtian Conſolation, Society and
" Love, this being an evil Work, and Child of the Darkneſs of this World,
" it is begotten and conceived in Darkneſs; in Darkneſs it is brought forth; in
" Darkneſs it wandereth about from Houſe to Houſe, Corner to Corner, Place
" to Place, till many are corrupted thereby, ſo as to entertain evil Thoughts and
" form falſe Sentiments of others, by Means of thoſe Liars, and lying Surmiſes,
" of whom they never ſaw or heard Evil in all the Time of their Acquaintance
" and frequent Converſation with them: And you may eaſily conceive, that if
" any entertain Thoughts of another, as if guilty of any particular Evil, ſuch
" can never lake to have any real Unity with ſuch a one, as he at the ſame Time
" judges, or cenſures as if guilty: for though falſe, it hath the ſame Conſe-
" quence, in that reſpect, as if true; and the evil Surmiſer, by that Means,
" becoming diſtant, ſhy, and averſe to the Perſon cenſured, it hath the like Ef-
" fect upon him likewiſe: ſo that there is no Unity in the Ground between
" them, but a bare outward Shew, and no Truth or Sincerity among them,
" but they become Hypocrites one to another. And I do verily think this
" ſecret Evil hath done more Hurt to Chriſtian Society in general, and to us
" as a People in a more particular Manner, than all the open and flagrant Sins
" which any among us have ever fallen into unto this Day: For open Evil
" is ſeen of all, and judged and condemned of all Perſons and all Denomina-
" tions, and therefore the Failings of particulars are no-way juſtly imputable to
" generals; but ſecret Evils reign and rage in the Dark, as with Toleration and
" Authority: and yet ſuch is the common Conſent and joint Sentiment of all
" Mankind, that to be convicted of a Lie, or called a Liar, falſe Accuſer, or
" Calumniator, is highly offenſive to Mankind, even to be ſuppoſed to be guilty
" of it; and of which all are aſhamed when duly convicted by proper Evi-
" dence; ſuch as have heard with their own Ears, ſeen with their own Eyes,
" and thereby known and underſtood the Truth, and not with the Eyes and
" Ears of others, who ſay and report Things which they have not ſeen or
" heard, and conſequently have never underſtood, or can, there never having
" been ſuch Things at all." And thus Friends were exhorted to beware of all thoſe great Evils, and to do or ſay nothing inconſiſtent with true and Chriſtian Love, which is the Law of divine and endleſs Life in all the Faithful and Obedient, and of all their Converſation and Dealings one with another, and with all Men:

Rom. xii. 9. Take the Counſel of the Apoſtle on that Subject, *Let Love be without Diſſimulation; love not in Word, nor in Tongue* only, *but in Deed and in Truth:* with much more on the ſame Subjects, not now brought clear to Remembrance.

I WAS ſome Time after likewiſe at a Quarterly Meeting at the ſame Place, *(Carliſle)*; where the Subject Matter brought to Remembrance in the Senſe of Truth, was concerning judging one another, and Judgment; in which I obſerved to the Auditory the great Error of Mankind in advancing themſelves into the Seat of Judgment one over another, and moſt commonly in Things wherein they have no Evidence or Power, contrary to the Doctrine of CHRIST, and his Practice and Example; whereby in conſequence and Nature of Things, they detrude him from his Office, and uſurp his Throne, who ſaid, *Judge not, that ye be*

Mat. vii. 1, 2. *not judged; for with what Judgment ye judge ye ſhall be judged, and with what Meaſure ye mete, it ſhall be meaſured unto you again:* and even where there may be ſome ſeeming Appearance of Evil upon others, we are cautioned againſt judging without Know-

Knowledge or moral Certainty. *Judge not according to the Appearance, but judge righteous Judgment.* We ought therefore to be very tender and cautious in this Point, leſt whilſt we raſhly cenſure others without adequate Evidence, we bring upon ourſelves the heavy Stroke of the righteous Judgment of GOD for our falſe Judgment and Cenſure of the Innocent, whom the LORD hath made and preſerved of his own good Will and Pleaſure; for, as all have been Sinners (tho' not in the ſame Manner) as ſuch they have no Right nor Authority to judge one another: for GOD only, who knows all Men, and our various Motives to every Thought, Word and Deed, can judge rightly among us, and of thoſe between the LORD and the Soul, and award Wages unto all, adequate to every State. Nevertheleſs, where any are ſo unhappy as to commit Evil of any kind, and are juſtly accuſed of it in a regular Manner before proper Judges, then they ought not to deny their Faults, but freely to confeſs them to others, that the Offences thereby given to Particulars and the general, may be paſſed by, and the Penitent kindly reſtored: for Conviction is by Judgment, that Repentance and Amendment may engage the healing Application of Forgiveneſs and Mercy.

ANNO 1740. John vii. 24.

I ALSO obſerved the Conduct of CHRIST in the Caſe of the poor Woman taken in the Act of Adultery: Her Accuſers were all Sinners, though perhaps not in the like Thing, and therefore had no Power or Right to cenſure her; and beſides, they had an evil Deſign in it againſt the LORD himſelf with reſpect to the Law of *Moſes*, by which, though in a mobbiſh and tumultuous Manner, they pretended to judge: But the LORD who knew them well, and their evil Deſign, put them all to Silence, by bringing their own Sins into remembrance unto themſelves, and over them; and then they ſlunk away, aſhamed in themſelves as guilty Sinners, though ſo lately before they had triumphed over her whoſe Sin was open, and while their own was ſecret unto other Men, but known unto him by whom GOD created the Worlds, and judgeth the Thoughts, Words, and Actions of Men: And this great and notable Example was not to encourage the Evil; for though he did not condemn her, not being Judge according to the Conſtitution of their Law, yet as the Meſſiah of GOD unto that People, he gave her a merciful Deliverance and Exhortation, ſaying, *Go thy way, ſin no more.*

AND theſe are not the only Inſtances whereby we ought to be very cautious how we cenſure one another without one another, and that in a Goſpel Way; for CHRIST ſaith of himſelf as Man, *I judge no Man; but the Word which I have ſpoken, the ſame ſhall judge him at the laſt Day.* Again, ſaith the Apoſtle, *I judge no Man, no not even my own ſelf.* Seeing therefore that CHRIST himſelf, as Man, tho' the Son of GOD too, as ſuch, judgeth not without the Father; and that Apoſtle who referred himſelf alſo to the Judgment of GOD, as only righteous and good, did not aſſume Judgment, and the Seat of it, over Mankind, till given of the Father in his own proper Time: Who then art thou, O bold, arrogant, hardened and preſumptuous Sinner, who exalteſt thyſelf into that Dignity and Office, which none hath Right to, but whomſoever the LORD himſelf will call, qualify and advance? which are not Phariſees, Self-promoters, the proud, high-minded and unrighteous; but ſuch as being redeemed, through Grace, from all Iniquity, he hath appointed them Judges in Truth over ſuch as ſin againſt the righteous Rules of Society, and moral Truth, and are juſtly convicted by moral Evidence: but ſecret Things belong unto GOD only, who knows the Secrets of all Hearts to Perfection, and none elſe ever had, or can have; and therefore the LORD alone hath that Prerogative and Right: With many other Matters and Things then delivered, not to be recounted at this Time.

— xii. 48.

1 Cor. iv. 3.

ANNO 1740. I WAS also at another Monthly Meeting there, and at some other Meetings, especially on First Days, as *Scotby*, *Carlisle*, the *Moorhouse*, the *Border*, and *Wigton*; in all which the Truth triumphed gloriously: and especially at the last Place; where that Day, and the Testimony of Truth, will not be soon forgotten among them; and many Strangers of the Town were also there, whom Friends had invited, who behaved in a very decent Manner both Forenoon and After.

Scotby. Carlisle. Moorhouse. Border. Wigton.

I WAS likewise in the Country occasionally: for as that Estate, which had been my Father's Inheritance, was providentially fallen into my Hands, and the small Buildings much decayed, especially by the Severity of the extraordinary Frost the last Winter, by which many of the Walls were rent, and near overthrown, I thought it not equal to receive Rents for the Premisses without proper Habitations for the Tenants, and therefore was willing to repair them, and erect others where necessary: and, in order to make some Preparation for such a Work, I staid in the Country till the 15th of the Sixth Month; and that Day, accompanied by my Friend *Thomas Ellwood*, whom I met with at *Carlisle*, we went that Evening together to his House at *Kendal*.

Kendal. ON the 16th I rested there; and the Day after, being the First of the Week, was at the Meeting Fore and Afternoon. The first was very open and comfortable, and the LORD blessed us with a good Degree of his confirming Presence: but that we might sensibly experience that in the LORD alone are all our fresh Springs, as from an endless Ocean of all Fullness, and that it is not that which *hath been*, but that which is *present*, on which we must depend, in humble Submission to his Will and Time, the Meeting was generally heavy and lifeless a long Time in the Afternoon; yet the LORD shewed Mercy toward the End, and brought that wholsome Request and Exhortation of the Apostle into my Remembrance, and I believe in some Degree of the same Life in which

Rom. xii 1. it was wrote, *I beseech you, Brethren, that you offer your Bodies a living Sacrifice, holy and acceptable unto God, which is your reasonable Service.* The Body being of the Earth, is of itself dead and unactive; but as it is in vital Union with the Mind, (which is of a very different Nature, being more subtile and moving) it moveth the Body and acteth thereby as it pleaseth, in Things within the Reach of its Power, in its present State and Mode of Being; and yet can act nothing acceptable unto GOD, but as quickened, strengthened and moved by the Influence of the Holy Spirit of CHRIST, the Mediator in all Acts of Worship; and therefore must we wait for him at all Times, in passive Silence of Mind, to be rightly fitted under an Exercise of Faith and Hope toward GOD; and the LORD appeareth in his own Time, when the Creature seeth its own Want, and that there is no Help but in the LORD alone; then he ariseth as the Brightness of the Morning, and thereby dispelleth all the Fogs of the Night.

1 Cor. xv. 26. And since *the last Enemy that is to be destroyed is Death*, how can that Enemy be overcome by such, who, in Times of Worship, are overcome, from Time to

— x. 15. Time, by his Image? *I speak as unto wise Men, judge ye what I say*; and be sincere and vigilant, that the LORD may bless you in all your Meetings with his living Presence, and preserve you all alive unto himself to his own Glory. And the LORD gave us the Victory in the End.

On the 18th I went forward to *Settle*, to *William Birkbeck*'s junior, where I staid that Night; and next Day to *Bradford*, to my Friend *Benjamin Bartlet*'s,

Bradford. and rested there that Night; and next Day, being the Fourth of the Week, and their Meeting-day of course, was at the Meeting; where the LORD comforted

forted us together; and moſt of the young People were tendered and broken, under the Influence of the Teſtimony and Miniſtry of Truth delivered among them. ANNO 1740.

ON the 21ſt I went forward to *Newel Grange*, a Farm-houſe of our Friend *William Pane*, a young Man, and Batchelor, of good Underſtanding and Conduct, and ſtaid there that Night; and, accompanied by him, went next Day to *Mansfield*, where Truth once flouriſhed; and there we lodged at an Inn: Tho' there are ſtill a few Friends in that Town, I could not have a Guide among them to *Nottingham*; the Widow *Marriot*, (on whom ſuch Services chiefly lies ſince her Husband died) being from Home in her publick Miniſtry; the ſame Friend therefore unwilling to leave me alone, kindly accompanied me to *Nottingham* the next Day, to my uſual Lodging there at *Francis Hart*'s.

ON the 24th, being the Firſt of the Week, I was at the Meeting there, Forenoon and After; where the LORD comforted many in a Senſe of his Goodneſs; and there being many of the Town's People, the LORD opened divers important Truths of the Goſpel inſtrumentally among us, with Authority and Demonſtration, to the ſole Praiſe of his own divine Wiſdom and Power; who is worthy for ever. The People were ſober; and I believe many of them departed in a Senſe of divine Peace.

ON the 25th I went forward to *Leiceſter*, to my Friends *John Penford* and his, and ſtaid that Night; and the Day after went to *Northampton*, to my uſual Lodging on ſuch Occaſions, where I was likewiſe kindly received and entertained at *Edward Binyon*'s; and the next Day (being earneſt for *London*) I went to *Joſhua Wheeler*'s at *Cranfield*, where I was likewiſe well received and entertained; and from thence the next Day to my old Friend *John Turner*'s at *Hitchin*, where, being wearied, I reſted till the 30th; and then, being the Seventh of the Week, went, accompanied by him, to *Hartford*, to my old Acquaintance *John Pryor*'s, where I lodged that Night; and next Day was at the Meeting in that Town, Forenoon and After; where the LORD favoured many with the Senſe of the divine Preſence; and divers Truths of the Goſpel were publiſhed that Day, in the Authority and Dominion of it. Hartford.

THAT Night I remained there; and on the Firſt of the Seventh Month, accompanied by ſeveral Friends from *Hartford*, and others alſo from *London*, who met us half way, I went thither in the Evening to my uſual Lodging; where I was as well received as ever; though at that Time it was truly a Houſe of Mourning: for my kind and good Landlord *Joſeph Green*, a Man of Sincerity and Truth, and his eldeſt Son, a hopeful Youth of about 19 Years of Age, had been lately buried, dying within a few Hours one of another, and left one of the moſt mournful Widows and Mothers I have ever obſerved; for they loved each other moſt tenderly, after having been married about 20 Years: and having three other younger Children, the whole Care of them fell upon her, with the Weight of all their Affairs and Buſineſs in the World, which was very conſiderable: and the Concern which fell upon me, in *Cumberland*, (when I heard of this Stroke of Providence) for the Widow and Children, if peradventure I might be helpful or ſerviceable to them in any kind, had haſtened me thither much ſooner than otherwiſe I intended. London.

THE Author's Account breaks off here, which ſeems ſomewhat an abrupt Period; and as the Editors have not been able to diſcover any further Proſecution of the Work amongſt his Papers, they apprehend it may not be amiſs to add, that he continued in London, *ſympathizing with and aſſiſting this afflicted Family, ſome part of the enſuing Winter; where he was ſeized with a paralytick Diſorder, which affected him to ſuch Degree, as deprived him very much of his Speech, and confined him within Doors till the Return of the Spring; when he regain'd a little Strength, and got out to Meetings; but was ſtill not ſo far recovered as to be able to hold a Diſcourſe long, his Memory being alſo greatly impaired by the ſaid Diſorder: Nevertheleſs he continued ſweet in Spirit, and pleaſant and chearful among his Friends, whom he was always glad to ſee, and be in Company with. He likewiſe*

1741. *diligently attended the Yearly Meeting at* London *this Seaſon* (A. D. 1741) *though he ſpoke not much in it. Before the End of Summer he grew ſo much better, as that he travelled down to* Carliſle, *to look after his Affairs in the North, which required his Attendance; for having a Deſign to build a Houſe at* Juſtice-Town, *he provided Materials, and frequently overlook'd the Workmen: and indeed his Health and Faculties were ſo well reſtored, as that he many Times appeared in publick in the Meetings, greatly to the Satisfaction of Friends. Thus he continued without much*

1742. *Alteration, till the* 23*d of the Fourth Month,* 1742, *being the Firſt of the Week; when, in the Evening, he ſuffered a new Attack of his Diſtemper, which ſeized him with great Violence; and the next Morning, between Two and Three o'Clock, he departed this Life, in perfect Peace (we have great reaſon to believe) with God and Mankind. Two Days afterwards, on the* 26*th of the ſaid Month, his Corpſe was interred in the burying Ground at* Carliſle, *being attended by a great Number of Friends from ſeveral Parts of the Country, and alſo by divers People in the Neighbourhood; who ſeem'd deeply affected with the Loſs of a Man ſo valuable and uſeful to his Country in ſeveral Stations of Life.*

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AN APPENDIX.

Containing ſeveral Conferences, which *Thomas Story* and others had with the Duke of *Somerſet*, the Earls of *Carliſle* and *Sunderland*, the Archbiſhops of *Canterbury* and *York*, and the Biſhop of *Carliſle*, in relation to ſoliciting a Bill in Parliament, to remove the Inconveniences which many of the People called Quakers did then lie under, by reaſon of Difficulties relating to the Forms of the SOLEMN AFFIRMATION, as preſcribed by former Acts of Parliament.

I. *With the Earls of* CARLISLE *and* SUNDERLAND.

SOME Friends in *London*, of whom I was one, being in a particular Manner concerned in Mind, that the King and Parliament might be addreſſed for an Affirmation Act more generally ſatisfactory, according to the Agreement of our Yearly Meeting on that Behalf, I wrote a Letter to the Earl of *Carliſle*, (ever a ſure Friend to our Society on all Occaſions) intreating his Advice to which of the Miniſtry we had beſt make our firſt Application on that Account; and he was pleaſed to ſend me an Anſwer by one of his Servants, wherein he invited me to his Houſe in *Dover-ſtreet*, *London*, to confer on the Subject; and when there, being together in a Parlour, his eldeſt Son the Lord *Morpeth* came in, to whom he ſaid, "They (meaning Friends) are an honeſt good People, ſerviceable and "helpful in the Nation, and true Friends to the Government, on the Principles "on which it now ſtands; but becauſe of ſome Opinions they hold in Matters "of Religion, the Laws are againſt them in divers reſpects, and particularly in "Caſes of Oaths, which they think not lawful for them, as apprehending they are "forbid by CHRIST under the Goſpel: Be that as it will, I think they deſerve "Relief, and I have ever contributed as much towards it in all Caſes as I could; "and I know, from the many Applications made to me on that Account, that "they have ſuffered for not taking the Oaths, and do ſuffer very much in "their Families and Buſineſs, by refuſing to take an Affirmation, intended "for their Eaſe on that Behalf, but does not prove generally conſiſtent with "their Sentiments in that Point: and as they may have occaſion, ere long, to "ſolicit the Favour of the Houſe of Commons for further Redreſs, *(of which "the Lord* Morpeth *was then a Member)* I expect you will favour them, and "uſe your Intereſt on their Account;" which the young Lord promiſed he would. By which I obſerved that this great Man was willing to tranſmit his own Good-will towards us as a People, to his Son and Heir-apparent, and render it, in a Manner, hereditary in his Family; for his Grandfather had ever been our Friend from the Beginning, and kept off the Stroke of Perſecution in the worſt of Times, wherever he had any Power, eſpecially in the North of *England*; where, in thoſe Days, he was much converſant.

UPON this Occaſion the Earl informed me, that the Earl of *Sunderland*, being Secretary of State, in great Favour with the King, and Sway at Court, and friendly to us, was the moſt proper Perſon to make our firſt Application to in that Point, to know the Mind of the King, (of which we were not altogether ignorant before) and on what we might depend from the reſt of the Miniſtry: "But, ſaid he, the Earl of *Sunderland*, conſidering the Duty of his Office, the "great Buſineſs of it, and aſſiduous Application neceſſary therein, cannot be "ſpoke with, but at ſome uncertain Times; but, to make it the eaſier, as "he comes ſome Times occaſionally to my Houſe, I will give you Notice of "the firſt Opportunity that happens, where you may ſpeak with him more freely "than you can among a Throng of People conſtantly attending him at home." He then adviſed me to have in readineſs a Copy of the Affirmation as it then ſtood, and alſo of the Form of Words agreed to in our Yearly Meeting. Some Days after this he ſent me a Letter by a Servant, wherein he gave me Notice, that the Earl of *Sunderland* was then at his Houſe, and might be ſpoke with before he went thence. I went immediately to him; but, when I came there, the low Rooms were crowded with People, ſome with Applications to one of theſe great Men, and ſome to the other; but notifying to the Earl of *Carliſle*, by one of his Servants, that I was come, he came down himſelf among the Crowd; and taking me by the Hand, invited me to an upper Room, next to where the Earl of *Sunderland* was with ſome Perſons of Diſtinction, and bid me ſtay there till he came to me, which he did in a ſhort Time, and then introduced me to the Earl of *Sunderland*; who received me in a very friendly Manner. I then made known to him my Buſineſs, and ſaid, "That tho' the King, his Miniſtry, and the Parliament, had "lately intended us a great Favour, in perpetuating the Affirmation Act as it "then ſtood, yet it did not anſwer the End propoſed; for a great Part of our "People could not comply with it, the Terms, in their Apprehenſion, importing "a Difference from the Doctrine of CHRIST." Then I produced the Form in the Act, and that alſo which our Meeting had agreed to; which, when he had read, he ſaid, "You might have had the latter as ſoon as the former, if you "had applied for it; *for what we did in it was with Intent to ſerve you in your* "own Way: *and* you yourſelves ſoliciting for it, we thought we had fully grati-"*fied* you; and were informed, that but a few of you were diſſatisfied with that "Form, and thoſe a Sect among you, miſled by Mr *Penn*, in Diſloyalty to the Go-"vernment, and in favour of the Pretender, and who did not deſire that Favour "from the preſent Government, hoping for it by another in Time; and thoſe "who were ſatisfied with that Form were Mr *Mead*'s Friends, and principled for "the Revolution, and preſent Government in the Houſe of *Hanover*; and the "one ſort called *Pennites*, and the other *Meadites*." I replied, "This is only a "Calumny, artfully invented to defame our Society, and render the more diſtreſſed "Part of us odious to the King and Government, that we might have no Relief; "and it is a great Cruelty and Hardſhip: And I have heard that ------ *Aiſlaby* "(then Chancellor of the Exchequer, and a Member of the Houſe of Com-"mons) was ſo far impoſed upon by that Suggeſtion, as to report it in the "Houſe, when that Matter was in debate there, whether the Act ſhould be "perpetuated or not. I added, That I did not know, or ever heard of any "ſuch Sect, Party, or Parties among us, ſo attached to *William Penn* or *Wil-*"*liam Mead*, or to any other Perſon; for we are not a People ſubject to be led "by Sect-maſters, if any ſuch ſhould appear among us, but to follow GOD "and CHRIST only in Matters of Religion; and, as ſuch, denying of all "Oaths we believe to be a Part of our Duty. I was long and intimate-"ly acquainted with *William Penn*, and knew his Sentiments with reſpect to "the Government and Pretender; and though he ever retained a great Re-

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" ſpect for all that Family, I believe he did it in point of Gratitude for the " Protection he had from the Duke of *York*, afterwards King *James*, in a " Time of great Perſecution, and not from any Principle of Diſloyalty to the " preſent King or his Government: but as to thoſe among us, who cannot " comply with the preſent Form of the Affirmation, I know they are generally " as loyal to King *George*, and true to his Government, as any of his Sub- " jects in all his Dominions; for I have lately been among them in a general " Way. And the Earl of *Carliſle* himſelf likewiſe knows, that many of our " Friends, whom he hath relieved by his Intereſt, who had ſuffered much for " Noncompliance with the Affirmation, were as loyal as any others." Then the Earl of *Sunderland*, being himſelf a very good Friend of *William Penn*, ſpoke reſpectfully of him, and ſaid, " That Gentleman (meaning *Aiſlaby*) was not " your Friend at that Time, but you will find him otherwiſe now:" And " then added with a Smile, " He *ſhall* be your Friend. To which I return- " ed, " It is enough!" Then he ſaid, " It is not ſo eaſy a Matter as you may " think, to bring a Thing of this Nature through both Houſes; yet we can do " it, and you need not go to the King about it; for you are in his Favour, " and therefore he will not oppoſe what we (meaning the Miniſtry) may think " proper to adviſe him. And I can tell you more, the greateſt Part of the " Biſhops will be for you: we have ſeventeen of them ſecure already, and there " may be more by the Time that it may be proper to go upon it. But then, " ſaid he, will this pleaſe you if done? Will you make no further Scruple " about it?" To which I replied, " If you will be pleaſed to enact this Form, " or ſomething of like Import of no higher Nature, I dare venture to ſay our " Society will not give you any further Trouble about it. And I told him, I do " not come at this Time by any Direction of our Society, but only with the " Privity of a few, who are of the diſſatisfied, to learn the Mind of the Miniſtry, " and to be inſtructed what Meaſures to take in this Affair; ſince we are de- " termined not to move, but by their Privity and Aſſiſtance; though both the " ſatisfied and diſſatisfied are one in this Solicitation: For as the one Side hath " been willing the other ſhould have their Liberty to uſe it, when they could " freely do it, for Relief of their Families, without any Breach of Union among " us; ſo the other are willing to join with them in one Intereſt, to ſolicit for " ſuch a Form as may be eaſier to all."

ALL this being ended, I made him Acknowledgements for his Favour, and returned with Satisfaction and Peace, not doubting from thence forward but that we ſhould ſucceed; (though my Confidence was not from what this great Miniſter had ſaid, but from the Evidence I had from the divine Truth, that it was my Buſineſs and Duty in his Service, and for the Help and Preſervation of his People, to go about it at that Time) according to what our Society had a- greed to among ourſelves in the Yearly Meeting: And that Saying is worthy of everlaſting Remembrance, *That whatſoever ye ſhall agree to aſk in my Name, it ſhall be granted.* And in this Name alone do we confide, and did ſo at that Time in that Affair.

THIS Paſſage I related to ſome Friends concerned for a new Af- firmation, which gave them conſiderable Satisfction, and then made it known to ſome of the other Side; who, though they had uſed the Affir- mation as it then ſtood, yet were heartily concerned for the other Friends, and for univerſal Liberty; and particularly *Andrew Pitt* and *Joſeph Wyeth*, with whom I was very intimate, and knew to be true Friends to Mankind and juſt Liberty. I moved the Matter firſt to *Andrew*, and told him what I had done, and the Encouragement we had from the Earl of *Sunderland*. He anſwered,

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"The Stations ſuch great Men are in, obligeth them to give ſoft and "obliging Anſwers in a general Way, but the Alteration of Circumſtances often "alter'd their Meaſures; ſo that they cannot always do as they intend." I told him I did not doubt his Veracity, but had a better Foundation yet to truſt to; and did believe, that if he and *Joſeph Wyeth*, and ſome others of the Friends on that Side, who were rightly concerned for general Liberty, would ſet freely about it with the other Friends, we ſhould obtain what we all deſired. Then he ſaid, "If I was to be governed by ſome juſt Reſentments I was once ready to yield "to, by ſome ill Uſage I met with from ſome Perſons amongſt us againſt the "preſent Affirmation, who miſrepreſented me as untrue in the former Solicita-"tions, and even a Counter Solicitor, I would not ſet one Foot forward in "their Aſſiſtance; but I give Thanks to the Almighty, by whoſe Grace I am "furniſhed with a better Mind, and by whoſe Providence we are furniſhed "with an Opportunity, to evince to Mankind how ready we are to give that "Liberty, and to procure it one for another, which we have deſired of our Su-"periors." And then kindly added, "I will go with thee to any Man in *Eng-"land* thou wilt deſire, and thou ſhalt be Witneſs thyſelf of the Sincerity of my "Endeavours and Solicitations that Way, and will aſſiſt to the utmoſt of my "Power with all my Heart."

I REPLIED, "I am glad to hear it; and ſince thou haſt ſaid it, no Doubt "can remain with me of thy Sincerity, and thou mayſt do it in thy own Way "and Time; for ſuch an Inſpection does not become the Friendſhip I owe "thee, nor the juſt Confidence I place in thee." So we parted at that Time.

I MENTIONED likewiſe the ſame Matter to my very ſure Friend *Joſeph Wyeth*; who inſtantly declared his Readineſs to fall in with any proper Meaſures for the effecting ſo good an End, as an Affirmation which would make our whole Community eaſy: And he had before had it ſo much at Heart, that he had wrote to the King about it, of which I was not then apprized.

Joſeph Wyeth being in a particular Manner in Favour with the King, no doubt but that this *Letter* had good Influence; for the good King *George* very much favoured our Applications, and paſſed the Act for our Relief in that Caſe with all Readineſs, from a real Favour to our Society, and a ſettled Deſign and Purpoſe to do us good: And yet the whole is to be attributed to the Goodneſs and Mercy of GOD to his People, to preſerve us as one in him, who turneth the Hearts of Kings as the Streams of Water, and doth in the Kingdoms of Men whatſoever he pleaſeth. And it was very obvious that the divine Truth was over the Legiſlature in a general Way at that Time, though ſome of the Lords, who were Anti-courtiers, and Oppoſers of all the King's Meaſures, did not aſſent; yet not in Diſlike to our Liberty, *&c.*

II. *With the Duke of* SOMERSET.

THE Day whereon the Act paſſed, in the Morning, along with ſome others, I waited on the Duke of *Sommerſet*, at *Northumberland* Houſe, by *Charing-Croſs*, to ſolicit his Favour; and on that Occaſion I acquainted him, that I had heard, as I came, that both Univerſities intended to petition againſt us, as the Clergy in and about *London* had already done; which might give us much more Trouble and Delay, if not bring our Bill in Danger; and therefore intreated that he would pleaſe to uſe his Intereſt for the paſſing it into a Law that Day. Upon this he ſaid, "Perhaps *Oxford*

"may

" may attempt ſomething that Way, being influenced by the Biſhops of *York*, " *Cheſter*, *Rocheſter*, and the reſt of that ſort; but if they ſhould, they are ob- " noxious, and will not be heard: and as to *Cambridge*, they have done no- " thing, and I * being their Head, they can do nothing without me; and, to " make you eaſy, they ſhall not do any thing againſt you in this Con- " cern." And then he ſaid, " There are a Company of Fellows, call- " ing themſelves the Clergy in and about the City of *London*, who have ſent " in a Petition; wherein they pretend to blame both Houſes of Parliament for " encouraging a Sect, which they rank with *Jews*, *Turks*, and other Infidels; " as if we were to be impoſed upon by them, and receive *their* Dictates, or knew " not what we had to do without *their* Directions: And beſides, we do not " know who they are; for there are above 500 of the Clergy in and about " *London*, and we find only 41 Names to their Petition, and theſe very ob- " ſcure. Where is their *Sherlock*, their *Waterland*, or Any of Note amongſt " them? Do theſe Fellows ſee any Corn growing in the Streets of *London*, " that they ſhould meddle in this Caſe!"

THEN I informed the Duke, that I had alſo heard that Morning, that many of the Petitioners were Three-penny Curates, and unbeneficed.

THE Duke asked, " What are they?" I replied, That I had been informed they were poor Clergymen, without Benefices, and had but few Friends, and perhaps ſome of them Nonjurors, who hang on about the Town, looking for Preferment; and, being very indigent, ſay Prayers for the richer ſort for Three-pence a-time, which is paid, Two-pence in Farthings, and a Diſh of Coffee.

THIS firſt occaſioned the Duke to Smile, and afterward drew from him ſome warm Expreſſions of Reſentment, that the poorer ſort ſhould live ſo abjectly, whilſt the Rich were ſo high; but moſt of all, that the Rich ſhould ſet ſo low a Price on the Services of their poor Brethren, who did the Work: And then he added, " We (meaning the Legiſlature) know how to apply a Remedy, and relieve " them; it is but to take off the Pluralities, and make more equal Diſtribu- " tion, and then theſe poor Fellows may be better provided for, and live."

FINDING the Duke in a Temper to bear it at that Time, (for he was a great Man, and naturally of a very high Spirit, but good Senſe) I replied, That the Pluralities had, for many Ages, been complained of as a very unreaſonable Thing in the Church of *Rome*, where it firſt began, long before the Time of the Reformation of the National Church of *England*; and I have read a Sermon of a good old Reformer on that Subject, one *Bernard Gilpin*, who compoſed it in *Edward* VI's. Time, with Deſign to have preached it before that Prince: but his Opponents contrived ſome Means to procure the King's Abſence at the Time; yet the Sermon was preached, inveighing heavily againſt Pluralities as a great Abuſe: Where then can the Obſtruction lie, that it is not reformed at this Day?

TO this he made no Reply, but ſaid, " I am ready to go to the Houſe, " where I would not have gone this Day, but only to ſerve you."

THAT Day, before Noon, the Act was paſſed as now it is; for which we were thankful, firſt to the LORD for his great Goodneſs, in inclining the Heart of the King, and thoſe of both Houſes, ſo much to favour us; and next to them likewiſe, as Inſtruments in his Hand of ſo good a Work, and ſo great an Eaſe and Help to us.

* He was Chancellor to the Univerſity.

III. *With the Biſhops of* CANTERBURY, YORK, *and* CARLISLE, *ſeparately.*

JOhn *Fallowfield*, myſelf, and one more, going to *Lambeth*, to ſolicit the Concurrence of *William Wake*, then Arch-biſhop of *Canterbury*, with us, in our Endeavours with the King and Parliament to procure an Affirmation (inſtead of an Oath) in Terms leſs exceptionable than that then in Force, the Biſhop gave us a courteous and friendly Reception; and when we had told him our Buſineſs, and exhibited our Requeſt, he, in a ſolemn Manner, expreſſed himſelf thus: "Becauſe of Oaths the Land mourns; and it is ſhocking to obſerve with what Levity and Inſenſibility Oaths are adminiſtred and taken in this Nation! I am for Liberty of Conſcience, where that is truly the Caſe, and could wiſh there were not any Form of Words of any higher Nature than you now ſolicit for, to be uſed in this Land in any Caſe whatever; but if we ſhould grant it to you only, I fear the People would reſent it, and blame us." To this I anſwered, "That if he and the Clergy would heartily concur in ſoliciting for the Eſtabliſhment of ſuch a Form as we now deſired, I did believe our People would readily exert their utmoſt Endeavours that Way."

THEN ſaid the Biſhop, "Put the Caſe, that any Controverſy ſhould ariſe between any of the Clergy and any of your People, concerning what we call our Dues, Do not you think it were reaſonable, that we and our Evidences ſhould be admitted in the Controverſy to the ſame Form of Words as you?"

John Fallowfield anſwered, "That he thought that could not be reaſonable, unleſs they had the ſame Way of Thinking as we, and did believe themſelves under the ſame Obligation to ſpeak Truth in Evidence without an Oath, as with one, as we do; for Lying and falſe Witneſs are Breaches of the Commands of GOD, and mortal Sins as well as Perjury. And if your People, or ſuch of them as might be called to witneſs, ſhould happen to think otherwiſe, or that they were not ſo ſtrictly tied up by ſuch a Form of Words as by an Oath, they might equivocate, or venture to falſify; ſo that we could not have equal Security." The Biſhop very moderately took this Anſwer, and made no Reply.

THEN I took the Occaſion to ſay to the Biſhop, "That notwithſtanding the Lenity of the Government, and the Proviſion the Legiſlature had made, for the more eaſy and leſs deſtructive Way of Recovery of what the Clergy called their Dues; yet many of the inferior ſort ſtill continued to take the moſt chargeable and ruinous Methods, in the Courts of Exchequer and Chancery; whereby many Families were greatly diſtreſſed and reduced, if not ruined: which did not only greatly oppreſs our Friends, but fixed an ill Character and Odium upon the Clergy themſelves in general: For there is not a Man ſo poor, if he is honeſt and a good Man, but that he is loved and reſpected by his Neighbours; and when ſuch are oppreſſed by any of the Clergy, (tho' by a Law) Mankind, who obſerve it, are not always ſo juſt as to place the Odium upon the ſingle and immediate Oppreſſor, but rather apply it to the whole Body, and ſay, See here the Clergy, who pretend to teach Religion, how uncharitable, how covetous, how cruel they are: here is a poor honeſt Man and his Family ruined for a Trifle. Now, conſidering the Station and Authority thou bears in the National Church, if thou would be pleaſed to adviſe

" vise them to greater Moderation, it might be helpful to many, and prevent " the Odium which really militates againſt themſelves, as well as oppreſſes us."

THE Biſhop being a mild-temper'd Man, did not at all take this Freedom amiſs, but replied, " That he had not that Authority over the Inferior Clergy " that we might think; for, ſaid he, they have the Law on their Side, and " they know it, and their higheſt Regard is to their own Intereſt; and you " have more Authority among your People, by your Excommunications in " your Monthly and Quarterly Meetings, *&c.* than I have in the Church by " all the Laws of the Nation, Eccleſiaſtical and Civil. I call it Excommunica- " tion, you will not take that Word amiſs, that is our Way of expreſſing it.

I ANSWERED, " That we did not take any Exceptions at the Word; it " was very ſignificant, and expreſſive of the Thing; only we think Excom- " munication ought not to reach ſo far as they extended it; it ſhould not extend " to Mens Liberty, Property, or Perſons. What we mean by Excommunica- " tion is this: When any one among us goes into any Immoral Practices or " Acts, and after due Admonition perſiſts in any thing contrary to the Chriſtian " Faith and Religion, (as we underſtand it) we deny ſuch an one Chriſtian " Communion, or to be a Member of our Society, until he repent, and, by " better Conduct, give ample Proof of his Reformation and Sincerity. And " when ſuch a Delinquent is become a true Penitent, and deſires to be recon- " ciled to the Body, we apprehend it is as much the Duty of the Society to " receive him when ſo ſtated, as before to bear Witneſs againſt him, and deny " (or excommunicate) him." The Biſhop made no Reply to this; but only ſaid, " It is immoral in any one, of any Society, to break or reject the Rules and Or- " ders of the Society he belongs to, or makes Profeſſion with; I ſay, ſuch Per- " ſons are immoral, and are not fit for any Communion."

SPEAKING of the Maintenance of the Clergy, and their inſiſting on the Law only for it, he ſaid, " As to the Right of our Maintenance as Miniſters, " whether of divine Right, or by the Laws only, we are divided in our Senti- " ments on that Point. There are about 14,000 of the Clergy in this Nation, " (as I remember he ſaid) and I do not know on which Side of the Queſtion " the Majority may be: But for my own Part, for me to think I have this " Houſe, (lifting up his Hand towards the Cieling) or my Biſhoprick, by di- " vine Right, there is nothing in it; only, as theſe are Advantages annexed " to an Office by the Laws of the Land, which Office I enjoy by the Favour " of the Prince, ſo I receive and hold it, and no otherwiſe." This I deem'd a frank and honeſt Confeſſion, and could not but reſpect him for it.

AGAIN, upon my mentioning the Severity and Envy of ſome of the infe- ferior Clergy againſt us, he granted, " That theſe Things brought an Odium " upon themſelves, and wrought againſt them; and added, that he was againſt " Perſecution in any Degree or Form; and that if he was Incumbent in any " Pariſh, he would never ſue any of our Friends for his Dues." And then re- lated to us the following Paſſage: " That a Clergyman of his Acquaintance, " having a Preſentation offered him to a Church in *London*, a Friend of his " would have diſſuaded him from accepting it, becauſe (ſaid he) there are many " Quakers in the Pariſh, and you muſt either looſe a great Part of your Dues, " or be perpetually at Law and Trouble about them, which is not agreeable " to your Temper and Quietude. But (ſaid the Biſhop) the Gentleman re- " plied, that notwithſtanding the Number of Quakers in the Pariſh, I will ac- " cept it, and accordingly did; and being gentle and neighbourly among them,

" and

" and never ſuing any of them, they took it ſo well, that they generally made " up his Dues ſome other Way, and they lived very peaceably together."

To this I replied, " That it being Matter of Conſcience in all of us that " are true to our Principles, we could not juſtify any of our Friends in taking " any Bye-ways or equivocal Methods to elude our Profeſſion in that Caſe; for " whatſoever any Man profeſſeth as any Part or Incident of the Chriſtian Reli- " gion, he ought to be ſincere therein; and it were more manly aud Chriſtian " to act openly as one is inwardly perſuaded, than to profeſs one thing openly, " and act another contrary in ſecret: for that is Hypocriſy, and we would not " have one ſuch among us.

THEN I related to the Biſhop how far we think any Society of Chriſtians may and ought to contribute to the neceſſary Charge of a Goſpel Miniſtry, and how that Matter ſtands among us at this Day. " That we believe the true " *Goſpel Miniſtry* and *Chriſtian* Religion comes not by Tradition, Imitation, " or Succeſſion, as from the Apoſtles and Primitives, but immediately from " CHRIST himſelf; who, according to his Promiſe, hath ever been with his " Church, and ever will be, to the End of the World, as a Fountain of " Life and Salvation unto her: That he only hath Right and Power to call, " ſanctify, and qualify, whomſoever he pleaſeth, as Miniſters and Officers in " his Congregation, or amongſt his People; which is of his own ſeeking, congre- " gating, baptizing, and ſaving, by the Revelation, Operation, and Agency of " his Holy Spirit. And we obſerve that now, as in Times paſt, he taketh the " weak Things of this World whereby to overpower the ſtrong, and fooliſh " whereby to confound the Wiſdom of the Wiſe, that no Fleſh may boaſt be- " fore him. And when at any Time we are ſitting together in Silence, (as we " uſually do) waiting upon the Almighty for the Influence of his Holy Spirit, " that we may be comforted, refreſhed, and edified thereby, if any one hath " his Underſtanding enlightned thereby into any edifying Matter, and moved " and enabled to ſpeak, the reſt have proper Qualifications, by the ſame Spirit, " to diſcern and judge, both of the Soundneſs of his Speech and Matter, and " alſo of the Spirit and *Fountain from which* his Miniſtry doth ariſe; and if " from the *Holy Spirit* of CHRIST, who is Truth, it hath Acceptance with the " *Congregation*, and tho' but in a few Words, it is comfortable and edifying; " for as the Palate taſteth Meats, ſo the Ear, or diſcerning Faculties of an illu- " minated, ſanctify'd Mind, diſtinguiſheth Words, and the Fountain from which " they ſpring. And ſuch a Perſon thus appearing, may ſo appear at another " Time, and be enlarged in Word and in Power, and ſo on gradually, till he " hath given Proof of his Miniſtry to his Friends and Brethren, among whom, " in the Neighbourhood, he hath been exerciſed therein, until he becomes a " Workman in the Goſpel, in ſome good Degree fitted for the Service; and " then it may ſo happen, as often it doth, that this Perſon is moved or called " by the Word of GOD, to travel in this Service in ſome other Places remote " from his Habitation, which will take him off from his Buſineſs whereby he " maintains himſelf, his Wife and Family; and ſuppoſe him to be a Cobler of " old Shoes, a Patcher or Tranſlator of old Cloaths, or the meaneſt Mechanick " that can be named, poor, and not able to fit himſelf with common Neceſſaries " for his Journey, he wanteth a Horſe, (tho' ſome only walk) Cloathing and " the like; in ſuch a Caſe the Friends of the Meeting to which he belongs pro- " vide all ſuch Things, and furniſh him. And if in that Service he is ſo long " from Home, as that his Horſe fails, and his Cloaths wear out, and Neceſſa- " ries are wanting unto him, then the Friends where he travels, where his Service " is acceptable, take Care to furniſh him till he returns to his Family and Buſineſs.

" And

" And in the Time of his Abſence from them, ſome Friend or Friends of the " Neighbourhood viſit his Family, adviſe in his Buſineſs, and charitably pro- " mote it till he return. But as to any other temporal Advantages, or ſel- " fiſh Motive of Reward for ſuch Service, there is no ſuch thing among us: For " if our Miniſters ſhould have the leaſt View that Way, and inſiſted upon it, or " our People were willing to gratify that Deſire, we ſhould then conclude we were " gone off from the true Foundation of CHRIST and his Apoſtles, and be- " come Apoſtates. But tho' our Principles allow ſuch Aſſiſtance to our Mini- " ſters as I have related; yet I have not known any Inſtance (ſave one) of any " ſuch Help: for, by the good Providence of GOD, our Miniſters have ge- " nerally ſufficient of their own to ſupport the Charge of their Travels in that " Service, and are unwilling that the Goſpel ſhould be chargeable to any; only " as their Miniſtry makes Way where they come, their Company is acceptable " to their Friends, who afford them to eat and drink and lodge with them for " a Night or two, more or leſs, as there may be occaſion; which being freely " given, and freely received, we think is like unto the Primitives, under the " immediate Conduct of the ſame LORD, our Saviour and Director."

THE Biſhop heard all theſe Things with Patience and Candour, not ſhewing the leaſt Diſlike to any Part of what paſſed among us; and being ended, he ſaid, a little pleaſantly, " Then you are like *Paul* and *Barnabas*, and we are " like *Silas* and *Timothy*; you travel abroad to propagate the Faith of CHRIST, " and we remain at home, taking Care of Things there." And tho' it was on the ſecond Day, when uſually viſited by his Clergy, he ſtaid with us alone till about the Middle of the Day, and at our Departure ſaid, " Gentlemen, let us, " in our ſeveral Stations, endeavour to promote univerſal Love, Good-will and " Charity amongſt Mankind; and I pray GOD bleſs you and proſper you in " your Undertakings; for we ought to pray for one another, and deſire the beſt " Things one for another." And ſo we departed in Peace and Satisfaction.

IV. *With the Biſhop of* York, *Sir* WILLIAM DAWES, *Bart.*

GOING to the Biſhop of *York* to ſolicit his Favour and Concurrence in the Houſe of Lords, for altering the Terms of our ſolemn Affirmation, as they then ſtood in the Acts of Parliament relating thereto, being ſuch as the Body of our Friends diſliked, and could not comply with, the Biſhop upon that Occaſion ſaid, " I am for Liberty of Conſcience where that is truly the " Caſe: But there is a ſort of People in this Nation, who diſſent from the Church " on the Pretence of Conſcience, and yet can *occaſionally* ſeek for Offices and " Places of Profit in the Government; (meaning the Preſbyterians and their " other Sectaries) I cannot call this Conſcience, but Humour." I replied, " I am of the ſame Mind: But that is not our Caſe; for we want no Places " or Offices in the Government, but an Exemption from ſuch Laws as tend " to obſtruct us in our Duty and Service to the Almighty, in ſuch Manner as " we are in Truth and Sincerity perſuaded in our Conſciences we ought to " worſhip, fear, ſerve, and obey him, without any View to any other Intereſt."

THEN ſaid the Biſhop, " The Words of the Affirmation that now is are a " ſolemn Oath, and ſo we (meaning the Clergy) always, from the Beginning, " have underſtood them." I replied, " I know you have: For Dr *Tillot-* " *ſon*, when Dean of *Paul*'s, being required to preach a Sermon before " the Judges of the Aſſize at *Kingſton upon Thames*, took his Text in theſe " Words, *Men verily ſwear by the greater, and an Oath is, to them, an End of* Heb. vi. 16. " *all*

" *all Strife*; from which he raiſed a Diſcourſe, intending therein to prove, that " Oaths in Judicature were not only lawful, but neceſſary under the Goſpel, " as well as under the Law. In which Diſcourſe he defines an Oath in theſe " Words, or to this Effect: *An Oath is a ſolemn Appeal to God, as a* " Witneſs *of the Truth of what we ſay.* Which Sermon being printed be- " fore we applied to the Legiſlature for Relief againſt Oaths, and the Reaſon- " ing therein ſuppoſed to be ſtrong in Support of judicial Swearing, that Par- " liament would not grant us any Relief in any other Terms but in the Words " of the Doctor's Definition of an Oath, a little improved. For whereas he " ſaith in his Sermon, An Oath, which is a ſolemn Appeal to GOD as *a* Witneſs " of the Truth *&c.* the Parliament added the Word Almighty to the Word " GOD, ſetting forth the ſupream Being in his higheſt Attribute as *a Witneſs* " in the moſt trivial Caſes occurring among the Children of Men, whilſt a Mor- " tal ſitteth as Judge in the Cauſe. And whereas the Particle *a*, might denote " the Moſt High as a Witneſs only on the Level with other Witneſſes, the " Parliament wiſely and more reverently changed the Particle *a* to the more " proper Words *the Witneſs*, by way of Super-eminence, as juſtly due: For " where the GOD of Truth is Witneſs, there needeth no other; and to ſuppoſe " there doth, is derogatory to his divine Majeſty, and blaſphemous: of which " many of our People were aware, and therefore ſhun'd it, and could not comply; " tho' ſome others, not ſo well apprized of the Nature of an Oath, did uſe it: " But we, as a Body of People, never agreed to it; for our Yearly Meeting, which " repreſents us and our Principles in the moſt collective and general Manner, " hath always agreed to ſolicit the Government for a more proper Form, when " it might pleaſe GOD to incline their Hearts to ſo much Goodneſs; and we " hoping this is the Time, have propoſed the Form now before the Houſe." The Biſhop replied, " That he was not our Enemy, but could not ſtay at that " Time to ſee or hear any more on the Subject, being under an Appointment " about ſome Buſineſs; and ſo we parted."

SOME Days after this I went to him again, accompanied only by *John Irwin:* The Biſhop was alone, and received us very courteouſly, and we renewed our Applications to him on the ſame Account; and then the Biſhop was more plain with us, *and* ſaid, " That he could not be for us on that Ac- " count: *For tho' he* did believe, that the Words of the Affirmation, as they " *then* ſtood, were as ſolemn an Oath as could be invented by the Wit of Man, " he underſtood our Friends had generally complied with them on every pinch- " ing or needful Occaſion, as he had been informed by Perſons of unqueſtion- " able Credit, who had been exerciſed in the Court of Chancery. He added, " That if there were any conſiderable Number of us who conſcientiouſly ſcru- " pled the Words, it ought to be duly conſidered by the Houſe, and Relief " granted; but to alter the Laws for a very few, could hardly comport with " Prudence, ſince the Parliament would greatly incur the Cenſure of the Peo- " ple of the Nation if they ſhould do it: And added, that he could not ſee any " Reaſon why ſuch of us as took the Affirmation ſhould be exempted from " the common Oaths of the Nation." By which I perceived he and they would have divided us if they could.

TO this I replied, " That ſince the Biſhop himſelf underſtood the Words " in the preſent Act to be a ſolemn Oath, I hoped he could not blame us, ſince " it was Matter of Conſcience, (to which he was a profeſt Friend) if ſincere to " our Princples, tho' but a few, that we made Application for a Form of a milder " Nature, in which nothing like an Oath was contained. But as to the Num- " bers on either Side of the Queſtion among us the Petitioners, the Proceed-

" ings

" ings againſt us in Chancery, or any other Courts, could not determine; for " few, in compariſon of the Body of our People, are proſecuted there: and as " there may be ſome who comply, as not believing the Words in the Law to " amount to an Oath, there are others alſo who have been proſecuted therein, " who have ſo far ſcrupled them, as rather to ſuffer the hard Meaſures of the " Law than comply with that Form."

THEN ſaid *John Irwin*, " The Biſhop is miſinformed in this Point; for I " live in the North of *England*, and know that there are very few of our Friends " in all theſe Parts who comply with the Terms of the preſent Affirmation on " any Account, but generally ſuffer the Force of the Laws, rather than yield to a " Thing contrary to Conſcience: And I have likewiſe, not long ago, travelled " through moſt Parts of the Weſt and South of this Nation; and, upon a ge- " neral Obſervation, find, that the greateſt Part of our Friends every where are " averſe to the preſent Affirmation, and decline to uſe it as much as they can."

THIS I confirmed by adding, " That I alſo had, for ſome Years paſt, tra- " velled through moſt Parts of the World where our People are, and ob- " ſerved, that they are generally principled againſt the Form of the preſent Af- " firmation; and this Endeavour for further Eaſe and Liberty of Conſcience in " the Caſe, is by Conſent and Direction of our whole Body, repreſented in our " Yearly Meeting here in *London*, and not by any particular Party or Side only: " So that I hope thy Objection (as to a few) is fully anſwered: And if there " were but a few in a Nation under that Circumſtance, Charity ought not to " be with-held for that Reaſon, ſince the *Eyes of the Lord are upon the Righ-* Pſal.xxxiv.15
" *teous, and his Ears are open to their Cry.*"

AND as the Biſhop had aſſerted, " That the Words of the former Affirma- " tion were a ſolemn Oath, and wiſh'd that all the judicial Oaths of the Nation " were in that Form," (and that Party ſeem'd to intend it, and thereby elude our Teſtimony againſt ſwearing) it gradually drew the Queſtion into our Diſcourſe, Whether CHRIST, in his Doctrine, had prohibited all Swearing; they commonly alledging he only forbid prophane Swearing in Converſation, but not ſwearing in Evidence? I aſſumed the Affirmative, " That the LORD CHRIST " hath aboliſhed all Oaths out of his Church; and alledged for Proof the fifth " Chapter of *Matthew*, where he ſaith, *Except your Righteouſneſs ſhall exceed the* Mat. v. 20.
" *Righteouſneſs of the Scribes and Phariſees, you ſhall in no caſe enter the Kingdom* " *of Heaven:* And then, in ſeveral Points, ſets forth what their Righteouſneſs " did amount to, *viz. You have heard it was ſaid by them of old Time, Thou* ——27,28.
" *ſhalt not commit Adultery; but I ſay unto you, that whoſoever looketh on a Wo-* " *man to luſt after her, hath committed Adultery with her already in his Heart.* " Here, by taking away the Cauſe, which is an unlawful Deſire in the Heart, he " prevents the Act, and makes it impoſſible, where there is no Conception of " Deſire; for there begins the Sin. Again, *You have heard it hath been ſaid by* " *them of old Time, Thou ſhalt love thy Neighbour*, (or Friend) *and hate thine E-* ——43,44.
" *nemy; but I ſay unto you, Love your Enemies*, &c. Now where the Heart is " filled with the Love of GOD, in which CHRIST laid down his Life for " Mankind, whilſt yet Enemies, in which we can have Love and Compaſſion " even for Enemies, the Cauſe of fighting, and deſtroying one another as Ene- " mies, is taken away; Men are reconciled unto GOD through CHRIST, and " one unto another in him; and, ſo abiding, cannot fight or deſtroy any more; " as it is written, *There ſhall none hurt or deſtroy in all my holy Mountain, ſaith* Iſa. xi. 9.
" *the Lord.* Thus far in Parables to introduce and illuſtrate the Point in que- " ſtion, and now home to that, *You have heard it hath been ſaid by them of old* Mat.v.33,34
" *Time,*

" *Time, Thou ſhalt not forſwear thyſelf, but perform unto the Lord thine Oaths;*
" *but I ſay unto you, Swear not at all.* Here the LORD begins with Oaths of
" the higheſt Nature, uſed under the Law on the moſt ſolemn Occaſions; which,
" whoſoever falſified were perjured: and where there is Swearing there may be
" Perjury; but where there is no Swearing, there can be no Perjury; where
" the Cauſe is taken away, the Effects will ceaſe: And as he all along advan-
" ceth the Moralities of the Goſpel above that of the Law, in all other Inſtances,
" ſo in this alſo: for if he had only forbid prophane Swearing, he had done
Exod. xx. 7. " no more than *Moſes* had done in the Point; where it is ſaid, *Thou ſhalt not*
" *take the Name of the Lord thy God in vain*; which Command every one breaks
" in a moſt impious Senſe, who ſwears in Converſation. The LORD having
" thus prohibited the once lawful Oaths, he proceeds to explain the Tendency
" of their invented Oaths, which they uſed in Converſation, and on ſmall Occa-
Mat. v. 34, 35, &c. " ſions, the Breach whereof they did not ſeem to think was Perjury, *Neither*
" *ſhalt thou ſwear by Heaven; for it is God's Throne, and he who ſweareth by*
" *the Throne of God, ſweareth by him that ſitteth thereon: neither ſhalt thou*
" *ſwear by the Earth; for it is his Footſtool:* and, by Parity of Conſequence, he
" that ſweareth by the Footſtool of God, ſweareth by him whoſe Footſtool it
" is. *Neither ſhalt thou ſwear by Jeruſalem; for it is the City of the great*
" *King: Nor by thy Head; becauſe thou canſt not make one Hair white or black:*
" both which reſult and terminate the ſame Way; ſuch ſwear by the LORD,
" the King of Kings, whoſe Name and Temple was placed in *Jeruſalem* in the
" Time of the Law; and the Head, as all the Parts of Man, being formed of
" the LORD, to ſwear thereby, is to ſwear by his Maker. Thus ſwearing by
" Heaven, Earth, *Jeruſalem*, the Altar, the Gold thereon, the Head, or any
" Creature, every Oath is forbidden in Converſation, as well as judicial Swear-
" ing; *but let your Converſation* (and Communication) *be yea, yea, nay, nay;*
" *for whatſoever is more than theſe cometh of Evil*; of the Evil One, which is the
Zech. viii. 16 " Devil. Leave off lying, *and every Man ſpeak Truth to his Neighbour*; and
" uſe no higher Aſſeveration in your Speech, than redoubling your Yea on ſo-
" lemn Occaſions; as by Example of your LORD, *verily, verily.*"

THE *Biſhop* heard me with Patience; and, which gave me ſome Surprize, *he* made no other Reply than this, " Your Interpretation of that Scripture is " juſt. Then he ſaid, " I read your Books: I have read *Barclay:* He is no " contemptible Author; yet I think he might be anſwered in ſome Points."

I REPLIED, " That any ingenious Perſon reading the Works of another, " with Deſign to find Fault, may find ſomething, eſpecially in a large Perform- " ance, that he may think amiſs, or wreſt to ſuch an Appearance as he would " have it: But every Work ſhould be examined with an impartial View, by a " Mind not prejudiced or prepoſſeſſed, comparing one Part with another, till " the true Mind, Intent, and Meaning of the Writer be diſcovered; and then, " if any real Error appear, to confute it by obvious Truth; which needeth no " Gloſs, or Colour of Sophiſtry: but when an Opponent ſubtilly and wilfully " wreſts the Words of his Antagoniſt, and impoſeth a Meaning thereon the " Author did not intend, this Opponent is a Forger, combating his own Inven- " tion, militates againſt himſelf, and is *felo de ſe* in Argument." Upon this the Biſhop generouſly acknowledged, " That no Man ought to oppoſe the " Works of another, till he was fully Maſter of the Author's real Senſe, and " did at leaſt believe it to be wrong or heterodox."

THEN I ſaid, " That we had met with very hard Uſage in the Houſe of " Lords, and particularly by the Biſhop of *Rocheſter* (the ſame that afterwards

" was

" was baniſhed for treaſonable Practices); that at the ſame Time when we, as " a Chriſtian People, were addreſſing the Legiſlature of our native Country " for Liberty of Conſcience, to ſerve GOD and our LORD JESUS CHRIST " in the Way we judge moſt acceptable to him, to be branded and accuſed in " ſuch a Place and Time, and on ſuch an Occaſion, as not being Chriſtians, but " compared, by him, with *Jews*, *Pagans*, and *Mahometans!* 'tis very uncha- " ritable, to ſay the leaſt."

THE Biſhop replied, " I do not approve that Uſage of you; but he ex- " plain'd himſelf to mean no more, than that you are not *perfect Chriſtians*; that " is, in the Way *we* initiate People into Religion."

I ANSWERED, " Then it remains for you to prove, that none can be per- " fect Chriſtians, unleſs initiated (at leaſt) by you, or after your Manner." It being then near Twelve o'Clock, the Biſhop did not think proper to enter upon that Subject. And, as he had ſaid in the Sequel of this Diſcourſe, he had read our Books, I aſked him " if he had ſeen one, ſtiled *A Treatiſe of* " *Oaths*, wrote by *William Penn?*" he ſaid " he had not." Then I ſaid, " We " had Abundance of Votes collected there, out of the Writings of thoſe you call " *Fathers*, on our Side, againſt Swearing in any Caſe or Way." To which he replied, " That we ought not to depend upon Numbers only, but conſider the " Weight alſo." " Granted, ſaid I; but you have neither Weight nor Number " (that ever I have heard of) on your Side; for all who wrote on that Subject " in the Primitive Church, wrote againſt Swearing, and not one in Support of " it under the Goſpel; but that crept in gradually, with other Errors, as the " Church more and more degenerated into Jewiſh and Antichriſtian Practices " in many Inſtances."

THEN this good-temper'd and affable Biſhop requeſted, " That if we had " any Books we valued more than others, I would oblige him with a Sight of " them, which I gave him ſome Expectation of;" and, at parting, he took me by the Hand, as we paſſed out of the Room in which we were, into another towards the Door, and ſaid, " I deſire your Prayers for me, as I alſo pray for you; we " ought all to pray one for another." And ſo we parted in Peace and Good-will, not the leaſt Word of Warmth or a ſcornful Look having appeared in all this Conference. I made Enquiry after ſuch of our Books as I thought proper for him; but he going ſoon after into his Dioceſe of *York*, and I into *Suffolk*, and croſs the Country into the Weſt in the Service of Truth, which took about ſeven Months Time, I had no Opportunity to ſee him till I returned to *London*, and then went to his Houſe in the *Strand* for that Purpoſe; but he not happening to be within, and my Concerns not allowing me another Opportunity for ſome Weeks, in the mean time he was taken ill of the Diſtemper whereof he died, ſo that I did not ſee him any more: tho' his Death, through the Reſpect I had conceived for his good Qualities, affected me with a friendly Concern; for he had as much of the Gentleman as Biſhop in him, and the former ſeem'd rather predominant.

V. *With Dr* BRADFORD, *Biſhop of* CARLISLE.

PETER FEARON, an ancient Miniſter, and *John Irwin* aforeſaid, being *Cumberland* Men, went to ſolicit Dr *Bradford*, then Biſhop of *Carliſle*, in our Favour, concerning the Affirmation aforeſaid, and altering the Terms; on occaſion whereof he enter'd into an Argument with them on the Point of Oaths under the Goſpel, aſſerting, as uſual, That CHRIST did only forbid Swearing in Communication; but how they managed the Point I know not, becauſe not preſent, and do not remember they related to me the Particulars: but as they intended to make him another Viſit on the ſame Account, they deſired my Company on that Occaſion, and provided the *Treatiſe of Oaths* aforeſaid, as a Preſent to him. And we went to him together, finding none with him but ------ *Sykes*, a moderate Clergyman, the ſame that printed a Sermon on theſe Words of CHRIST, *My Kingdom is not of this World*, before *Benjamin Hoadley*, then Biſhop of *Bangor*, preached his on the ſame Text, which made ſo much Noiſe among themſelves and the Nation. The Biſhop received us mildly and courteouſly, ordering Seats to be ſet for us near himſelf; and having heard our Application for his Favour concerning further Eaſe by a new Affirmation, and return'd us a moderate and favourable Anſwer, he began again upon the Subject of Oaths, endeavouring to perſuade us to think, that CHRIST only prohibited Oaths in common Converſation or Communication: in which ------- *Sykes* likewiſe concurred: But they grounding their Opinion only upon the Word *Communication* in our *Engliſh* Tranſlation, and the other two Friends leaving the Matter to me, I anſwered, "That if CHRIST did not prohibit all "Oaths in that Doctrine, he did not advance the Morality and Righteouſneſs "of the Goſpel above that of the Law in that Point, as in every other Particular "there mention'd, he certainly did; and added, That there is not a Word in "that Text, which by any tolerable Conſtruction, or by any Propriety, can "be render'd Communication from the *Greek* Original: For the Word is "Λογος, (the ſame uſed in the 1ſt of *John*) ſignifying Word (or Speech); which "Word is Truth, ſignifying that the Righteouſneſs of the Goſpel, aboliſhing "Oaths of all kinds, *requires Mankind* to ſpeak the Truth one to another in "Honeſty *and Sincerity*, in all Caſes, as ſurely and certainly as they could "*upon* Oath." And then deſired the Biſhop to inſpect his *Greek* Teſtament on that Occaſion, which he readily did; and returning from his Library, confeſſed that the Word there tranſlated *Communication*, was Λογος in the *Greek*, and did not offer any further Argument upon the Subject. Then I gave him the Book which the Friends had put into my Hands, telling him it was writ on that Subject, and deſired him to peruſe it at his Leiſure; and ſo we left him in Friendſhip and Peace.

SOME Time after this, being at *London*, *Walter Newbury* and I went to the Biſhop again, to requeſt his Favour in the Houſe of Lords concerning the Affirmation; and he was come down to his Hall, ready to take the Air in his Coach in the Park, but ſtopt when he ſaw us come in, and received us kindly, and preſently ſaid, "I have read your Book, and I will fetch it you." I anſwered, "It was given him as a Preſent, and deſired it might be acceptable." He thanked me, and immediately ſaid, "That he believed that CHRIST and his "Apoſtles had forbid all Oaths and Swearing, and that the Time would come "when there would not be any ſuch Thing in the Chriſtian World; but "added, That the preſent State and Circumſtances of Mankind could not bear "ſuch an Exemption; and ſaid, That you will own that ſome even among your-

"ſelves

" ſelves, in whom ſome Immoralities appear, are not fit for the Liberty and " Exemption you requeſt for your People."

I ANSWERED, " That as Mankind come into this World only in a natural " State, our Iſſue are as others in that reſpect; and where not ſubject to the " Example and Inſtructions given them, may, and ſome of them do, degenerate " into immoral Practices of ſome ſorts: tho' our Society takes all practicable Care " to prevent it, according to the ſtated Rules among us, and by all Chriſtian " Ways and Means. We pray for them, we example them, admoniſh, adviſe, " exhort, reprove, and rebuke them as Need may require; and, after all, if any " one among us perſiſt in Evil, we proceed againſt ſuch according to the " Rules of our Society, finally to deny them as not of our Communion; and " that is all we do, or think we ought to do, in ſuch Caſes. And tho' ſome " particular Perſons among us may not, in their younger Times, come fully " up in all Things into the Perfection of our Profeſſion; yet we hope in the " main, as a Chriſtian Society, we do. And tho' ſome among us do fall into " Things diſagreeable to our Profeſſion; yet bearing falſe Witneſs being ſo " great an Evil, and ſo eaſily diſcovered, we hope none among us would " be guilty of it; but if any ſhould, let the Penalty of Perjury be fully in- " flicted upon him: and therefore we are encouraged to make this Appli- " cation. And ſince thou art pleaſed to acknowledge thy Sentiments, that " CHRIST and his Apoſtles by their Doctrine have prohibited all Oaths and " Swearing of every kind, there muſt be a Time wherein it muſt be begun " to be put in Practice by ſome certain Perſon, Perſons, or Community. " A Nation is not born in a Day; nor did the LORD JESUS himſelf call " and convert all his Diſciples at once; it was a gradual Work, though in " the Hand of him by whom the Worlds were made. And as the Chriſtian " World (ſo called) hath ſuffered an exceeding great Lapſe and Degeneracy " from the Doctrines, Morality, Sanctity, and Practice of CHRIST and " his Apoſtles, and the other early Primitives; ſo in the main they are more " Anti-chriſtians than Chriſtians: and the Almighty, who makes Choice of " the fooliſh Things of this World, whereby to confound the Wiſdom of the " Wiſe, the Weak whereby to overcome the Mighty, and even Things that " are not, to bring to nought the Things that are, *(that no Fleſh may glory before " him)* hath raiſed up and choſen us as a People, in and by whom to begin this " Reformation in Religion, in Doctrine and Practice; not by human Power, " for that is againſt us, nor by the Wiſdom of this World, of which we have " little, or the Learning or Acquirements thereof, which we do not purſue; " but by the ſame Grace through which our LORD JESUS CHRIST laid down " his Life upon the Croſs for the Redemption of Mankind; wherewith being " mercifully favoured of GOD, and having believed through the Operation " thereof in our Hearts, we have hitherto ſuffered all Things for his Name's Sake, " which hath been permitted to be inflicted upon us by this and other Nations, " where we have been raiſed up, or have come: And we hope we have given " Chriſtian Proof of our Sincerity, to the Minds of all ſober and thinking Peo- " ple, that our Religion is not ſome ſelect Notions of certain Goſpel Truths, " but a real and practical Thing; wherein we are ſupported, by the Wiſdom " and Power of GOD alone, as Witneſſes for him on Earth, and to the Re- " demption and Salvation brought to paſs for us and in us through JESUS " CHRIST our LORD. And ſince ye profeſs yourſelves to be Chriſtian Biſhops, " (for we applied to them all) and we apply to you for Relief where our " Conſciences are yet oppreſſed by Laws, and where you, by your Offices in the " National Church, have a Share for the Time being, in the Legiſlature, who, " under the Almighty alone, can relieve us; if you will not, in your Stations,

" con-

" contribute what you may towards that Relief, at whose Door will the Oppref-
" fion lye?

THE Biſhop heard me with Chriſtian Patience, and ſaid, " We (meaning the " Biſhops and former Parliament) did not grant the Affirmation that now is un-
" der any other View, on our Part, than as a ſolemn Oath; for ſo we always " underſtood it, and we thought your People had acquieſced under it: but ſee-
" ing it does not ſuit you, I am for Liberty for tender Conſciences, where that " is the Caſe. I am your Friend herein." Then we returned him our hearty Acknowledgments; upon which he took us by the Hands, and gave us his good Wiſhes, and we departed in Peace and Satisfaction. He was, after the Baniſhment of *Atterbury*, Biſhop of *Rocheſter*, before mention'd in my Conference with the Biſhop of *York*, tranſlated (as their Term is) into the See of *Rocheſter*.

FINIS.

AN INDEX OF THE

Principal OCCURRENCES, MATTERS, and SUBJECTS, treated of in the foregoing *Journal*.

A

ABſurdity of ſuppoſing the Bible to be the Word of God, *Page* 335
Abuſe and Perſecution, Inſtances of them in *Scotland*, 95
Accident, one on the landing of *William Penn* in *Penſylvania*, 240.—A dangerous one to the Author, 642
Act, an extraordinary one made againſt the Quakers, 193.—One of the General Aſſembly of the Kirk of *Scotland*, 95
Advice to the Students at *Boſton* in *New England*, 342
Advertiſement from *George Keith* to the Yearly Meeting in *Eaſt Jerſey*, 258
Affirmation Act, the firſt obtained not ſatisfactory to many Friends, 476, 529, 617
Anſwer, To a Meſſage from *George Keith*, 259 —To *James Wallace*'s Letter, 427.—To *Thomas Dicconſon*'s Letter, 478
Appeal, an irregular one made to the Yearly Meeting at *London*, 725
Apoſtles Creed, (ſo called) Remarks upon it, 545, 571, 694
Apoſtate, *John Read* 246
Arms. Againſt bearing them, 272, 365, 452, 620.—A Trial of two young Men, who refuſed to bear them, 269
Aſſizes at *Carliſle*, 36.—At *Coventry*, 698

B

BAptiſm; Debates and Diſcourſes about it, 45, 108, 141, 169, 186, 217, 231, 255, 283, 394, 415, 461, 471, 479, 516, 550, 577, 609, 680, 709.—With the Holy Ghoſt, proved to be Chriſt's Baptiſm, 287—302
Baptiſmal Vow (ſo called) Remarks upon it, 371, 535
Barclay's Apology, preſented to the Czar of *Muſcovy* 125
Bible call'd the Word of God, ſhewed to be an abſurd Appellation, 335
Bill paſſed in the Houſe of Commons, for further Eaſe to Friends in reſpect of the Recovery of Tythes, 724
Biſhop of *Caſhel*'s Diſcourſe with *William Penn*, 145.—Of *Oſſory*, a Perſecutor, 566
Body. Concerning the Reſurrection of it, 226, 429
Body of Chriſt. Queries about it, 247
Books given away to the People at the Yearly Meeting at *Rugby*, 718
Bownas (Samuel) impriſoned, 259
Buſy-bodies reproved, 746

C

CAll to the Miniſtry; concerning it, 305
Calamity of War; Inſtances of it at *Dundalk*, 138
Calumniators reprov'd and admoniſhed, 448, 747
Carliſle Aſſizes, 36
Catechiſm of the Church of *England*; concerning it, 535
Chief, or Sagamor, of the Indians, his Notions, 162.—Remarkable Temperance, 163
Chriſt, the Word of God, 304
Chriſt's Coming, the End of it explain'd 103
Chriſtening; the Ceremony of it, with Remarks, 5
Church of *Carliſle* at *Carliſle*, 30.—At *Mildorp*, in *Holland*, 500
Condition of the *French* in *Hiſpaniola*, 451
Converſation, with Sir *Thomas Osborn*, 138.—With a Papiſt Prieſt, 130, 140.—With ſeveral Presbyterian Miniſters, 182.—With Sir *Thomas Liddell*, 98.—With *John Read*, an Apoſtate, 246.—With Admiral *Wager*, 444.—With a Jeſuit, in *Latin*, 449.—With the Counteſs of *Kildare*, 533.—With a Widow Lady at *Radnor*, 571.—With the Counteſs of *Ranelagh*, 608.—With the Earl of *Carliſle*, 617, 659, 679.—With Lord *Lonſdale*, 652.—With —— *Simpſon*, Profeſſor of Divinity at *Glaſgow*, 668.—With a Deiſt, 686.—With the Biſhop of *London*, 724
Conſtables; two enter a Meeting with a Warrant ſign'd by Juſtice *Gould*, 253
Controverſy and Debate; what Temper moſt ſuitable for it, 307
Creed. Remarks upon that called the *Apoſtles Creed*, 545, 571, 694
Croſs of Chriſt; concerning it, 265
Crucifixion of Chriſt, 603
Czar of *Muſcovy* at *Grace-Church-Street* Meeting, 126.—At a Meeting at *Pruduitſtadt*, where he interprets, 494

D

DEath of Chriſt; the Efficacy thereof, 626
Death of the Body and of the Soul, diſtinguiſhed, 571

Debate, with a Papiſt about Tranſubſtantiation, 8.—With an Opponent in *America*, 169.—With two Prieſts, 174.—With ſeveral Presbyterian Miniſters, 183.—With *Joſeph Ring*, 200.—With *John Read*, 246.—With *Andrew Monroe* and *James Burtell*, at *Chuckatuck* in *America*, 392 to 426
Deiſt; Converſation with one, 686
Deiſts, Freethinkers, &c. ſome Account of their Riſe amongſt Friends, 721
Devil and his Angels; concerning them, 746, 747
Diſturbance in a Meeting at *Kilkenny*, 552
Divine Viſitation very remarkably extended to the Author, 13, 14
Diſcipline greatly promoted by *William Edmundſon*, 137
Dream; a remarkable one 2
Dreſs; Plainneſs of it commended by the Counteſs of *Kildare* 533

E

EArthquake in *Jamaica*; Remarks upon it, 444
Envy againſt *William Penn*, 134
Epiſtle to the Yearly Meeting at *London*, 139

F

FAith in Chriſt, 660
Fall of Man treated of, 331, &c.
Falſe Teachers characterized, 364
Fever; a peſtilential one at *Philadelphia*, 223
Fighting and War; againſt them, 272, 365, 620
Forward and unſeaſonable Preachers, cenſured, 241, 319, 360
Freedom from Sin maintain'd, 57, 114, 194, 214, 274—281, 380, 396, 589.
French Privateer; the Author taken by one, 447

G

GAinſayer; one at *Briſtol*, ſharply reproved, 722
Gifts of the Spirit, 286
Glaſgow Scholars reproved by a Soldier for their Rudeneſs 94
God not the Author of a Spirit of Deluſion, 363
Grace; concerning the Meaſure or Degrees of it 355

H

HArdſhips ſuffer'd at *Cape Francois*, 455
Harſh Saying of an old Woman, a Papiſt 454
Holineſs, in what Senſe applicable to Man, 274
Horſes ſeized at *Roſs*, in *Ireland*, 131
Hot Springs in *Nevis*, 443

I

IGnis fatuus, or *Jack* with a Lanthorn, ſeen near *Northampton*, 730
Impoſtor; one detected, 168, and adviſed, 172
Indian Servants; two admoniſhed, 157
Indians, their Notions, 156, and Character, *ib.*
Infant Baptiſm, or Rantiſm, the Foundation of it, 217
Infants unbaptized, aſſerted by an Opponent to be in a State of Damnation, 308
Inſcription on a Stone Croſs in *Ireland*, 136.—On a Stone (as pretended) in *Holland*, 238
Indwelling of Chriſt, 202
Inſtance of a particular Providence, a remarkable one, 133
Inſtances of the Safety of relying upon divine Providence, 315, 316
Interpreter deals unfairly by the Author, 163
Judgment of a Court in *New England* upon two Friends, who refuſed to bear Arms, 270
Juſtice of the Peace diſturbs a Meeting, 252

K

KEith (*George*) ſends a challenging Meſſage to the Yearly Meeting at *Eaſt Jerſey*, 258
Kind Uſage of certain *French* Privateers 449
Knowledge of God; by what Means Mankind may arrive at it, 652

L

LAW gives not, but protects the Poſſeſſion of Property, 655
Law in *New England* againſt ſuch as refuſed to bear Arms, and the Occaſion of it, 264
Laws, &c. made by Civil Powers, concerning Matters of Chriſtian Faith, not binding upon the Conſciences of Chriſtians 409
Letter from a Candidate to ſerve in Parliament, introduced into a Meeting of Buſineſs at *Cirenceſter*, 576
Letters. To *Robert Hamilton*, 76.—To the Presbyterians at the Town of *Hamilton*, *ib.*—To *K. P.* 101.—To the Yearly Meeting at *London*, 129.—To the Author's Father, 148.—From *Joſeph Ring*, 199.—To *Abraham Pearſon*, a Presbyterian Miniſter, 213.—To Colonel *Dudly*, 311.—To *George Walker*, from a Prieſt, 388.—To *James Burtell*, a Prieſt, 391.—From *Thomas Dixon*, a Presbyterian Miniſter, 471.—Anſwer to the ſame, 478.—To *John Gilpin*, 487.—To *James Dickenſon*, 488
Light divine, treated of, 333
Lord's Prayer, treated of, 401
Lord's Supper; Diſcourſes and Debates about it, 42, 104, 510

M

MAN in his firſt State, his Fall and Redemption, treated of 330—334
Mayor of *Caſhel* oppoſes Friends, 144
Memory of divine Things, not to be imputed to a Faculty in Nature, 428
Meniſts in *Holland*, 491, 508
Meſſage from *George Keith* to an Yearly Meeting in *Eaſt Jerſey*, 258
Methodiſts, ſome Account of them, 741
Meeting. One in the Town-hall of *Carliſle*, 6.—One at *Broughton*, 32.—One at *Newcaſtle*, 52.—At *Sunderland*, 53.—At *Frederickſtadt*, 499.—The firſt in the New Meeting-houſe at *Whitehaven*, 652, 657.—The firſt in the Meeting-houſe at *Preſton*, 669
Miniſters; concerning them, 263, 305.—Manner of maintaining them in *Nantucket* Iſland, 350.—Of their forced Maintenance, 405
Miracles, ſaid to be wrought by the Church of *England*, 461
Mittimus, whereby *Thomas Story* was ſent to Priſon at *Kilkenny*, 554
Mob, very rude at *Hamilton*, in *Scotland*, 75.—At *Oxford*, 475

N

NArrative concerning *James Burtell*, a *French* Prieſt 439
Natural and Spiritual State diſtinguiſhed 685
Notion of the Papiſts, that the Proteſtants Bible differs from theirs, fatal to them, 453
Notions of the Indians in *Virginia*, 156.—Of an Indian Chief, or *Sagamor*, 162, 163

O

OCcurrence with an independent Teacher, fled from *Ireland* 31
Office of the Miniſtry, concerning it, 305
Oppoſition from the Mayor of *Connecticut*, 178.—From

—From a Man profeſſing himſelf a Quaker, at *Briſtol*, 722
Ordinance of Bread and Wine, a Letter about it 104
Oxford Scholars raiſe a Mob, 475.—Their Rudeneſs, 716

P

PAper againſt Diſſenters, put up at *Thirles*, in *Ireland*, 549
Particular Providence, a remarkable Inſtance of it, 133
Paſſages remarkable. Concerning an Indian, 157.—Concerning the Czar of *Muſcovy*, 494. 495.—Concerning *Chriſtopher Midel*, 497.—Concerning *Sarah Collier*, 511
Paul the Apoſtle, a Queſtion relating to him, 379
Perfection, concerning it, 115, 214, 274, *&c.*
Perſecution and Abuſe, Inſtances of them in *Scotland*, 95
Popes, their Succeſſion from *Peter*, diſputed with a Jeſuit, 450
Prayers, compoſed by *Thomas Story*, 26, 29
Prayer, concerning it, 45, 401
Preachers, forward, and unſeaſonable ones, 241, 319, 360
Predeſtination; Debates and Diſcourſes about it, 179, 261
Presbyterian Preachers, their Manner of being called into a Living in *New England*, 209
Prieſts, Occurrences with them, 48—52, 123, 140, 173, 183, 231, 274, 326, 329, 335, 379, 461, 550
Prince of *Orange* arrives, 10
Privateers, two near *Hiſpaniola*, 446.—*Thomas Story* taken by one, 447
Profane Language, exceſſive in *Jamaica*, 444
Property, the Original and Riſe of it, *&c.* 655
Providence, Safety of relying thereupon, 315, 316.

Q

QUakers charged with ſeveral Errors, by *James Wallace*, a Prieſt, 388.—Falſely accuſed of adhering to *Woolſton*, 678
Qualifications of true Miniſters, 341.—Diſtinguiſhed from the falſe, *ib.*
Queries, ſeveral relating to religious Points, laid down as the Baſis of a Diſpute 393
Queſtions aſked *Thomas Story* by a Papiſt Prieſt, 140

R

RAnters diſtinguiſhed from Quakers, 192.—More concerning them, 220
Rebuke to the Scholars at *Cambridge*, 579
Regeneration, concerning it, 207
Rejoicings at *Carliſle* on the Report of King *James*'s Queen being with Child, 7.—On the News of the Birth of a Prince, *ib.*
Remarks on the Name of *Rollon God Cotton*, 347. On a Church, ſo called, in *Mildorp*, 500.—On Jacobite School Maſters, 708.—On clandeſtine Marriages, 713
Reſurrection of the Body, diſcourſed about, 220, 429, 513.

S

SAcraments, ſo called, concerning them, 262.—Alſo *vide* Baptiſm and Supper.
Safety in relying on Providence; Inſtances of it, 315, 316
Scamsfield (John) preaches in the Town-hall at *Carliſle* 6
Schoolmaſters that are Jacobites poiſon the Minds of Youth, 708
Scholars. At *Glaſgow*, their Rudeneſs rebuked by a Soldier, 94.—At *Cambridge*, rebuked, 579.—At *Oxford*, raiſe a Mob, 475.—Very rude 716.—At *Wakefield*, 600
Scriptures not the Word of God, nor the primary Ground of Faith and Rule of Life, 303, 321
Separates; two of their Preachers endeavour to impoſe upon a Meeting of Friends, 121.—Near *Briſtol*, 615
Siege of *Limerick*, Remarks upon it, 136
Silent Meetings vindicated, 138
Sin; Freedom from it maintained, 57, 114, 214, 274, 380, 396, 429, 589.—Not imputed till commited, 309
Spirit of Chriſt proved to be in all Chriſtians, 201.—The Light and Law of Chriſtians, 203, *&c.* 285, 587.—How known, 362.—Of Truth, how to be diſtinguiſhed from the Spirit of Deluſion, 362, 563
Sprinkling no Baptiſm 186, 201
State of the *French* in *Hiſpaniola*, 451
Storm at Sea, 152
Story, a ſuperſtitious and fooliſh one handed about in *Maryland*, &c. 238
Story (Thomas) the Author, brought up to the Law, 1.—Of the Church of *England*, 3.—Goes to hear a famous Presbyterian Preacher, *ib.*—To a Friends-Meeting, *ib.*—Frequents the publick Worſhip diligently, *ib.*—Uneaſy with it, 4.—Diſcourſes with an Acquaintance about worſhipping towards the Eaſt, bowing at the Name of Jeſus, *&c. ib.*—At a Chriſtening, and Remarks upon it, 5.—Diſputes with a Papiſt, 8.—Diſſatisfied with the Behaviour of the Clergy at the Revolution, 10.—Some Circumſtances of his Gaiety and love of Pleaſure in his Youth, 11.—Alarmed by an Accident, 12.—Abſents himſelf from his former Acquaintance and Company, *ib.*—Wonderfully affected by a divine Influence, 13.—The like extraordinary Viſitation renewed, 14.—Has a remarkable Viſion, 16.—Writes divine Songs of Praiſe, *&c.* from 18 to 29.—Declines joining with the publick Worſhip, 30.—Has an Inclination to enquire concerning the Way and Principles of the People called Quakers, 32.—Is at one of their Meetings, greatly reached by divine Goodneſs, and ſatisfied beyond his Expectation, 32, 33.—At a Meeting of Buſineſs at *Carliſle*, 34.—Is called upon to be an Evidence at *Carliſle* Aſſizes, 36.—Confeſſes himſelf a Quaker, and declares he cannot ſwear, 37.—Goes into Company where he is urged to drink Healths, but refuſes, 40.—Has a Diſcourſe with Dr *Gilpin* concerning the Lord's Supper, Baptiſm, and Prayer, 41, to 45.—Declines practiſing the Law; which offends his Father, 47.—Silences two Prieſts who attacked him rudely, 48.—Spoils the Dancing of another, 49.—A Presbyterian Teacher loſes his Dinner out of Spight to him, and refuſes to ſay Grace, 51.—Another Prieſt attempts to put him out of liking to his Dinner; but is diſappointed, and worſted in Controverſy, 51, 52.—Goes a Journey in Company with *Andrew Taylor*, *ib.*—Viſits *Scotland* in Company with *John Bowſtead*, 54.—They aſſiſt *Thomas Rudd* againſt the Mob at *Edinburgh*, 55.—Are aſſaulted at *Elgin*, 63.—He diſcourſes with a Prieſt (*William Falconer*) about the Scriptures, the Spirit, *&c.* 68.—Returns to *Juſtice-Town*, 77.—Sets forward for *London*, *ib.*—Contracts a Friendſhip with *William Penn*, *ib.*—Alſo with *Thomas Wilſon*, 78.—Firſt appears with a publick Teſtimony, 81.—Diſcourſes with his Father concerning Buſineſs

neſs to live by in the World, 82.—Takes a Journey to *London*, 83.—There joins *Aaron Atkinſon* in a Journey, 84.—Returns to *London*, 85.—Retakes himſelf to Buſineſs, *ib.*—Viſits the Counteſs of *Carliſle*, 88.—Goes a ſecond Journey into *Scotland*, 91.—Reproves a young Gentleman, 92.—Returns to *Cumberland*, 94.—Arrives at *London*, 100.—Handles a Prieſt ſharply, 123.—Viſits the Czar of *Muſcovy*, and diſcourſes with him, 124.—Goes into *Ireland*, 127.—Returns to *London*, 146.—Is moved to viſit *America*, 147.—Embarks for *America*, 150.—In a Storm at Sea, 152.—Lands in *Penſylvania*, 153.—Is unfairly dealt with by an Interpreter, 163.—Viſits the Place near *Boſton*, in *New England*, where ſeveral Friends ſuffered Martyrdom, 195.—His Companion, *Roger Gill*, takes a Fever at *Philadelphia*, and dies, 226, 227.—He is interrupted in his Teſtimony by a Prieſt, 230.—Made *William Penn*'s Deputy in *Penſylvania*; alſo Member of the Council of the State in that Province, Keeper of the Great Seal, Maſter of the Rolls, and one of his Commiſſioners of Property, 245.—Sails for *Barbadoes*, 433.—For *Jamaica*, 443.—Departs thence, 445.—Is taken by a *French* Privateer, 447.—Suffers Hardſhips, but is releaſed, 456.—Sails again for *Barbadoes*, 457.—Embarks for, and arrives at *London*, 462.—Embarks for *Holland*, 487.—Returns and lands at *Yarmouth*, 521.—Embarks for *Ireland*, *ib.*—Arrives there, 532.—Is impriſoned at *Kilkenny*, 554.—And ſet at Liberty again, 557.—Returns to *England*, and arrives at *Cheſter*, 569.—Goes into *Wales*, 570.—Returns to *London*, 578.—Reviſits *Scotland*, 585.—Returns to his Father's Houſe at *Juſtice-Town*, 590.—Is at the Burial of *William Penn*, 607.—In great Danger from his Horſe running away with him, 642.—Viſits *Scotland* a fourth Time, 664.—A fifth Time, 667.—Returns to *England*, 670.—Continues his Travels, viſiting divers Places, to 731.—Is at *London*, and ſeized with a Paralytick Diſorder, 752.—Goes down into *Cumberland*, *ib.*—Is ſeized a ſecond Time with a paralytick Fit, and dies, *ib.*—Is buried at *Carliſle*, *ib*

Students at *Boſton*, in *New England*, admoniſhed, 342

Succeſſion of the Popes from *Peter*, diſputed with a Jeſuit, 450

Supper of the Lord, 42, 104, 262, 510

Swearing; put to a Difficulty about, 448

T

TAlebearers reproved, 746

Taxes, concerning Payment of them, 269

Tranſubſtantiation, a Debate about it, 8.—More concerning it, 520, 561, 720.

Truth; a Perſon adviſed not to think to be too wiſe for it, 264

Tythes; concerning them, 52, 620, 655

V

VErſes. To the ſuffering Babes of the immortal Seed, *&c.* 27.—On Prieſtcraft, 555

Viſion, a remarkable one, 16, 17

Univerſal free Grace 168

Univerſities, a Remark upon them, 636

Voyage to *America*, 150.—To *Barbadoes*, 433.—To *Holland*, 488

W

WAR againſt the Nature of Chriſtianity, 365, 452, 620

Warrant to ſeize Horſes, 131.—Another for apprehending *Thomas Story* at *Kilkenny* 566

Water Baptiſm, and the Baptiſm of the Holy Ghoſt, fully treated of, and contradiſtinguiſhed, from 287 to 302

William Penn expoſtulates with the Biſhop of *Caſhel*, 145

Womens' Preaching vindicated, 89, 323, 361

Woman Preacher put into Diſorder and Paſſion, 647.—Another cenſured 691

Woman troubled with a Spirit of Blaſphemy, 208

Word of God; Part of a Teſtimony concerning it, 251.—More fully handled, 303, *&c.*

Y

YEarly Meeting, at *Cheſter*, 569.—At *Radnor*, 570.—At *London*, 578, 690.—At *Kendal*, 601, 651, 689.—At *Shrewsbury*, 603.—At *Briſtol*, 605.—At *Exeter*, 641, 703.—At *Chaſter*, 647, 712.—In *Wales*, 648.—At *Edinburgh*, 664.—At *Ludlow*, in the Prince's Palace, 670.—At *Rugby*, 718

Young Men; two impriſoned in *New England* for refuſing to bear Arms, 264.—Fined for the ſame, 266

A N

I N D E X

C O N T A I N I N G,

The NAMES of ſuch PERSONS and PLACES as are moſt particularly mentioned in the foregoing *Journal*.

A

ABerbrothwick, page 60
Aberdeen, 61, 91, 586
Albans, 90, 726
Alanby, 54, 470
Alſton, 52, 590
Allandale, 98, 591
Aldam, Thomas 650
Alnwick 666
Amſterdam 518
Antrim 538
Appleby, James, 617
Aſkeen, 94
Aſkerton 591
Aſhby, Richard, 617
Atkinſon, Aaron, 84, 157, 166, 173, 223, 226, 233, 466
Auckland, 53, 597, 658, 689

B

BAldock 90, 464, 578, 691
Balberhall, 90, 684
Bath, 79, 527, 531, 576, 608, 623, 644, 671, 710
Ballimorenſtis 129
Bandon, 134, 532
Barryroe, 134
Baſſet, William, Captain 272, 351
Barbadoes, 433, 457
Banbury, 474, 744
Beckhouſes, 53
Belton, 79
Bentham, 466
Beaven, Thomas 641
Berwick upon Tweed 666
Bedford, 608
Benfieldſide 52, 54
Beverly, 599
Birr, 136
Birmingham 474, 604, 688, 743
Biſhop of London, 724
Bowes, 53
Bowſtead, 54
Bownas, Samuel, 259, 629, 615, 703, 719
Boſton, in New England 195
Bradford, 678, 727, 729
Brandon, 522
Braintree, 477, 525, 606
Briſtol, 78, 526, 531, 575, 605, 610, 615, 639, 644, 671, 720
Brill 521
Bridgend, 574
Bridport 629
Bridgewater, 612, 614, 643
Broughty 60
Bromyard 79
Broughton, 32, 54, 470, 593
Broughton Tower, 472
Bull, Anne 368
Burtell, James 390, 439
Burlington, or Bridlington 598
Burton, 90, 582
Byfield, Nathaniel, Colonel, 266

C

CAln, 79, 526
Cape Francois, 454
Carlow, 138
Carolina, 157
Cannonicut Iſland, 195
Carliſle, 36, 467, 590, 650, 667, 700, 740, &c.
Cambridge, 579, 636, 663
Carpenter, General, 625
Caſtle Howard 659, 679
Caſhel, 144
Chanery, 67
Chalkley, Thomas, 360, 368
Charteresſ, 580
Cheſter, 569, 647, 669
Cheſterfield, 584, 677
Chue, 79
Chuckatuck, 154, 389, 426
Cirenceſter, 78, 528, 576
Clonmell, 132, 138
Clemsford, or Chelmsford, 525
Cockermouth, 54, 470, 594
Codrington, General 436
Counteſs of Kincairn 58
Counteſs of Carliſle, 88
Counteſs of Kildare, 533
Counteſs of Ranelagh, 608
Cornbury, Lord, 679
Coventry, 687, 698, 743
Coldbeck 595
Cownallius, 78
Coppull, 79
Cork, 134, 532, 546
Colcheſter, 100, 477, 524, 634
Copeland, John, 154
Cotton, Rollon-God, a Prieſt 274, 344
Crook, 53

Catherſtone 53
Czar of Muſcovy, 123, 494

D

Darlington, 53, 597, 658
Darking, 633
Deal, 151
Dean of Limerick 138
Dent, 53
Dennis, 707
Dickinſon, James, 78, 596
Dover 151
Dorcheſter 629
Drumlanrig, 77
Drummond, May, Character of her, 714, 719, 720
Dundee, 60
Dunnoter, 61
Dublin, 128, 138, 543, 568
Dundalk, 138, 542
Durham, 53, 597, 666, 690

E

Eaglesfield, 54
Earl of Carliſle, 617, 659, 679
Eccleſton, John, 617, 625
Edenderry, 137
Edinburgh, 54, 73, 93, 586, 664, 667
Edmonton, 77
Edmundſon, William 136, 137
Edmundsbury, 477, 635
Elgin, 62, 70
Embden, in Holland 492
Engliſh, James, a Prieſt, reproved for his Behaviour, 73
Everot, John, 127
Exeter, 612, 625

F

Fakenham, 522
Falmouth, 611
Fawcet, Margaret 54
Featherſtone, Cuthbert, an aged Friend, 97
Fetteresſo, 61
Fothabers, 70
Forreſs, 64
Forſter, Joſiah 687
Francis, William, 727
Frederickſtadt, 495
Frederick, Detry Peter, a Prieſt convinced, 503
Frenchay 79

G

Gainsborough, 662
Gellie, John, a Ranter, an Account of him 70
Gilpin, Doctor, 43
Gilpin, John, 476, 594
Gill, Roger 149, 182, 227
Gilleſpie, Archibald 98
Gisborough, 598
Glaſgow, 74, 94, 588, 665, 668
Glaſſer, Joſeph 378, 390, 427
Glouceſter, 605
Glaſſenbury, 610, 628
Gravesend, 151
Grayrigg 53
Groeningen 507
Gurney, John 617

H

Haddock, Robert, a remarkable Paſſage concerning him 126
Hall, Widow, 33
Halifax, 678
Hamilton, 74, 94, 589
Hanſworth, Woodhouſe, 465
Hamburgh 493
Hanover 490, 518
Harlingen, 491
Hareſtreet, 90
Hawkſide, 54, 473, 651
Hawthorn 53
Haverford Weſt 574
Height, 473
Hereford 79
Hertford, 90, 464, 578, 663
Hexham 54
Hiſpaniola, 447
Hitchin, 578
Hockſlyme 464
Holm Cultram 54
Holland 488, &c.
Holm, 593
Hopeton Houſe, in Scotland, 588
How, Anne, a Character of her, 647
Hundwathhill 54
Hull, 599
Huntington 581
Hyde, Edward, Earl of Clarendon, a Perſecutor of Friends, 259, 369

I

Jamaica, 443
James's Town, 574
Jeffrey, Andrew, 91
Jerſeys, 243
Imokilley, 133
Inverury, 62, 91, 586
Inverneſs, 62, 65, 67
Ipſwich, 523
Jordan, Joſeph, a Character of him, 657
Jordans 211
Irwin, John, 671
Iſle of Wight, 631
Iſmay, Arthur, endeavours to impoſe upon a Meeting of Friends, 121
Juſtice Town, 651, 664, 728
Ives, 581

K

Keith, 70
Keith, George, Diſcourſe about him, and his Principles, 86, 87
Kelſo, 54, 91, 585, 664, 667
Kent, Thomas, endeavours to impoſe upon a Meeting of Friends 121
Kendal, 466, 601, 650, 688, 700, 728, &c.
Keſwick, 595
Kilmuck, 62, 70, 91, 586
Kintore, 70
Kinghorn, 92
Kilkenny, 552
Kingſtrop, 581
Kinſale, 533, 547
Kingſbridge 611
Kidd, Benjamin, 744

L

Lady Collington 58
Lambſtown 129, 544
Lancaſter, 472, 602, 699, 742
Landſend 706
Langford, Jonas, 442
Leeds, 90, 466, 585, 601, 678, 682, 727, 729
Leiceſter, 83, 465, 584, 684, 726
Ledminſter, 79, 83, 694
Leuwarden, 512
Liddel, Sir Thomas, Converſation with him, 98
Lincoln, 100
Linlithgow, 93
Limerick, 135, 534, 547
Long Iſland, 246, 248
Long Newtown, 54
London, 78, 100, 462, 476, 525, 529, 578, 606, 616, 646, 663, 685, 690, 701, 724
Lord Cornbury, 679

Lord Lonſdale, 652, 741
Lowther-Hall, 652
Lurgan 137, 538, 539
Lynn, 100, 522

M

MAlton, 100, 661, 682
Manchester, 688, 699, 742
Mansfield 90, 465, 584
Marſhfield, 79
Maryland, 227
Marlborough 526, 645, 710
Melkſham, 79, 641, 645
Menzicoff, Prince, 124
Midel, Chriſtopher, 496
Middlewick, 473
Minehead, 146
Mollyſon, Joſeph, a Wrangler, 255
Montgomery, 570
Montroſe, 60, 92
Morton, William, an Impoſtor, 167.—Further Account of him, 172
Montſerrat, 443
Mountmellick, 136

N

NAilſworth, 528, 605, 695
Namptwich, 602
Nantucket Iſland, 350
Newbury, 526
Newbury, Benjamin, 264
Newport, 631
Newport Pagnel, 464
New Roſs 544
New York, 177, 243
Newcaſtle upon Tyne, 52, 54, 98, 585, 596, 657, 666, 690.
Nevis, 443
Nicholſon, Colonel, his Kindneſs, 387
Norton, Lydia, a Character of her, 327
Northampton, 581, 583
Norwich, 477
Nottingham, 90, 465, 676, 684, 726

O

OLd Nairn 64
Oldenburg, 504
Oſborn, Sir Thomas, 138
Otterloo, Gilbert, 495, 500
Ouſtwick, 599
Oxford, 474, 528, 637, 649, 675, 715

P

PAr, Joſhua, a Ranter, and Diſturber of Friends 676
Pardſhaw, or Pardſay Crag, 54, 470, 594
Pearſons, great Diſturbers of Friends, 467, 592
Penn, William, 77, 84, 126, 127, 145, 239, 244, 463.—His Death, 607
Penſylvania, 153, &c.
Penrith, 79, 466, 595, 650
Perkins, William, quoted, 371
Peter the Great, Czar of Muſcovy, 123, 494
Philadelphia, 177, 223, 226, 244, 432
Plymouth, 611, 704
Pool, 702
Pontepool, 575
Pontefract, 600
Port Royal 445
Portſmouth, 632
Poſſet, 79
Preſton, 669
Prince Menzicoff, 124

R

RAdnor, 570
Raby, 53
Ramſay, 581
Ravenſworth-Caſtle, 98
Read, John, one of George Keith's Diſciples, 246
Reading, 464, 525, 530, 606, 645, 723
Rhodes, Sir John, 684
Rhode Iſland, 195, 264
Ribton, Richard, 38
Robinſon, J. a great Diſturber of Friends, 467, 592.
Rocheſter, 151
Rogersgill, 54
Roſs, 79, 131
Roſeanalles, 136
Rotterdam, 520
Royſton, 579, 663
Rudd, Thomas, from 54, to 76
Rugby, 718
Ruſcomb, 463, 526, 529, 578, 607

S

SAlisbury, 630
Sanky, 79, 473
Sarum, 673
Scarborough, 100, 598, 659, 681
Scimmino, 134
Sedbergh, 53, 689
Settle, 650, 727
Sewel, William 490
Sheffield, 90, 584, 677, 726
Shannigary, 133
Shields, 52, 54, 100, 596, 657
Shotton 53
Shrewsbury, 602, 648, 715
Side, 53
Simpſon, Profeſſor of Divinity at Glaſgow, 668
Skipton, 650, 727
Slater, William, 746
Slocomb, Ebenezer, 264
Smith, Widow, 695
Solport, 467
Southampton, 631
Steel, 52
Stilton, 90
Stockton, 53, 100, 597, 658
Stockport, 688
Stonehaven, 61
Stoxley 597
Straton Iſland, 243, 248
Sumerton, 610, 628
Sunderland, 52, 100, 596, 658, 690
Swangill 574
Swan, George, his Wife's Rudeneſs 95
Swarthmore, 54, 473

T

TAylor, Andrew, a Character of him, 52
Taylor, Joſeph, 633
Taunton, 642
Tenksbury, 605
Thompſon, John, 648
Thetford, 477
Thornbury, 79, 575
Tipperary 548
Tisborough, 477
Titfil 477
Trieverig, 574

V

VAughton, John, 137, 143, 144
Virginia, 155, 158
Urie, 61, 72, 91, 587

W

WAdington, 100
Wager, Admiral, a Character of him 444
Wakefield, 600
Waldenfield, Samuel, 137
Waldern, Deborah, 437
Wales, 570

Walker, George, his Wife, 165
Wallmill, 52
Waltham Abbey, 77
Warminſter, 79
Warnſworth, 650
Waterford, 132, 545
Warwick, 474
Weatherby 585
Wells, 522
Welgill 52, 97
Wellingborough, 581
Weſt Allandale 97
Weſt, Thomas, an Oppoſer, anſwered, 354
Wexford, 129, 544
Whitby, 100, 598
Whitehaven, 470, 593, 651
Wigton, 467, 592
Wilſon, James, 622, 650
Wilſon, Thomas, 78, 81
Winchmorehill, 464
Wickham, Widow, 695
Windſor, 646, 698
Woodbridge, 523, 635
Wolverhampton, 473, 604, 712
Worceſter, 79, 604, 648, 670, 694, 715
Wyeth, Joſeph, 150

Y

Yarm, 53, 597
Yarmouth, 478, 521
Yelland, 473
York, 100, 601, 661, 678, 682, 736
Youghall, 133